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13

A

# G R E E K   G R A M M A R ;

INTENDED AS A SUFFICIENT

GRAMMAR OF REFERENCE

FOR

SCHOOLS AND COLLEGES.

---

BY THE REV.

THOMAS KERCHEVER ARNOLD, M.A.

RECTOR OF LYNDON,

AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

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SECOND EDITION.

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LONDON:

FRANCIS & JOHN RIVINGTON,

ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

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1848.

LONDON:  
GILBERT & RIVINGTON, PRINTERS,  
ST. JOHN'S SQUARE.



# PREFACE

## TO THE SECOND EDITION.

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IN this Second Edition the Syntax has gone through a pretty careful revision, and received a considerable number of improvements and corrections.

A series of Greek Texts, with English Notes and references to this Grammar and Mr. Jelf's, is already in the press\*; and an Abridgement of the Grammar, as an *elementary* Greek Grammar, is now ready.

T. K. A.

LYNDON,

Aug. 23, 1848.

---

## FROM PREFACE TO THE FIRST EDITION.

I have endeavoured to make the reference to the work as easy as possible, by numerals both standing out in the margin and placed at the top of the pages. I have nearly followed the arrangement of Kühner's Middle Grammar; and in the English portions, where no particular acknowledgement occurs, it must be understood that I am probably following Kühner. I have, however, usually added the initial letter of his name to such remarks as appeared to me to contain, whether in substance or in form, any thing beyond what may now be considered the common property of all gram-

\* The *Olynthiac Orations* of Demosthenes are almost ready.



marians; and I have throughout made any alterations that occurred to me as improvements, and inserted many observations from *Krüger*, *Madvig*, and others. The excellent Tables of the Irregular Verbs are (with the exception of the eighth) entirely from *Krüger*, as are also, with some alteration of arrangement, the preceding remarks from 498 to 517. In the Latin rules I have endeavoured to give as many of *Hermann's* own rules as suited my purpose: these I consider a *very* valuable portion of the work; which also contains a considerable number from *Stallbaum*, *Krüger*, *Lobeck*, and others.

A second volume will contain a fuller account of the Irregular Verbs\*, and the remaining subjects of *Prosody*, *Accentuation*, and the *Greek Dialects*. The volumes will, however, always be sold separately.

\* It is this List which is referred to, when the words '*see List of Irreg. Verbs*' occur.

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## EXPLANATION OF MARKS, &c.

*B.* = Buttmann.  
*H.* = Hermann.  
*K.* = Kuhner.  
*Kl.* = Klotz.  
*Kr.* = Krüger.

*L.* = Lobeck.  
*M.* = Madvig.  
*Mehl.* = Mehlhorn.  
*R.* = Rost.  
*S.* = Stallbaum.

## ERRATA.

| Page | Number                                                                                                                                                                                                                                                                                                                                                                                                                                |
|------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 4    | 19 4) for 'Αθήνησιν read 'Αθήνησιν                                                                                                                                                                                                                                                                                                                                                                                                    |
| 9    | 59 after left insert of vowels and                                                                                                                                                                                                                                                                                                                                                                                                    |
| 11   | 74 for monosyllables read small words; and for are so closely connected with read attach themselves so closely to                                                                                                                                                                                                                                                                                                                     |
| 13   | 85 c) This statement (which is <i>Kuhner's</i> ) requires alteration, as seeming to exclude <i>σφισιν</i> , which, as a <i>secondary</i> reflexive, is usually <i>accented</i> , and to imply that <i>οί, ἐ, α</i> as <i>secondary</i> reflexives, are never enclitic: against which cf. 989, c.<br>Add (from <i>Gottling</i> ), 'When <i>αὐτός</i> follows these [the enclitic personal pronouns], they always retain their accent.' |
| 19   | 124 for ἀλώς read ἄλως                                                                                                                                                                                                                                                                                                                                                                                                                |
| 20   | 132, heading. Dele <i>Quantity</i>                                                                                                                                                                                                                                                                                                                                                                                                    |
| 27   | 152 c) for (regularly) paroxytone read (regularly) <i>perispomenon</i>                                                                                                                                                                                                                                                                                                                                                                |
| 58   | 319 c) for <i>ηνα</i> or <i>ᾶνα</i> read have <i>η</i> or <i>ᾶ</i> in the penult                                                                                                                                                                                                                                                                                                                                                      |
| 96   | 479 h) for <i>προίσθε</i> read <i>πρόισθε</i>                                                                                                                                                                                                                                                                                                                                                                                         |
| —    | 482 (1st column) { for <i>ἤσμεν</i> read <i>ἤμεν</i> *<br>— <i>ἦστε</i> ( <i>ἦτε</i> ) read <i>ἦτε</i> ( <i>ἦστε</i> )                                                                                                                                                                                                                                                                                                                |
| 112  | after 546, for <i>Abstract</i> read <i>Non-personal</i>                                                                                                                                                                                                                                                                                                                                                                               |
| 116  | 587 alter from end of line thus: If the root end in <i>ε, εως</i> usually becomes <i>ως</i> : i.e. however, the gen. pl. is <i>paroxytone</i> , so is the adv.; e.g. <i>συνήθως, αὐτάρκως</i> (177), <i>ἡέκως</i> .<br>— 590 for <i>καταπεφρονήκως</i> read <i>καταπεφρονήκτως</i>                                                                                                                                                    |
| 132  | 677 a. for <i>χερί</i> read <i>χειρί</i>                                                                                                                                                                                                                                                                                                                                                                                              |
| 175  | 338 (first line). After verbs add and adjectives                                                                                                                                                                                                                                                                                                                                                                                      |
| 188  | 946 (line 3). After <i>τί</i> the stop should be a note of interrogation (;)                                                                                                                                                                                                                                                                                                                                                          |
| 216  | col. 2, line 1, for <i>οὐκ</i> read <i>οὐχ</i>                                                                                                                                                                                                                                                                                                                                                                                        |
| 217  | 1107 for <i>δούλων</i> read <i>δουλείων</i>                                                                                                                                                                                                                                                                                                                                                                                           |
| 218  | 1110 — <i>ἐπιλείπον</i> read <i>ἐπιλείπων</i>                                                                                                                                                                                                                                                                                                                                                                                         |
| 248  | 1243 (last line) for <i>ἡμίλει</i> read <i>ἡμίλει</i>                                                                                                                                                                                                                                                                                                                                                                                 |
| 255  | 1264 for <i>quoties video</i> — <i>quoties videro</i> read <i>quum, quoties video</i> —, <i>quum, quoties videro</i>                                                                                                                                                                                                                                                                                                                  |
| 272  | 1327 for <i>ἐπαινοῦντες τε</i> read <i>ἐπαινοῦντες τε</i>                                                                                                                                                                                                                                                                                                                                                                             |
| —    | 1328 — <i>ὥς</i> read <i>ὧς</i>                                                                                                                                                                                                                                                                                                                                                                                                       |
| 291  | 1411 (5) for <i>βουλης</i> read <i>βουλῆς</i>                                                                                                                                                                                                                                                                                                                                                                                         |
| 295  | 1420 (line 3) for <i>to go down into the sea</i> , read <i>to be sunk beneath the sea</i> [it is spoken of an island: opp. <i>ὑπερχειν</i> . Hdt. 7, 235 †].                                                                                                                                                                                                                                                                          |

\* The pupil is requested to correct this important *erratum* (which was copied by the printer from *Kühner's* *Middle Grammar*). With respect to *ἦτε* or *ἦστε*, *Buttmann* says, "The forms of the Imperfect with *τ* or *στ*—really vary, at least in our editions; but those in *στ* appear to have the preference." *Kruger*, however, observes, that *ἦτε* is *almost exclusively* in use.

† I add the reference, because it is *incorrectly* given in *all* the *Lexicons* I have consulted.

## Page Paragraph

- 296 1420 (6) add: κατὰ μικρόν is also = *ever so little* (e. g. ἀρετῆς ἀντιποιῖσθαι. Xen.).
- 300 1425 c) for μετὰ χειρὰς ἔχειν sqq. read: In μετὰ χειρὰς ἔχειν τι (= *to hold something in one's hands*) it properly denotes *extension* or *situation between two objects*. In the sense of *after* (any thing) = *to seek and fetch it, in pursuit or search of*, μετὰ is poet.: πλεῖν μετὰ χαλκόν.
- 305 1435 (1) last line, τὰ οἶκαδε is not an example of the rule.
- 369 1523, 3, b) for Συκνών read Σικνών
- 370 1523, 10, a { for λιμός read λιμός  
— ῥίνος — ῥινός

## ADDENDA.

Madvig has just published, in a supplementary number of Schneidewin's '*Philologus*,' some excellent "*Remarks on certain Points of Greek Construction*," to confirm, and in one or two instances to modify, the rules of his recent Syntax.—I here add a few of the results at which he arrives.

At 781, p. 150, should have been mentioned (what is mentioned in 1264) that in the *oratio obliqua* after an historical tense, the *Optative* of the *Aorist* (without *άν*) will also have the same meaning of a *futurum exactum* that belongs to *άν* with *Subj. Aorist* {ὑπischynōmai, ὅταν τὴν ἐπιστολὴν λάβω, σοὶ ἐκείνῃν ὑπischόμεν, ὁπότῃ — λάβοιμι,—δείξειν).

*Add* (from Kr. and M.): a) "but in substantive sentences with ὅτι ὥς, and in dependent questions, the *Opt.* of the *Aorist* has the meaning of a *preterite*, so that ἐφη, ὅτι ἔλθοι = ἦλθον λέγοντες ὅτι—δράσειαν (*Th.*): διεθρόησαν, ὥς χρήματα πολλά ἴδοιεν. (b) But in such a dependent question as in the *oratio recta* or after a *Present* might take the *Subjunctive*, the *Optative* of the *Aorist* has not the meaning of a *Præteritum*: τὸν... θεὸν ἐπήροστο, εἰ παραδοίεν (= παραδῶμεν, or παραδώσομεν) Κορινθίοις τὴν πόλιν (*Th.*): σκοπῶν ὅτι ἀποκρίναιτο (*Xen.*): ἐχρηστηριάξτο, εἰ ἐκβᾶλοι (*Hdt.*)."  
(c) Kr. adds non-hypothetical relative clauses to those in which the *Infin. Aor.* is a *præteritum*: but M. observes, that in the only passage he quotes (*Pl. Rep. x. 614, B*): ἀναβιοὺς ἔλαγιν, ἃ ἐκεῖ ἴδοι, the clause ἃ... ἴδοι is not a relative, but a dependent interrogative clause.

Page Paragraph

150 782 It is here mentioned, that the *Infin.* of the *Aorist* is a *præteritum* after *verba declarandi et putandi*. Madvig adds: 'and in the *acc. c. Infin.* when the *article* is used [*not*, in *artic. c. Infin.* without the *acc.*], θαυμαστὸν φαίνεται μοι τὸ πεισθῆναι τινος.' Dem.

158 815 *Future of the Optative*. "The *Future of the Optative* is formed and used for the sole purpose (to which it is most strictly confined) of representing the *Future Indicative* in the *oratio obliqua* after a *Præteritum*.—Hence it appears (1) in clauses with ὅτι, ὥς, and in dependent questions: (2) in conjunctive and relative accessory sentences of the *oratio obliqua* after a *præteritum*; and also in such accessory clauses as are immediately attached to a principal sentence (in *præterito*) of the *oratio recta*", whilst they themselves, as *orati. obliqua*, form a member of the thought attributed to the person spoken of: οἱ μὲν (κτλ.)... οἱ δὲ ᾤκτερον, εἰ ἀλώσονται = felt compassion for them at the thought —).—3) in sentences with ὅπως (= how, that — [not after ὅπως, as final particle, = ut, cf. (5)], inasmuch as here the *Future of the Indicative* may follow a *Present*. Here, however, it does not occur often (usually the *Aorist*): τοῦτους,

• Printed *obliqua* in Schneidewin.



## Page Paragraph

- ὅπως ὡς βέλτιστοι ἔσονται, αὐτὸς ἰσκόπει (*Xen.*).—4) *very seldom* with μή (without ὅπως) after *verba timendi*. I have only remarked Pl. Euthyphr. 15, D; and Xen. Hellen. vi. 4, 27. (5) In *final* sentences after ὅπως (ὅπως μή) the Fut. of the Optative must be looked upon as *doubtful*." (*M.*)
- 212 1087, sqq. *Infin. Aorist* (without ἄν) after *verbs of thinking*, &c.] *M.* limits this use of *Aor. Infin.* thus: "In some passages after ἐλπίζειν, ἐλπίζει ἔστιν, ἐν ἐλπίδι εἰμί, ἐλπίδα παρέχω, προσδοκῶ, also ἐκῶ, εἰκός (ἔστιν), and such expressions as directly intimate an *expectation*, the *Infin. of the Aorist* (without ἄν) is found (without the meaning of a *Præteritum*) instead of the *Future Infin. or Infin. of the Aor.* with ἄν.—But the passages which occur here and there in our edd., in which the *Aor. Infin. without ἄν* is found, with ref. to the *future*, after other verbs *declarandi et optandi* (e.g. νομίζω κρατῆσαι, for κρατῆσιν or κρατῆσαι ἄν, ἔφη ἐξασθαι), are undoubtedly due to an incorrect copyist, either omitting ἄν, or writing the *aor.* (ἐξασθαι) for the *fut.* (ἐξέσθαι)."
- 284 1385. 1389. (*On the Optative in the oratio obliqua after a tempus præteritum*)] a) In the oratio obliqua clauses dependent on an historical tense pass into the Optative: but not, if in the oratio recta they would have the Imperfect or Aorist of the Indicative; for then these forms of the verb are retained; (b) except in clauses with ὅτι (= because; therein that —, in that [he &c.]), in which even these tenses pass into the Optative.
- a) Thus whilst the sentences δώσω ἃ ἐννήσομαι or ἃ ἄν εἴρω, δίδωμ' ἃ ἔχω, πέμψω ὅταν δυνήθω become regularly ἔλεγεν ὅτι δώσει (ἔφη δώσειν) ἃ δυνήσοιτο, ἃ εὔροι: ἔφη διδοῖναι ἃ ἔχοι, πέμψειν ὅτε δυνήθῃ, but may also, from the freedom of Greek construction, be expressed thus: ἔλεγεν ὅτι δώσει ἃ δυνήσεται, ἃ ἄν εὔρῃ: ἔφη πέμψειν, ὅταν δυνήθῃ on the other hand the sentence ἔδωκα ἃ εἶχον can appear in no other form than ἔλεγεν, ὅτι δοίη (ἔδωκεν) ἃ εἶχεν: and so, ὅτε ἐπέμψα τὸν ἄγγελον, οὕτω ταῦτα ᾗδειν, becomes ἔλεγεν, ὅτι ταῦτα οὕτω ᾗδει (εἶπει), ὅτ' ἐπέμψε τὸν ἄγγελον: or, ἔφη, ὅτ' ἐπέμψε τὸν ἄγγελον, οὕτω ταῦτα εἶδεναι.
- b) He has convinced himself, he says, of the *limitation* expressed in b, since the publication of his Syntax, from a comparison of the two following passages, to which at present he cannot add a third. Xen. Hæll. vii. 1, 34: εἶχε γὰρ λέγειν (Πελοπίδας) ὡς Λακεδαιμόνιοι διὰ τοῦτο πολέμησαιεν αὐτοῖς (τοῖς Θηβαίοις), ὅτι οὐκ ἐβελήσαιεν μετ' Ἀθηναίων ἐλθεῖν ἐπ' αὐτὸν (τὸν βασιλέα) οὐδὲ θύσαι ἑάσειεν αὐτὸν ἐν Αὔλει τῇ Ἀοτμίδι. The other passage is Herod. ii. 121, 5: ἀπηγγασθαι αὐτὸν (φασιν), ὡς ἀνοσιώτατον μὲν εἶη εἰργασμένος, ὅτι [in our edd. ὅτε, which would be against the rule, but Madvig 'has no hesitation' in reading ὅτι] τοῦ ἀδελφοῦ . . . ἀποτάμοι (= in [having cut] cutting off —) τὴν κεφαλὴν, σοφώτατον δὲ, ὅτι τοὺς φυλάκους καταμεθεύσας καταλύσειε τοῦ ἀδελφοῦ κρεμμένον τὸν ἱκεῖν.

# A SCHOOL GREEK GRAMMAR.

## ETYMOLOGY.

### CHAP. I.—ON THE LETTERS AND ARTICULATE SOUNDS.

#### *Classification of the Letters.*

THE Greek alphabet consists of twenty-four letters, of which seven 1. are vowels, and seventeen consonants.

#### *Alphabet.*

| FORM. |      | PRONUNCIATION. | NAMES.  |          | 2. |
|-------|------|----------------|---------|----------|----|
| A     | α    | a              | Alpha   | Ἄλφα     |    |
| B     | β    | b              | Bēta    | Βῆτα     |    |
| Γ     | γ    | g (hard)       | Gamma   | Γάμμα    |    |
| Δ     | δ    | d              | Delta   | Δέλτα    |    |
| E     | ε    | e short        | Epsilon | Ἐ ψιλόν  |    |
| Z     | ζ    | z              | Zēta    | Ζῆτα     |    |
| H     | η    | e long         | Ēta     | Ἥτα      |    |
| Θ     | θ    | th             | Thēta   | Θῆτα     |    |
| I     | ι    | i              | Iōta    | Ἰῶτα     |    |
| K     | κ    | k              | Kappa   | Κάππα    |    |
| Λ     | λ    | l              | Lambda  | Λάμβδα   |    |
| M     | μ    | m              | Mu      | Μῦ       |    |
| N     | ν    | n              | Nu      | Νῦ       |    |
| Ξ     | ξ    | x              | Xi      | Ξι       |    |
| O     | ο    | o short        | Omīcron | Ὅ μικρόν |    |
| Π     | π    | p              | Pi      | Πι       |    |
| P     | ρ    | r              | Rhō     | Ῥῶ       |    |
| Σ     | σ, ς | s              | Sigma   | Σίγμα    |    |
| T     | τ    | t              | Tau     | Ταῦ      |    |
| Υ     | υ    | u              | Upsilon | Ὑ ψιλόν  |    |
| Φ     | φ    | ph             | Phi     | Φι       |    |
| Χ     | χ    | ch (hard)      | Chi     | Χι       |    |
| Ψ     | ψ    | ps             | Psi     | Ψι       |    |
| Ω     | ω    | o long         | Omēga   | Ὠ μέγα   |    |

Sigma (σ), at the end of a word, takes the form ς; as *σισμός*. This form is also sometimes used in the middle of compound words, when the first factor of the compound consists of a word ending in Sigma; as: *προσφέρω*.

*Obs.* γ, before γ, κ, χ, ξ, has the sound of *ng*; as: ἄγγελος, *Ang-ē-lōs*, in Latin *angelus*; Ἀγχίσης, *συγκοπή*, *λάρυξ*, in Latin *Anchises*, *synōpe*, *larynx*.

*Classification of the Vowels.—Diphthongs.*

3. Short vowels, ε, ο (epsilon<sup>1</sup>, omicron<sup>2</sup>).

Long vowels, η, ω (ēta, omēga<sup>3</sup>).

Doubtful vowels, α, ι, υ (alpha, iōta, upsilon).

By doubtful vowels (*ancipites* vocales) we do not mean that the quantity of them is doubtful in particular words, but only that in some words they are long, in others short.

4. The diphthongs are :

|           |                          |           |                            |
|-----------|--------------------------|-----------|----------------------------|
| αι        | pronounced by us like ai | in aisle, | e. g. αἶψ                  |
| ει        | “                        | “ ei      | — sleight, — δεινός        |
| οι        | “                        | “ oi      | — oil, — κοινός            |
| υι        | “                        | “ whi     | — whine, — νιός            |
| αυ        | “                        | “ au      | — laud, — ναῦς             |
| ευ and ηυ | “                        | “ eu      | — feudal, — ἐπλευσα, ηὔζον |
| ου and ωυ | “                        | “ ou      | — sound, — οὐρανός, ωὔρος. |

α, η, and φ [*i. e.* α, η, and ω, with the Iota written under (*Iota Subscriptum*)] are called *improper* diphthongs, and pronounced like simple vowels; thus: α = α<sup>4</sup>, &c.

5. When an *improper* diphthong should be a capital letter, the *Iota subscriptum* is placed by the side of the vowel; as, Αι = α, Ηι = η, Ωι = ω.  
6. When two vowels, which regularly form a diphthong, are to be pronounced separately, two points (called *puncta diæresis*, ‘points of separation’ [*διαίσεις*]) are placed over the second vowel (ι, υ), as: εῖ, οῖ, αῦ.

*Classification of the Consonants.*

7. The consonants are divided :

a) according to their *pronunciability* :

- 1) λ, μ, ν, ρ, σ, *semivowels*.
- 2) λ, μ, ν, ρ, *liquids*.
- 3) π, β, φ: κ, γ, χ: τ, δ, θ, *mutes*.

b) according to the *organs* by which they are pronounced :

- 1) β, π, φ, μ, *labials* (*lip-consonants*).
- 2) κ, γ, χ, *palatals* or *gutturals* (*throat-consonants*).
- 3) δ, τ, θ, λ, ν, ρ, σ, *linguals* (*tongue-consonants*).

8. The mutes are divided :

a) according to their fundamental sound :

- 1) π, β, φ, P-mutes. 2) κ, γ, χ, K-mutes. 3) δ, τ, θ, T-mutes.

<sup>1</sup> Ψιλον means *simple*, that is, *unspirated* (e or u): the character H being also used originally to mark the rough breathing (our h); and Y to mark another breathing, that of the *Digamma*, or Latin *Vau*.

<sup>2</sup> Μικρος, little.

<sup>3</sup> Μέγας, great.

<sup>4</sup> The following examples will show how the Romans sounded these diphthongs, and how they are represented in English: αι is expressed by the diphthong *ae*, ιι by *i* and *ē*, υ by *y*, οι by *œ*, ου by *u*, e. g.

Φαῖδρος, Phædrus,

Εὐρος, Eurūs,

Θράκες, Thrāces,

Γλαῦκος, Glaucus,

Βοιωτία, Beotia,

Θρηῖσσα, Thrēssa,

Νεῖλος, Nilus,

Μοῦσα, Musa,

τραγῳδός, tragedus.

Λυκτεῖον, Lycæum,

Εἰλιθυία, Ilithyia,

b) according to the breathing or aspiration with which they are pronounced :

1)  $\pi, \kappa, \tau$ , *smooth*. 2)  $\beta, \gamma, \delta$ , *middle*. 3)  $\phi, \chi, \theta$ , *aspirate*.

c) Hence in the following table the mutes correspond both when taken *horizontally*, and when taken *perpendicularly*.

| Smooth,<br><i>lenues.</i> | Middle,<br><i>mediæ.</i> | Aspirates,<br><i>aspiratæ.</i> |                       |    |
|---------------------------|--------------------------|--------------------------------|-----------------------|----|
| $\pi$                     | $\beta$                  | $\phi$                         | P-sounds (labials).   | 9. |
| $\kappa$                  | $\gamma$                 | $\chi$                         | K-sounds (gutturals). |    |
| $\tau$                    | $\delta$                 | $\theta$                       | T-sounds (linguals).  |    |

From the blending of the mute consonants with  $\sigma$ , arise three 10.  
double consonants:—  $\xi = \sigma\delta$ .

$\xi = \text{any } k \text{ sound with } \sigma (= \kappa\sigma, \gamma\sigma, \text{ or } \chi\sigma).$

$\psi = \text{any } p \text{ sound with } \sigma (= \pi\sigma, \beta\sigma, \text{ or } \phi\sigma).$

*The Breathings.*—*Spiritus lenis* and *Spiritus asper*.

Every word that begins with a vowel or diphthong has a *breathing* 11.  
over it.

The *rough* breathing is a *comma turned the wrong way*, and is 12.  
sounded like an *h* before the vowel.

Thus  $\acute{o}, \acute{o}\acute{i}$ , are sounded *hō, hoi*. *ἱστορία, histōria*.

The *smooth* breathing is a *comma*, and has no effect on the pro- 13.  
nunciation: as  $\acute{\omega}\acute{o}\nu$  (*ōōn*).

Every word that begins with *v* has with a few exceptions, in 14.  
Attic Greek with none, the *rough* breathing: as *ῥίος*.

With capital letters the mark that represents the breathing is placed, not over the letter, but a little to the *left*, nearly in a line with the *top* of it. It is placed over the *second* vowel of a diphthong: as:  $\acute{o}\acute{i}\acute{o}\varsigma, \acute{e}\acute{i}\theta\acute{u}\varsigma, \acute{\alpha}\acute{i}\tau\acute{i}\kappa\alpha$ . But in the *improper* diphthongs ( $\alpha\iota, \upsilon\iota, \omega\iota$ ) the breathing goes with the *first* vowel when the word is printed with a capital letter ( $\delta$ ): as:  $\acute{\Lambda}\acute{i}\delta\eta\varsigma$  for  $\acute{\alpha}\acute{i}\delta\eta\varsigma$ , *Hades*.

The liquid  $\rho$  was pronounced with the *rough* breathing, and hence 15.  
it takes the *sign* of the breathing at the beginning of a word; as  $\acute{\rho}\alpha\beta\acute{\delta}\acute{o}\varsigma$ . When two  $\rho$ 's came together in the middle of a word, the former was pronounced with the *smooth* breathing, the latter with the *rough*; as:  $\text{Πυρρ}\acute{o}\varsigma$ , *Pyrrihus*.

*Marks of Crāsis<sup>5</sup> and Elision.* (*Corōnis*.—*Apostrōphē*.)

Both *Crasis* and *Elision* are marked, as the soft breathing is, by 16.  
a comma over the syllable.

When two words, one of which ends and the other begins with a vowel, come together, it often happens that these vowels are changed into one *long* vowel-sound. This union is called *Crāsis*, and the sign of it *Corōnis*. The *Corōnis* is placed above the *vowel-sound*

<sup>5</sup>  $\text{Κρᾶσις}$  means a *mixing* or *blending*.  $\text{Κορῶνις}$ , *any thing curved*; hence, a *little curved mark* with the pen.

formed by *crasis*; and, when this is a diphthong, above the *second* vowel; but it is omitted when the word *begins* with the vowel-sound formed by *crasis*; as: τὸ ὄνομα = τοῦνομα, τὸ ἔπος = τοῦπος, τὰ ἀγαθὰ = τὰγαθὰ, ὁ οἶνος = ῥῖνος.

17. If of the *two* vowel sounds that are blended into one sound by *crasis*, the *latter* is a diphthong that contains *i*, the *i* is written under (*i* subscript): it is *not* under-written, when only the former is such a diphthong. Thus: καὶ εἶτα = κᾶτα; but καὶ ἐπειτα = κάπειτα.
18. *Elision*<sup>6</sup> consists in simply *throwing away a short vowel at the end of a word before another beginning with a vowel*. The sign of this is called *Apoströphe*<sup>6</sup>; e. g. ἀπὸ οἴκου = ἀπ' οἴκου. Apostrophe is omitted in the composition of words. Thus ἀπο-έφερον becomes, after the rejection of the *o*, ἀπέφερον (not ἀεῖφερον).

#### *Moveable Consonants at the end of a Word.*

19. In various forms ending in *ιν* and *εν*, a *ν* (called *ν ἐφέλκυστικόν*) is thrown away before consonants:
  - 1) In the third person sing. in *εν*.
  - 2) In the third sing. and plur. in *σιν*.
  - 3) In datives plur. in *σιν*.
  - 4) In adverbs of place formed from the dat. plur.: as, Ἀθήνησιν, at Athens; Πλαταιῶσιν, at Platæa.
  - 5) In the adverbs πέρυσιν, παντάπασιν; and the numeral ἑκόσιν.
20. Ἐφέλκυστικός (better ἰφέλκυστός) means '*drawn on*;' and the name was given to this *ν* from the erroneous supposition, that the letter *did not belong* to the original form of the word, but was *affixed to it* for the purpose of avoiding the hiatus.—It is sometimes called '*ν paragogicum*.'  
The *ν ἐφέλκυστικόν* stands regularly at the end<sup>7</sup> of a book or entire section, and sometimes also before a full stop, though no vowel follows.
21. The adverb οὕτως (*thus, so*) retains its full form before a vowel, but drops the *ς* before a consonant; as: οὕτως ἐποίησεν; οὕτω ποιεῖ.
22. So the preposition ἐξ (= *ἐκς*) drops the *ς* before a consonant, but retains it before a vowel: ἐξ εἰρήνης· ἐκ τῆς εἰρήνης. So also in composition: ἐκ-τελεῖν· ἐξ-ελαύνειν.
23. In the same way, the final *κ* in οὐκ (*not*) is thrown away when a vowel follows: οὐκ αἰσχρός, but οὐ καλός. The *κ* is also rejected when *ου* is found at the end of a sentence or signifies '*No*;' as: οὐ· ἀλλά, &c. (*No*; but, &c.)

#### *Change of Consonants in Inflection and Derivation.*

24. When two consonants come together in the formation of words, the former is often changed for the sake of easier pronunciation.

<sup>6</sup> *Elisio* (Lat.), a squeezing out. Ἀποστροφή means a turning away.

The principal changes of this kind are the following<sup>7</sup>:

|                                                                              |                                                           |     |
|------------------------------------------------------------------------------|-----------------------------------------------------------|-----|
| Any <i>p</i> sound with <i>τ</i> becomes <i>πτ</i> .                         | <i>πτ</i> = any <i>p</i> sound with <i>τ</i> .            | 25. |
| Any <i>p</i> sound with <i>δ</i> becomes <i>βδ</i> .                         | <i>βδ</i> = any <i>p</i> sound with <i>δ</i> .            | 26. |
| Any <i>p</i> sound with <i>θ</i> becomes <i>φθ</i> .                         | <i>φθ</i> = any <i>p</i> sound with <i>θ</i> .            |     |
| Any <i>p</i> sound with <i>ς</i> becomes <i>ψ</i> .                          | <i>ψ</i> = any <i>p</i> sound with <i>ς</i> .             |     |
| Any <i>p</i> sound with <i>μ</i> becomes <i>μμ</i> .                         | <i>μμ</i> = any <i>p</i> sound with <i>μ</i> .            |     |
| Any <i>k</i> sound with <i>τ</i> becomes <i>κτ</i> .                         | <i>κτ</i> = any <i>k</i> sound with <i>τ</i> .            | 27. |
| Any <i>k</i> sound with <i>δ</i> becomes <i>γδ</i> .                         | <i>γδ</i> = any <i>k</i> sound with <i>δ</i> .            |     |
| Any <i>k</i> sound with <i>θ</i> becomes <i>χθ</i> .                         | <i>χθ</i> = any <i>k</i> sound with <i>θ</i> .            |     |
| Any <i>k</i> sound with <i>ς</i> becomes <i>ξ</i> .                          | <i>ξ</i> = any <i>k</i> sound with <i>ς</i> .             |     |
| Any <i>k</i> sound with <i>μ</i> becomes <i>γμ</i> .                         | <i>γμ</i> = any <i>k</i> sound with <i>μ</i> .            |     |
| Any <i>t</i> sound with <i>τ</i> becomes <i>στ</i> .                         | <i>στ</i> = any <i>t</i> sound with <i>τ</i> .            | 28. |
| Any <i>t</i> sound with <i>δ</i> ( <i>this combination does not occur</i> ). |                                                           |     |
| Any <i>t</i> sound with <i>θ</i> becomes <i>σθ</i> .                         | <i>σθ</i> = any <i>t</i> sound with <i>θ</i> .            |     |
| Any <i>t</i> sound with <i>ς</i> becomes <i>σ</i> .                          | <i>σ</i> = (sometimes) any <i>t</i> sound with <i>ς</i> . |     |
| Any <i>t</i> sound with <i>μ</i> becomes <i>σμ</i> .                         | <i>σμ</i> = any <i>t</i> sound with <i>μ</i> .            |     |

*Ex.* This table shows: (1) that a *p* or *k* sound before a *t* sound must be of the *same order of breathing* as the *t* sound<sup>8</sup>; (2) that one *t* sound before another is changed into *ς* (28).

*Obs.* 'Εκ, 'out of,' in compound words forms an exception to 27; thus, ἐκ-διδῶμι, ἐκ-θεῶ, not ἐγδιδῶμι, &c.

(Examples.)

|             |   |              |             |   |              |     |
|-------------|---|--------------|-------------|---|--------------|-----|
| τέτριβ-αι   | = | τέτριπται.   | λέλεγται    | = | λέλεκται.    | 29. |
| ἑστραφ-αι   | = | ἑστραπται.   | βέβρεχται   | = | βέβρεκται.   |     |
| ῥάπτ-ος     | = | ῥάπτ-ος.     | ὄκ-ος       | = | ὄγ-ος.       |     |
| ἐπιγράφ-ην  | = | ἐπιγράψ-ην.  | πλέκ-ην     | = | πλέγ-ην.     |     |
| ἐτύθ-ην     | = | ἐτύφ-ην.     | ἐπλέκ-ην    | = | ἐπλέχ-ην.    |     |
| τριψ-ήσομαι | = | τριψ-ήσομαι. | λεχθ-ήσομαι | = | λεχθ-ήσομαι. |     |
| ἐπειθ-ήν    | = | ἐπείσ-θην.   | ἀνύτ-ω      | = | ἀνύσ-ω (ῥ).  | 30. |
| ἡρείθ-ήν    | = | ἡρείσ-θην.   | ἐρείδ-ω     | = | ἐρείσ-ω.     |     |
| λείπ-ω      | = | λείψ-ω.      | πείθ-ω      | = | πείσ-ω.      |     |
| τρίβ-ω      | = | τρίψ-ω.      | τέτυπ-μαι   | = | τέτυμ-μαι.   |     |
| γράφ-ω      | = | γράψ-ω.      | τέτριψ-μαι  | = | τέτριμ-μαι.  |     |
| πλέκ-ω      | = | πλέξ-ω.      | γέγραψ-μαι  | = | γέγραμ-μαι.  |     |
| λέγ-ω       | = | λέξ-ω.       | πέπλεκ-μαι  | = | πέπλεγ-μαι.  |     |
| βρέχ-ω      | = | βρέξ-ω.      | βέβρεχ-μαι  | = | βέβρεκ-μαι.  |     |

<sup>7</sup> All these changes may be exhibited in the following table, which is arranged as the multiplication table often is:

|                         | τ  | δ  | θ  | ς | μ  |
|-------------------------|----|----|----|---|----|
| Any <i>p</i> sound with | πτ | βδ | φθ | ψ | μμ |
| Any <i>k</i> sound with | κτ | γδ | χθ | ξ | γμ |
| Any <i>t</i> sound with | στ | —* | σθ | σ | σμ |

\* This combination does not occur.

<sup>8</sup> That is, the first becomes a *smooth* mute, if the second is a *smooth* mute; a *middle* or *aspirate*, respectively, if the second is a *middle* or *aspirate*.

31. N before a P-sound (or ψ) becomes μ.  
 N before a K-sound (or ξ) becomes γ.  
 N before a T-sound remains unaltered.

32. (Examples.)

|           |   |           |              |   |              |
|-----------|---|-----------|--------------|---|--------------|
| ἐν-πειρία | = | ἐμπειρία. | συν-καλέω    | = | συγκαλέω.    |
| ἐν-βάλλω  | = | ἐμβάλλω.  | συν-γιγνώσκω | = | συγγιγνώσκω. |
| ἐν-φρων   | = | ἐμφρων.   | σύν-χρονος   | = | σύγχρονος.   |
| ἐν-ψύχος  | = | ἐμψυχος.  | συν-ξέω      | = | συγξέω.      |

But: συντείνω, συνδέω, συνθέω.

*Exceptions.* The Enclitics (74); as: ὄνπερ, τόνγε.

33. N before a liquid is changed into that liquid :

συν-λογίζω = συλλογίζω.      συν-μετρία = συμμετρία.

*Exception.* ἐν before ρ; as: ἐνρίπτω.

34. N is always dropt before ζ, before σ in inflexion, and in those compound words in which another consonant follows σ. If the preceding vowel is naturally short, it remains short after the rejection of the ν.

συν-ζυγία = συζυγία. δαίμον-σι = δαίμοσι. σύν-στημα = σύστημα.

35. *Exceptions.* Ἐν, as; ἐνσπείρω, ἐνζεύγνυμι: πάλιν, as; παλίνσκιος: some forms of inflexion and derivation in σαι and σις, as; πῖφασαι, fr. φαίνω: and some few substantives in νς and υς. The ν in σύν becomes σ in composition before σ followed by a vowel; as: συσσώζω, instead of συνσώζω.

36. But when a T-sound and ν together are ejected before σ, the remaining vowel, if short, is changed into a diphthong (ε into ει, and ο into ου), and, if an *anceps* (3), is lengthened. The long vowels (η, ω) are left unchanged.

Thus :

|             |         |           |              |         |           |
|-------------|---------|-----------|--------------|---------|-----------|
| τυφθέ(ντ)σι | becomes | τυφθεῖσι. | τύψα(ντ)σι   | becomes | τύψᾱσι.   |
| σπί(νδ)σω   | becomes | σπείσω.   | γίγαν(τσ)ι   | becomes | γίγᾱσι.   |
| λείο(ντ)σι  | becomes | λέουσι.   | δείκνυ(ντ)σι | becomes | δείκνῦσι. |
| τύπτο(ντ)σι | becomes | τύπτουσι. | τύπτω(ντ)σι  | becomes | τύπτωσι.  |

37. Whenever in verbal forms a termination beginning with σθ is affixed to a root ending in a consonant, the σ is dropt.

Thus : λελείπ-σθων (fr. λείπω) becomes (λελειπθων) λελείφθων, ἡγγέλ-σθαι becomes ἡγγέλθαι.

38. The smooth mutes (π, κ, τ), before a rough breathing, are changed into their *kindred* aspirates (φ, χ, θ), not only in inflexion and derivation, but also in separate words. The *middle* mutes (β, γ, δ) undergo this change only in the inflexion of verbs; thus :

ἀπ' οὐ becomes ἀφ' οὐ: ἐπήμερος (fr. ἐπί, ἡμέρα) = ἐφήμερος.  
 ἐπνυφαίνω (fr. ἐπι, ἴφ.) = ἐφνυφαίνω: τέτυπ-ᾱ<sup>9</sup> = τέτυφα.  
 οὐκ οσίως = οὐχ ὀσίως: δεκήμερος (fr. δέκα, ἡμέρα) = δεχήμερος.  
 ἀντ' ὦν = ἀνθ' ὦν (fr. ἀντι): ἀντέλκω = ἀνθέλκω.  
 εἰλογ-ᾱ<sup>9</sup> = εἰλοχα: but λέγ' ἔτεραν (not λέχ' ἔτεραν).  
 τέτυπ-ᾱ<sup>9</sup> = τέτυφα: but τρέψ' οὕτως (not τρέφ' οὕτως).

<sup>9</sup> The meaning of the *aspirate* over α (ᾱ) will be explained below.

This change also takes place in *Crisis* (16); as: *θάπτρα* from *τὰ ἔτρα*. If 39. two smooth mutes precede the *rough* breathing, they must both be changed into aspirates. as: *ἰφθήμερος* instead of *ἱπτημερος* (fr. *ἱπτά, ἡμίρα*), *νύχθ'* ὄλην instead of *νύκτ'* ὄλην.

When the *same* aspirate would regularly be doubled, the former is 40. changed into the kindred *smooth*: as *Σαπφώ* (not *Σαφφώ*). *Βάκχος* (not *Βάχχος*). *Ἀθίς* (not *Ἀθθίς*).

If, in the reduplication<sup>10</sup> of verbs whose root begins with an aspirate, the aspirate is to be repeated, the first aspirate is changed into its kindred *smooth*; thus:

|           |             |         |           |
|-----------|-------------|---------|-----------|
| φε-φίληκα | (fr. φιλέω) | becomes | πιφίληκα. |
| χέ-χύκα   | (fr. χέω)   | becomes | κέχύκα.   |
| θί-θύκα   | (fr. θύω)   | becomes | τίθύκα.   |
| θί-θημι   | (root θΕ)   | becomes | τίθημι.   |

The two verbs, *θύειν*, to sacrifice, and *τιθέναι* (fr. root θΕ), to place, follow this 41. rule in the case of passive terminations beginning with θ, thus:

*ἰτέ-θην, τυ-θήσομαι*: *ἑτέ-θην, τε-θήσομαι*, instead of *ἰθύ-θην, ἰθι-θην*.

Of two aspirates in two *consecutive* syllables, the former is often 42. changed into its kindred *smooth*. This rule applies principally to roots beginning with θ and ending with some other aspirate. The initial aspirate reappears, when, in the formation of cases or tenses, the *final aspirate* is changed.

Thus: τ. <sup>1</sup> *θρεφ-*: *τροφ-ή, τρέφ-ω*: but *θρέψ-ω, θρεπτ-ός, θρέμ-μα, τ. θριχ-*: *τριχ-ός, τριχ-ί*: but *θρίξ, θρίξιν*.

*Τύρω, θάπτω*, and *θύπτω*, do not change either of the aspirates in their root 43. before a passive termination beginning with θ; as:

*ἰ-θρέφ-θην, θρεφ-θῆναι, θρεφ-θήσεσθαι, ἰ-θάφ-θην, θαφ-θείς, θαφ-θήσομαι, τε-θάφ-θαι, θρνφ-θήσομαι, &c.*

In the Imperative termination of the Aor. I. Pass. (θηθι), where both the 44. inflexional syllables begin with θ, the *latter*, and not the *former*, aspirate is changed into its kindred *smooth*; hence *θητι* (not *τηθι*): *βουλεύθητι*.

Even the *middle mutes* (9) are very seldom doubled, with the 45. exception of γγ (of which the first γ = ng, 2, Obs.). Of the *smooth mutes*, π and κ are but *seldom* doubled (*ἱππος, λάκκος*): τ *frequently*; as are also σ and the *liquids*.

Lastly, it should be observed, in reference to the liquid ρ, that it 46. is doubled, on prefixing the *augment*, and in *composition* when a short vowel goes before, as: *ῥόρηκτος, βαθυῥόος, ῥῥιον* from *ῥέω*: but *εὔ-ρωςτος* (fr. εὔ and ῥώννυμι).

<sup>10</sup> The reduplication (as we shall see below) is a syllable prefixed to the perfect, &c. made up of the initial consonant of the root with ε; as in the Latin *pendo, pe-pendi*. The root is the word itself without any inflexional termination.

<sup>1</sup> τ. = root.



## CHAP. II.—ON SYLLABLES.

*On the Quantity of Syllables.*

47. A SYLLABLE is *short by nature*, when it contains a short vowel (ε, ο, ᾱ, ι, υ) followed by a *vowel* or *simple consonant*, as : ἐνὸμισά, ἐπύθετό.
48. A syllable is *long by nature*, when it contains either a *simple long vowel* (η, ω, ᾱ, ι, υ) or a *diphthong*, as : ἥρῳς, κρίνω, γεφύρα, ισχυροῦς, παιδεύης. Hence those syllables are *always long*, in which two vowels are *contracted* into one, as : ᾠκων (fr. ἄεκων), βιοτρῦς (fr. βοτρυνας).
49. A syllable with a short vowel becomes long by *position*<sup>2</sup>, if two or more consonants, or a double consonant (ζ, ξ, ψ), follow the short vowel, as : ἔκστελλω, τυψάντες, κορᾱξ (κοράκος), τραπέζα.
50. *Rem.* The position of a *mute with a liquid* generally leaves a *short vowel short* ; as : ἀτέκνος, ἀπέπλος, ἄκμη, βδοτρῦς, διδράχμος.

But—

At the *junction of compounds* position holds true ;  
And when *middle mutes* stand before *lambda, mu, nu*.

(Middle mutes are β, γ, δ [9]). Hence ἔκνιμω βιβλος· εὐδομος· πέπλιγμαi.

*On the Accentuation of Syllables.*

51. Unless some one syllable of hypermonosyllable words receives a *tone* or *emphasis*, the word is only an accumulation of syllables : but when we give emphasis to one syllable, the others are necessarily less dwelt upon, and the syllables are felt to form a *whole*. This *tone* is called the *accent*.

Thus in *relief* ; *love'-ly* ; *rebel'-lion*, the syllables *lief*, *love*, *bel*, are the *accent-syllables*, or *tone-syllables*.

52. As the Greek accent is often found on a short syllable, *we* cannot express it as *we* usually express accent, without injuring the quantity, as in τίθημι and Σοκράτης. So long therefore as it is out of our power to indicate both the *quantity* and the *accent* in our pronunciation, it is safer to follow the quantity, since without this all poetical measure is lost.
53. Notwithstanding this, an acquaintance with the accents is *essential* to a *thorough* knowledge of Greek ; nor are they without advantage even for common use. They often indicate, by their position, the *quantity* of a syllable ; and many words that are identical in form, but of different signification, are distinguished by the accents.
54. The Greek accents are the *acute* (´); the *grave* (`); and the *circumflex* (˘).
55. In every word there can be but *one* predominant tone, to which

<sup>2</sup> i. e. by the *place* of the vowel.

all the rest are subordinate. This is the *sharp* or *acute* accent<sup>3</sup>; as in *κόμμα*. In comparison with it the other syllables of a word have a depressed tone, the *grave* accent<sup>4</sup>, marked by a stroke drawn to the right. Now, however, this is not used in writing: *φύλαξ* not *φύλαξ̄*, *Θεόδωρος* not *Θεόδωρος̄*.

If a *tone-syllable* has a *long vowel* or *diphthong*, it is regarded as 56. made up of two, of which the one has the *acute*, and the other the *grave* accent.

These two tones unite in one extended tone<sup>5</sup>, the symbol of which 57. (˘) is now converted into a *waved line*, called the *circumflex*: *δῆλος*, considered as *δέελος*: *σῶμα* (for *σόομα*).

If a syllable long by nature has the *acute*, this stood originally over the latter of 58. the two vowel-sounds, out of which the long arose, the former having the *grave*, *βῆμα*, *θέρρα*; so that, in the coalition of sounds, the *grave* vanished, and the *acute* alone remained, *θήρα*; hence *ἐστάως* becomes, after contraction, not *ἐστῶς*, but *ἑστῶς*.

In diphthongs, the accent stands upon the second vowel; and, at the begin- 59. ning of words commencing with a vowel, the *acute* and *grave* are placed after the breathing; but the *circumflex* above it; as: *ἄπαξ*, *αἶλιος*, *εὖρος*, *αἶμα*. In capital letters, however, the accent and breathing stand a little to the left of the first vowel of the diphthongs, *φ*, *ψ*, *ω*; as: Ἄδης. In diæresis (6), the *acute* accent stands *between*, and the *circumflex* *above* the points; as: *ἀίδιος*, *κληῖδι*.

The *acute* always stands on one of the *three last*, the *circumflex* 60. on one of the *two last* syllables. The *circumflex* can only stand over *syllables long by nature*: the *acute* can stand over either long or short syllables.

But the *acute* cannot stand on the antepenultimate, nor the *circumflex* 61. on the penultimate, when the last syllable is long by nature. *τείχος*\* *χρήμᾱ* *αὔλαξ* (*ἄκος*). *ἄνθρωπος*\* but *ἀνθρώπου*.

Words receive the following appellations according to the accentuation of the 62. final syllables:—

- a) *Oxytones*, when the last syllable has the *acute*<sup>2</sup>; as: *τετυφώς*, *κακός*, *θήρ*;
- b) *Paroxytones*, when the penultimate has the *acute*; as: *τύπτω*;
- c) *Proparoxytones*, when the antepenultimate has the *acute*; as: *ἄνθρωπος*, *τυπτόμενος*, *ἄνθρωποι*, *τυπτόμενοι*;
- d) *Perispomena*, when the last syllable has the *circumflex*<sup>5</sup>; as: *κακῶς*;
- e) *Properispomena*, when the penultimate has the *circumflex*; as: *πράγμα*, *φιλούσα*.
- f) *Barytones*, when the last syllable is unaccented, i. e. has the *grave* tone<sup>1</sup> (55); as: *πράγματα*, *πράγμα*.

<sup>3</sup> προσφεία ὀξεῖα, *accentus acutus*.      <sup>4</sup> προσφεία βαρεῖα, *accentus gravis*.

<sup>5</sup> προσφεία περισπωμένη, *accentus circumflexus*.

*Alteration and Removal of the Accent in Inflexion and  
Contraction.*

63. In conjugating or declining words, it often happens that the accent can no longer stand on the same syllable; or that it must be *changed*, to enable it to do so.
64. A) By lengthening the final syllable :
- α) A proparoxytone becomes a paroxytone, as : πόλεμος, πολέμον.
  - β) A properispomenon becomes a paroxytone, as : τεῖχος, τείχους.
  - γ) An oxytone becomes a perispomenon, as : θεός, θεοῦ. This change, however, is limited to particular cases. See 113, α).
65. B) By shortening the final syllable :
- α) A dissyllabic paroxytone, with *long penult*, becomes a properispomenon, as : φεύγω· φεῦγε.
  - β) A polysyllabic paroxytone becomes a proparoxytone, as : βουλεύω· βούλευε.
66. When the word is lengthened by a syllable or syllables prefixed, the accent generally moves towards the beginning, as : φεύγω, ἔφενγον; on the other hand, when the addition is at the end of a word, it generally moves towards the end, as : τύπτω, τυπτόμεθα, τυφθησόμεθα.
67. When two syllables are *contracted* into one, the following rules prevail :—
- 1) When neither of the two syllables about to be contracted is accented, the contracted syllable is also unaccented; and the syllable which had the accent before contraction retains it afterwards, as : φίλεε = φίλει (but φιλέει = φιλεῖ), γένεϊ = γένει (but γενέων = γενῶν).
  - 2) But when one of the two syllables about to be contracted is accented, the contracted syllable is also accented; and,
    - α) If it be the antepenultimate or penultimate, it has the accentuation which the general rules require, as :
 

|                          |                       |
|--------------------------|-----------------------|
| ἀγαπάομαι = ἀγαπῶμαι.    | ὀρθόοισι = ὀρθοῖσι.   |
| ὕλησσα = ὑλήσσα.         | τιμαύντων = τιμώντων. |
| φιλοόμενος = φιλούμενος. |                       |
    - β) If it be the last syllable, it has
      - α) the acute, when the second of the syllables about to be contracted has the acute, as : ἔσταιός = ἐστώς;
      - β) the circumflex, when the first of these syllables is accented, as : ἡχοῖ = ἡχοῖ.

The exceptions to these rules will be noticed under the contracted declensions and conjugations.

*Alteration and Removal of the Accent in connected Discourse.*

In connected discourse *oxytones* take the sign of the *grave* accent, i. e., the sharp tone is weakened or depressed by the close connexion of the words. 70.

But the acute is retained before full stops and colons; and often even before the comma, if it makes a real break in the thought; as: ὁ μὲν Κῦρος ἐπέρασε τὸν ποταμὸν, οἱ δὲ πολλοὶ ἀπέφυγον, *Cyrus crossed the river, but the enemy fled.* 71.

*Exception.* τίς; τί; *quis? quid?* always remains oxytone.

In *Crisis* (16) the accent of the first word falls away, and the word formed out of the two takes the accent of the second; as: τὰ ἀγαθὰ = τὰγαθά, τοῦ οὐρανοῦ = τοῦρανοῦ, τῇ ἡμέρᾳ = θήμερᾳ, τὸ ὄνομα = τόννομα; but the long vowel-sound formed by crasis takes the circumflex instead of the acute, when the second word is a dissyllabic paroxytone with a short final syllable (65), as: τὸ ἐπος = τοῦπος, τὰ ἄλλα = τάλλα, τὸ ἔργον = τοῦργον, τὰ ὄπλα = θῶπλα. 72.

In *Elision*, the accent of the elided vowel goes as an *acute* upon the preceding syllable; but when the apostrophised word is a preposition, or one of the particles ἅλλᾳ, οὐδέ, μηδέ, the elided vowel is quite lost. So also when an accented monosyllable suffers elision. 73.

πολλὰ ἔπαθον = πόλλ' ἔπαθον.  
δεῖνα ἐρωτᾷς = δειν' ἐρωτᾷς.  
φημί ἐγώ = φήμ' ἐγώ.  
αἰσχρὰ ἔλεξας = αἰσχρ' ἔλεξας.  
ἑπτὰ ἦσαν = ἑπτ' ἦσαν.

παρὰ ἱμοῦ = παρ' ἱμοῦ.  
ἀπὸ ἑαυτοῦ = ἀφ' ἑαυτοῦ.  
ἅλλᾳ ἐγώ = ἄλλ' ἐγώ.  
οὐδέ ἐγώ = οὐδ' ἐγώ.  
ἡ εἰς ὅς = ἡ εἰς ὅς.

*Proclitics (or Atonics) and Enclitics.*

There are certain monosyllables which, in connected discourse, are so closely connected with some other word, that both together are pronounced as one word. Thus πατήρ μου pronounced πατήρμου· ἑταῖρος τις pronounced ἑταῖρόςτις. 74.

These monosyllables usually lose their accent. If the word with which they coalesce regularly follows them, they are called *proclitics*: if it precedes them, they are called *enclitics*.

*(Proclitics.)*

75.

- The forms of the article: ὁ, ἡ, οἱ, αἱ;
- The prepositions: ἐν, εἰς (ἐς), ἐκ (ἐξ), ὡς;
- The conjunctions: ὥς, εἰ;
- Οὐ (οὐκ, οὐχ), *not*: but at the end of a sentence, and in the signification *no*, it has the accent (23): οὐ (οὐκ).

*(Enclitics.)*

76.

- The verbs εἰμί, *I am*, and φημί, *I say*, in the present Indicative, except the second person singular: εἶ, *thou art*, and φῆς, *thou sayest*.
- The following forms of the three personal pronouns:—

|      | 1.  | 2.  | 3. |                 |
|------|-----|-----|----|-----------------|
| Gen. | μοῦ | σοῦ | οὗ | Dual σφωίν.     |
| Dat. | μοί | σοί | οἱ | Plur. σφίσι(ν). |
| Acc. | μέ  | σέ  | ἐ  |                 |

- The *indefinite pronoun* τις, τί, throughout all cases and numbers, together with the shortened forms: τοῦ and τῷ (but not ἄττα instead of τινά);

and the indefinite adverbs: πώς, πώ, πῆ, πού, ποθί, ποθέν, ποί, ποτέ. On the other hand, the corresponding interrogatives are always accented; as: τίς, τί, πώς, &c.,

- d) The following particles: τί, τοί, γέ, νύν, πέρ, and the inseparable ἐί, Ἐρεβόσδε, to Erebus: τοσόσδε. [So the poetical κέν or κέ: νύ, ρά, θήν.]

### Rules for the Inclination of the Accent.

77. In connected discourse the enclitics *lose* their accent, with the exception of *dissyllable* enclitics after *paroxytones*—which retain them.
- a) If the word before the enclitic is *oxytone*, the *acute* must be retained; not softened into the *grave*.
  - b) If the word before the enclitic be *properispomenon* or *proparoxytone*, the final syllable takes the acute in addition to the regular accent of the word.

(Examples.)

78. a) λόγος τίς is written λόγος τις.  
καὶ τινές is written καὶ τινες.  
φιλεῖ τις is written φιλεῖ τις.  
καλοῦ τινός is written καλοῦ τινος.  
θῆρ τις is written θῆρ τις.  
ποταμός γέ is written ποταμός γε.  
φίλος ἐστί } remain unaltered.  
φίλοι φασί }
- b) ἄνθρωπος τις is written ἄνθρωπός τις.  
σῶμα τὶ is written σῶμά τι.
- c) *Exception to 77, b.* After *properispomena* in ξ, ψ, monosyllable enclitics *lose* their accent, dissyllable ones *retain* theirs: κῆρυξ τις· κῆρυξ ἐστίν.
79. After *proclitics*, *enclitics* throw their accent as an acute on the proclitic.  
εἰ τις becomes εἶ τις· οὐ φημί becomes οὗ φημι.
80. Long syllables in enclitics are regarded as short in reference to accentuation; hence: οἰντινοῖν, ὀντινοῖν, ἤκουσά τινων.
81. If several enclitics follow one another, each generally throws its accent upon the preceding; as: εἶ τις γέ μοι φησί ποτε.

### Enclitics accented.

82. Such enclitics as can stand at the beginning of a sentence, retain their accent in that position; e. g. Φημί ἐγὼ τοῦτο.—Τινές λέγουσιν.—Εἰσι θεοί.—But instead of ἐστί(ν) at the beginning of a sentence, the form ἵστι(ν) is used: also, if it stands in connexion with an Inf. for ἔξειστι(ν), and after the particles ἀλλ', εἰ, οὐκ, μή, ὥς, καί, μέν, ὅτι, ποῦ, also after the pronoun τοῦτ', e. g. Ἔστι θεός.—Ἔστι σοφός ἀνὴρ.—Ἔστιν οὕτως.—Ἔστιν ἰδεῖν, ἰδεῖν ἵστιν, licet videre.—Εἰ ἔστιν, οὐκ ἔστιν, τοῦτ' ἵστιν.
83. The *enclitic* forms of φημί also retain their accent, when they are separated from the preceding word by a stop: e. g. Ἔστιν ἀνὴρ ἀγαθός, φημι.

The enclitic personal pronouns, σοῦ, σοί, σέ, οἱ, σφίσι(ν), retain their accent: 84.

- (a) When an accented Preposition precedes; e. g. παρά σου, μετά σε, πρὸς σοί. In this case, instead of the enclitic forms of the Pron. of the first Pers., the longer, regularly accented, forms, are chosen; e. g.

παρ' ἐμοῦ not παρά μου, πρὸς ἐμοί not πρὸς μοι,  
κατ' ἐμέ not κατά με, περὶ ἐμοῦ not περὶ μου.

The unaccented prepositions (75, b) are united to the enclitic forms; e. g. 85.  
ἐκ μου, ἐν μοι, ἐς σε, ἐς με, ἐκ σου, ἐν σοι.

- (b) After copulative or disjunctive conjunctions; e. g. ἐμὲ καὶ σέ: ἡ ἐμὲ, ἡ σέ: as generally, when the pronouns are emphatic, e. g. in antitheses.

- (c) The forms οὗ, οἱ, ἑ, are accented only when they are used as reflexive pronouns.

There is no inclination, when the accent of the word on which the enclitic rests, disappears by Elision; e. g. καλὸς δ' ἐστίν, but καλὸς δὲ ἐστίν—πολλοὶ δ' εἰσίν, but πολλοὶ δὲ εἰσίν. 86.

### Division of Syllables.

FUNDAMENTAL RULE.—Syllables end with a vowel, and begin with a consonant. 87.  
When, therefore, a consonant stands between two vowels, it belongs to the following syllable; as: πο-τα-μός, ὄ-ψο-μαί.

Exception. A compound word is divided according to the elements of the compound; as: συν-εκφώνησις, προ-στάτης, προσ-τείχω. 88.

In the case of a consonant doubled, a smooth and aspirate mute, and a liquid before any consonant (the combination μν excepted), the first consonant ends a syllable, the second begins one. τὰτ-τω, Βάκ-χος, ἄλ-γος, ἄ-μνός. 89.

### The Stops.

The colon and semicolon are denoted by a point on a level with the top of the line; as: ἐν ἡλεῖας: πάντες γὰρ ὁμολόγησαν. The note of interrogation is like our semicolon; as: τίς ταῦτα ἐποίησεν; who did this? The period, comma, and note of exclamation are the same as ours. 90.

## CHAP. III.—ON THE SUBSTANTIVE.

### Nature and Classification of Substantives.

SUBSTANTIVES are the name of some thing or object; and are either concrete or abstract. 91.

- a) Concrete substantives are the names of persons or things.  
b) Abstract substantives are the names of actions, qualities, or conditions.

EXAMPLES.—CONCRETE: man, town, house. Henry. London. 92.

ABSTRACT: journey, virtue, friendship, question.

Concrete substantives may again be subdivided into 93.

- a) Common names (i. e. names common to all the individuals that make up a class).  
b) Proper names (i. e. names proper or peculiar to one individual; that is, names of persons or places).

- c) *Names of materials* (i. e. of things in which there is no distinction of *individuals*, but only an aggregate notion).
94. a) *Common* : house, man, town, tree.  
 b) *Proper* : Pericles. Athens. The Ceph̄isus. Olympus.  
 c) *Names of materials* : lead, iron, sand, corn, wine, milk.

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*Gender of Substantives.*

95. The gender of substantives, which is threefold, as in Latin (masculine, feminine, or neuter), is determined partly by their meaning, and partly by their termination. We shall notice the latter mode of determining it under the several declensions. In reference to the former, the following general rules may be noticed :
96. (1.) Names of *males*, of *nations*, *winds*, *months*, *mountains*, and most *rivers*, are masculine.  
 (2.) Names of *females*, of *countries*, *islands*, most *cities*, most *trees* and *plants*, are feminine.  
 (3.) The names of the *letters* and *fruits*, *infinitives*, *diminutives*, in *-ον* (except the proper names of females, e. g. ἡ Δεόρτιον), all *indeclinable* words, and finally, every word considered as simply *that word* (e. g. τὸ μήτηρ, 'the word *mother*') are neuter.  
 (4.) The names of persons, which have only one form for the masc. and fem., are of common gender ; e. g. ὁ ἢ θεός, *god* and *goddess*.

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*Number, Case, and Declension.—The Article.*

97. 1. The Greek has three numbers, the Singular, the Plural, and the Dual, which denotes *two*.
98. 2. It has *five Cases*, namely :
- (1) Nominative.
  - (2) Genitive.
  - (3) Dative.
  - (4) Accusative.
  - (5) Vocative.

It has no *ablative*, the place of that case being supplied mostly by the *dative*, sometimes by the *genitive*.

99. The Nom. and Voc. are called *direct cases*; the others, *oblique cases*. Substantives (and adjectives) of the Neuter gender have the same form in the Nom., Acc., and Voc. of the three numbers. The Dual has only two forms for cases: one for the Nom., Acc., and Voc.; the other for the Gen. and Dat.
100. From the frequency with which substantives are found with the article (*ὁ, the*) prefixed, it is convenient to give the declension of the article at once.

| Singular. |     |     | Dual.      |      |      | Plural. |      |      |
|-----------|-----|-----|------------|------|------|---------|------|------|
| m.        | f.  | n.  | m.         | f.   | n.   | m.      | f.   | n.   |
| N. ὁ      | ἡ   | τό  | N. A. τῷ   | τᾷ   | τῷ   | N. οἱ   | αἱ   | τά   |
| G. τοῦ    | τῆς | τοῦ | G. D. τοῖν | ταῖν | τοῖν | G. τῶν  | τῶν  | τῶν  |
| D. τῷ     | τῇ  | τῷ  |            |      |      | D. τοῖς | ταῖς | τοῖς |
| A. τόν    | τήν | τό  |            |      |      | A. τοὺς | τάς  | τά.  |

a) In the dual the feminine is more commonly τῷ, τοῖν, than τᾷ, ταῖν. Τά (as fem. dual) is very uncommon.

There are in Greek three different ways of inflecting substantives, 101. distinguished as the *First*, *Second*, and *Third* Declensions.

## TERMINATIONS OF THE THREE DECLENSIONS.

102.

|              | I.                      |                        | II.          |          | III.              |
|--------------|-------------------------|------------------------|--------------|----------|-------------------|
| <i>Sing.</i> |                         |                        | <i>m. f.</i> |          |                   |
| Nom.         | <i>fem.</i><br>ἡ, ᾧ, ᾧ, | <i>mas.</i><br>ἡς, ᾧς, | ος,          | neut. ον | various           |
| Gen.         | ης or ας                | ου                     | ου           |          | ος (ως)           |
| Dat.         | ῃ or α                  |                        | ῃ            |          | ι                 |
| Acc.         | ην or αν                |                        | ον,          | neut. ον | α or ν { neut. as |
| Voc.         | η or α                  |                        | ε,           | neut. ον | — { nom.          |
| <i>Dual.</i> |                         |                        |              |          |                   |
| N. A. V.     | ᾧ                       |                        | ω            |          | ε                 |
| G. D.        | αιν                     |                        | οιν          |          | οιν               |
| <i>Plur.</i> |                         |                        |              |          |                   |
| N. V.        | αι                      |                        | οι,          | neut. ᾶ  | ες,      neut. ᾶ  |
| Gen.         | ῶν (circumflexed)       |                        | ων           |          | ων                |
| Dat.         | αῖς                     |                        | οῖς          |          | σιν or σι         |
| Acc.         | ᾶς                      |                        | ους,         | neut. ᾶ  | ᾶς,      neut. ᾶ  |

In the *second* declension, and in masculine nouns of the *first*, the original termination of the gen. sing. was ο; α-ο and ο-ο being contracted into ου. The termination of the *dative singular* is ι in all the declensions, but in the two first it is *subscript*. 103.

In the formation of the *dative plural* the T-sounds and ν are 104. rejected (28 and 34) : and

αντσι    εντσι    οντσι    υντσι  
become ᾶσι    εισι    ουσι    ῶσι (by 36).

*First Declension.*

The first declension has four endings, ᾧ, η (or ᾧ), ᾧς and ης, of 105. which α and η are *feminine*, ας and ης *masculine*.

## PARADIGMS.

106.

|            | victory. | attempt. | Muse.  | citizen.   | young man. |
|------------|----------|----------|--------|------------|------------|
| Sing. Nom. | νίκη     | πειρα    | Μοῦσα  | πολίτης(ι) | νεανίας    |
| Gen.       | νίκης    | πείρας   | Μούσης | πολίτου    | νεανίου    |
| Dat.       | νίκη     | πείρα    | Μούσῃ  | πολίτῃ     | νεανίᾳ     |
| Acc.       | νίκην    | πείραν   | Μοῦσαν | πολίτην    | νεανίαν    |
| Voc.       | νίκη     | πείρα    | Μοῦσα  | πολίτα     | νεανία     |



|              |        |         |         |          |          |
|--------------|--------|---------|---------|----------|----------|
| Du. N. A. V. | νίκα   | πείρα   | Μούσα   | πολίτα   | νεανία   |
| G. & D.      | νίκαιν | πείραιν | Μούσαιν | πολίταιν | νεανίαιν |
| Plur. Nom.   | νίκαι  | πείραι  | Μούσαι  | πολίται  | νεανίαι  |
| Gen.         | νικῶν  | πειρῶν  | Μουσῶν  | πολιτῶν  | νεανιῶν  |
| Dat.         | νίκαις | πείραις | Μούσαις | πολίταις | νεανίαις |
| Acc.         | νίκας  | πείρας  | Μούσας  | πολίτας  | νεανίας  |
| Voc.         | νίκαι  | πείραι  | Μούσαι  | πολίται  | νεανίαι  |

(Feminines.)

107. Of the words in *α*, some take in the gen. and dat. sing. *ας*, *φ* ; some *ης*, *η*.

The forms *ας*, *φ* belong

1) To those that end in *α* pure or *ρα*.

2) To *ἀλαλά* (*war-cry*), and several proper names ending in *ᾱ*, as *Ἀνδρομέδᾱ*, *Γέλᾱ*, *Διοτίμᾱ*, *Λήδᾱ*, *Φιλομήλᾱ*.

108. The nom. in *α* pure is found only after *ε*, *ι* ; and in a few other words, *ἐλάα*, *olive tree* ; *σῖκυα*, *cucumber* ; *πόα*, *grass* ; *χρόα*, *colour* ; *στόα*, *portico*.—With these exceptions *η* is the regular termination after vowels and diphthongs.

109. In the Attic dialect *ρ* has a dislike to *η* after it : the termination *ρη* is confined to *κόρη*, *damsel* ; *κορῆη*, *temples* (of the head) ; *δέρη*, *neck* ; *ἀθάρη*, *groats* ; and to some, properly Ionic, proper names, as *Ἐφύρη*.

110. The nom. in *ᾱ* is found nearly always after *σ*, *σσ* or *ττ*, *ζ*, *ξ*, *λλ*, *αιν* ; and in a few more that are to be observed as exceptions, e. g. *διαίτα*, *μίριμνα*, *ἔχιδνα*, *εἶψα*, *τόλμα*, *πρύμνα* (old Attic *πρύνη*), *πείνα* (or *πεινή*). These have gen. and dat. *ης*, *η*. (See *Μοῦσᾱ*.)

In all other cases, the nominative ends in *η*, which remains throughout the singular.

111. If *α* or *ε* precedes the *α*, *έα* is in some words contracted into *ῆ*, and *ᾶα* in *ᾶ* ; and the last syllable remains circumflexed through all the cases.

| Singular.                         | Dual.                  | Plural.            |
|-----------------------------------|------------------------|--------------------|
| N. <i>συκ(έα)ῆ</i> , <i>a fig</i> | N. A. V. <i>συκ-ᾱ</i>  | N. <i>συκ-αῖ</i>   |
| G. <i>συκ-ῆς</i> [ <i>tree</i> ]  | G. & D. <i>συκ-αῖν</i> | G. <i>συκ-ῶν</i>   |
| D. <i>συκ-ῆ</i>                   |                        | D. <i>συκ-αῖς</i>  |
| A. <i>συκ-ῆν</i>                  |                        | A. <i>συκ-ᾶς</i>   |
| V. <i>συκ-ῆ</i>                   |                        | V. <i>συκ-αῖ</i> * |

  

| Singular.                         | Dual.                 | Plural.          |
|-----------------------------------|-----------------------|------------------|
| N. <i>μν(ᾶα)ᾶ</i> , <i>a mina</i> | N. A. V. <i>μν-ᾱ</i>  | N. <i>μν-αῖ</i>  |
| G. <i>μν-ᾶς</i>                   | G. & D. <i>μν-αῖν</i> | G. <i>μν-ῶν</i>  |
| D. <i>μν-ᾶ</i>                    |                       | D. <i>μν-αῖς</i> |
| A. <i>μν-ᾶν</i>                   |                       | A. <i>μν-ᾶς</i>  |
| V. <i>μν-ᾶ</i>                    |                       | N. <i>μν-αῖ</i>  |

## ACCENTUATION.

- a) The ending of the plural *αι* is considered short with respect to the accent; 112. hence *λαιναι* (not *λαιναι*), *Μούσαι* (not *Μούσαι*).  
 b) The accent remains upon the accented syllable of the nominative as long as the rules of accentuation permit.

## Exceptions:

- a) The vocative *δίσποτα*, fr. *δεσπότης*, a master.  
 β) The genitive plural of this declension, being contracted from *ων*, has the *ων* circumflexed; as: *λαινῶν* from *λαιναι*, *νεανιῶν* from *νεανίας*. To this, however, there are the following exceptions: *χρήστης*, a usurer, *ἀφύη*, an anchovy, *ἐτησία*, trade winds, and *χλοῦνης*, a wild boar; which remain *paroxytone* in the genitive plural.

A change in the quantity of the last syllable causes the following changes of 113. accent.

- a) *Oxytones* become, in the gen. and dat. of all three numbers, *perispomena*; as: *τιμῆς*, *ᾗ*, *ὧν*, *αῖν*, *αῖς* (this holds good in the 2nd declension also).  
 b) *Paroxytones* remain such through all the cases (except gen. pl., which is always *perispomenon*), if the last syllable is long; but become *properispomena*, when the last syllable is short; which is the case in the nom. pl. (112, a); as: *γνώμη*, *γνώμαι*, *Ἀτρεΐδης*, *Ἀτρεΐδαι*.  
 c) *Properispomena* become *paroxytones*, when the last syllable becomes long; as: *Μοῦσᾶ*, *Μούσης*.  
 d) *Proparoxytones* become *paroxytones*, when the last syllable becomes long; as: *λαιναι*, *λαινῆς*.

## Masculines.

Masculines have the genitive in *ον*; those in *ας* retain the *α*, and 114. those in *ης*, the *η*, in the dative and accusative singular.

The vocative of those in *ης* mostly ends in *ᾶ*: it ends thus,

- 1) In all in *της*, as *τοξότης*, V. *τοξότᾶ*.
- 2) In those compounded of a *substantive* and a *verb*, that simply append *ης* to the verbal root: as *γεωμέτρης*, V. *γεωμέτρᾶ*<sup>1</sup> *μυροπώλης*, V. *μυροπῶλᾶ*.
- 3) In all national names, as *Πέρσης*, a *Persian*, V. *Πέρσᾶ*.

All other substantives with the termination *ης* have the vocative in *η*, as: *Πέρσης*, *Perses*, V. *Πέρση*. The plural of masculines does not differ from that of feminines.

Several of the masculines in *ας* have the Doric genitive in *ᾶ*, viz. *πατραλοίας*, 115. a *parricide*, *μητραλοίας*, a *matricide*, *ὄρνιθοθήρας*, a *birdcatcher*; also several proper names, as: *Σύλλας*, G. *Σύλλα*; lastly, the contract in *ας*, *βορᾶς* (from *βορᾶς*): G. *βορᾶ*.

## Second Declension.

The second declension has two endings, *ος* and *ον*<sup>1</sup>; of which *ος* 116. is generally *masculine*, sometimes *feminine*; *ον* *neuter*, except in such *proper names* of females as are diminutives in form; as: *ἡ Γλυκέρων*.

(For the terminations, see 102.)

<sup>1</sup> The root of the second declension ends in *ο*: *λόγος* root *λογο-*. See 103.—On the feminines in *ος*, see Appendix.

117.

## PARADIGMS.

|                | word.  | island. | way.  | garment. |
|----------------|--------|---------|-------|----------|
| Sing. N.       | λόγος  | νῆσος   | ὁδός  | ἱμάτιον  |
| G.             | λόγου  | νήσου   | ὁδοῦ  | ἱματίου  |
| D.             | λόγῳ   | νήσῳ    | ὁδῷ   | ἱματίῳ   |
| A.             | λόγον  | νήσουν  | ὁδόν  | ἱμάτιον  |
| V.             | λόγε   | νήσε    | ὁδέ   | ἱμάτιον  |
| Dual. N. A. V. | λόγω   | νήσω    | ὁδῶ   | ἱματίῳ   |
| G. D.          | λόγοιν | νήσοιν  | ὁδοῖν | ἱματίοιν |
| Plur. N.       | λόγοι  | νήσοι   | ὁδοί  | ἱμάτια   |
| G.             | λόγων  | νήσων   | ὁδῶν  | ἱματίων  |
| D.             | λόγοις | νήσοις  | ὁδοῖς | ἱματίοις |
| A.             | λόγους | νήσους  | ὁδούς | ἱμάτια   |
| V.             | λόγοι  | νήσοι   | ὁδοί  | ἱμάτια.  |

118. The vocative of words in *ος* sometimes ends in *ος*; as: ὦ φίλε and ὦ φίλος; always ὦ θεός.

119. ACCENTUATION.—The accent remains on the syllable which is accented in the nominative, as long as it can: except in the vocative ἀδελφε from ἀδελφός, *a brother*. The termination *οι* in the plural, like *αι* in the first declension, is considered *short* with reference to accentuation. The change of the accent is like that in the first declension (112, 113), except that it is only *oxytones* (e.g. θεός, *God*) that become *perispomena* in the genitive plural (θεῶν). The other genitives plural are *paroxytones*.

*Contraction of the Second Declension.*

120. A few substantives, in which *ο* or *ε* stands before the termination, suffer contraction.

## PARADIGMS.

|             | voyage. |       | voyage round. |           | bone.   |        |
|-------------|---------|-------|---------------|-----------|---------|--------|
| S. N.       | πλόος   | πλοῦς | περίπλοος     | περίπλους | ὀστέον  | ὀστοῦν |
| G.          | πλόου   | πλοῦ  | περιπλόου     | περίπλου  | ὀστέου  | ὀστοῦ  |
| D.          | πλόῳ    | πλοῖ  | περιπλόῳ      | περίπλω   | ὀστέῳ   | ὀστῷ   |
| A.          | πλόον   | πλοῦν | περίπλοον     | περίπλουν | ὀστέον  | ὀστοῦν |
| V.          | πλόε    | πλοῦ  | περίπλοε      | περίπλου  | ὀστέον  | ὀστοῦν |
| D. N. A. V. | πλώω    | πλώ   | περιπλώω      | περίπλω   | ὀστέω   | ὀστώ   |
| G. D.       | πλόοιν  | πλοῖν | περιπλόοιν    | περίπλοιν | ὀστέοιν | ὀστοῖν |
| P. N.       | πλόοι   | πλοῖ  | περίπλοοι     | περίπλοι  | ὀστέα   | ὀστᾶ   |
| G.          | πλόων   | πλῶν  | περιπλόων     | περίπλων  | ὀστέων  | ὀστῶν  |
| D.          | πλόοις  | πλοῖς | περιπλόοις    | περίπλοις | ὀστέοις | ὀστοῖς |
| A.          | πλόους  | πλοῦς | περιπλόους    | περίπλους | ὀστέα   | ὀστᾶ   |
| V.          | πλόοι   | πλοῖ  | περίπλοοι     | περίπλοι  | ὀστέα   | ὀστᾶ   |

ACCENTUATION.—As exceptions to the rules given in 67:—a)  $\pi\lambda\acute{o}\omega = \pi\lambda\acute{\omega}$ , 121.  $\acute{\epsilon}\pi\tau\acute{\iota}\omega = \acute{\omicron}\sigma\tau\acute{\iota}\omega$ , instead of  $\pi\lambda\acute{\omega}$ ,  $\acute{\omicron}\sigma\tau\acute{\omega}$ :—b) compounds and proper names of more than one syllable keep the accent upon the penultimate, even when it ought to appear as a circumflex upon the contracted syllable; as:  $\pi\epsilon\pi\epsilon\pi\lambda\acute{o}\upsilon\upsilon = \pi\epsilon\pi\acute{\iota}\pi\lambda\upsilon$  (instead of  $\pi\epsilon\pi\iota\pi\lambda\acute{o}\upsilon$ );  $\epsilon\upsilon\nu\acute{o}\phi = \epsilon\upsilon\nu\phi$  (instead of  $\epsilon\upsilon\nu\acute{\phi}$ );  $\epsilon\upsilon\nu\omicron\iota = \epsilon\upsilon\nu\omicron\iota$  (though the  $\omicron\iota = \omicron\omicron\iota$ ):—c)  $\tau\acute{o}\ \kappa\acute{\alpha}\nu\epsilon\omicron\nu = \kappa\alpha\nu\acute{o}\nu$  (instead of  $\kappa\acute{\alpha}\nu\omicron\nu$ ), a basket;—lastly, names of relations in  $\delta\epsilon\acute{o}\varsigma = \delta\omicron\upsilon\varsigma$ ; as:  $\acute{\alpha}\delta\epsilon\lambda\phi\iota\delta\epsilon\acute{o}\varsigma = \acute{\alpha}\delta\epsilon\lambda\phi\iota\delta\omicron\upsilon\varsigma$ , a nephew (not  $\acute{\epsilon}\delta\omicron\upsilon\varsigma$ ).

### The Attic Second Declension.

Several substantives have the endings  $\omega\varsigma$  (masc. and fem.) and 122.  $\omega\nu$  (neut.) instead of  $\omicron\varsigma$  and  $\omicron\nu$ , and retain the  $\omega$  through all the cases instead of the regular vowels and diphthongs, *subscribing*  $\epsilon$  where the regular form has  $\phi$  or  $\omicron\iota$ .

Thus:  $\omicron\nu$ ,  $\epsilon$ ,  $\alpha$  become  $\omega$

$\omicron\varsigma$  becomes  $\omega\varsigma$

$\omicron\nu$  becomes  $\omega\nu$

$\omicron\upsilon\varsigma$  becomes  $\omega\varsigma$

$\omicron\iota$  becomes  $\phi$

$\omicron\iota\nu$  becomes  $\phi\nu$

$\omicron\iota\varsigma$  becomes  $\phi\varsigma$ .

### PARADIGMS.

123.

|             | people.                                                     | rope.                                                              | hare.                                                           | dining-room.                                                                    |
|-------------|-------------------------------------------------------------|--------------------------------------------------------------------|-----------------------------------------------------------------|---------------------------------------------------------------------------------|
| S. N.       | $\acute{o}\ \lambda\epsilon\text{-}\acute{\omega}\varsigma$ | $\acute{\eta}\ \kappa\acute{\alpha}\lambda\text{-}\omega\varsigma$ | $\acute{o}\ \lambda\alpha\gamma\text{-}\acute{\omega}\varsigma$ | $\tau\acute{o}\ \acute{\alpha}\nu\acute{\omega}\gamma\epsilon\text{-}\omega\nu$ |
| G.          | $\lambda\epsilon\text{-}\acute{\omega}$                     | $\kappa\acute{\alpha}\lambda\text{-}\omega$                        | $\lambda\alpha\gamma\text{-}\acute{\omega}$                     | $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\text{-}\omega$                   |
| D.          | $\lambda\epsilon\text{-}\tilde{\phi}$                       | $\kappa\acute{\alpha}\lambda\text{-}\tilde{\phi}$                  | $\lambda\alpha\gamma\text{-}\tilde{\phi}$                       | $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\text{-}\tilde{\phi}$             |
| A.          | $\lambda\epsilon\text{-}\acute{\omega}\nu$                  | $\kappa\acute{\alpha}\lambda\text{-}\omega\nu$                     | $\lambda\alpha\gamma\text{-}\acute{\omega}\nu$                  | $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\text{-}\omega\nu$                |
| V.          | $\lambda\epsilon\text{-}\acute{\omega}\varsigma$            | $\kappa\acute{\alpha}\lambda\text{-}\omega\varsigma$               | $\lambda\alpha\gamma\text{-}\acute{\omega}\varsigma$            | $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\text{-}\omega\nu$                |
| D. N. A. V. | $\lambda\epsilon\text{-}\acute{\omega}$                     | $\kappa\acute{\alpha}\lambda\text{-}\omega$                        | $\lambda\alpha\gamma\text{-}\acute{\omega}$                     | $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\text{-}\omega$                   |
| G. D.       | $\lambda\epsilon\text{-}\tilde{\phi}\nu$                    | $\kappa\acute{\alpha}\lambda\text{-}\tilde{\phi}\nu$               | $\lambda\alpha\gamma\text{-}\tilde{\phi}\nu$                    | $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\text{-}\tilde{\phi}\nu$          |
| P. N.       | $\lambda\epsilon\text{-}\acute{\phi}$                       | $\kappa\acute{\alpha}\lambda\text{-}\phi$                          | $\lambda\alpha\gamma\text{-}\acute{\phi}$                       | $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\text{-}\omega$                   |
| G.          | $\lambda\epsilon\text{-}\acute{\omega}\nu$                  | $\kappa\acute{\alpha}\lambda\text{-}\omega\nu$                     | $\lambda\alpha\gamma\text{-}\acute{\omega}\nu$                  | $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\text{-}\omega\nu$                |
| D.          | $\lambda\epsilon\text{-}\tilde{\phi}\varsigma$              | $\kappa\acute{\alpha}\lambda\text{-}\tilde{\phi}\varsigma$         | $\lambda\alpha\gamma\text{-}\tilde{\phi}\varsigma$              | $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\text{-}\tilde{\phi}\varsigma$    |
| A.          | $\lambda\epsilon\text{-}\acute{\omega}\varsigma$            | $\kappa\acute{\alpha}\lambda\text{-}\omega\varsigma$               | $\lambda\alpha\gamma\text{-}\acute{\omega}\varsigma$            | $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\text{-}\omega\varsigma$          |
| V.          | $\lambda\epsilon\text{-}\acute{\phi}$                       | $\kappa\acute{\alpha}\lambda\text{-}\phi$                          | $\lambda\alpha\gamma\text{-}\acute{\phi}$                       | $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\text{-}\omega$                   |

Some masculine and feminine words drop the  $\nu$  of the accusative singular; 124. viz.  $\acute{o}\ \lambda\alpha\gamma\acute{\omega}\varsigma$ , the hare;  $\tau\acute{o}\nu\ \lambda\alpha\gamma\acute{\omega}\nu$  and  $\lambda\alpha\gamma\acute{\omega}$ , and usually:  $\acute{\eta}\ \text{Ἡ}\ \acute{\epsilon}\omega\varsigma$ , the dawn,  $\acute{\eta}\ \acute{\alpha}\lambda\acute{\omega}\varsigma$ , the threshing-floor,  $\acute{\eta}\ \kappa\acute{\iota}\acute{\omega}\varsigma$ ,  $\acute{\eta}\ \kappa\acute{\omega}\varsigma$ ,  $\acute{o}\ \text{Ἄ}\ \theta\omega\varsigma$ ,  $\acute{\eta}\ \tau\acute{\epsilon}\acute{\omega}\varsigma$ .

ACCENTUATION.—*Proparoxytones* in  $\epsilon\omega\varsigma$ ,  $\epsilon\omega\nu$ , retain the accent upon the antepenultimate through all the cases of all the numbers; the two syllables  $\epsilon\omega\varsigma$ ,  $\epsilon\omega\nu$ , &c., being reckoned as one. Oxytones in  $\acute{\omega}\varsigma$  remain such, even in the genitive singular, as:  $\lambda\epsilon\acute{\omega}$  (against 113, a). 125.

*Third Declension.*

(For the terminations, see 102.)

*Remarks upon the Terminations.*

126. The pure root is often *disguised* in the nominative of masculine and feminine words. It may then be found, by throwing away the termination of the genitive, *ος*; as: ὁ κόραξ, *the raven*, G. κόρακ-ος, Root κορακ.

127. Neuters exhibit the pure root in the nom. sing. But the laws of euphony in the Greek language do not allow a word to end in *τ*. Hence, a root ending in *τ* either drops the *τ* in the *nom.*, or changes it into the kindred consonant *σ*, as:

| Root.   | Nom.                    | Gen.                |
|---------|-------------------------|---------------------|
| πιπερι, | πέπερι, <i>pepper</i> , | πεπέρι-ος, or ε-ος. |
| σωματ,  | σῶμα, <i>body</i> ,     | σώματ-ος.           |
| τερατ,  | τέρας, <i>prodigy</i> , | τέματ-ος.           |

128. The accusative in *ν* belongs to words of the masculine and feminine gender ending in *ις*, *υς*, *αυς* and *ους*, whose root ends in *ι*, *υ*, *αυ*, and *ου*; as:

| Root. | Nom.   | Acc.   | Root.  | Nom.    | Acc.    |
|-------|--------|--------|--------|---------|---------|
| πολι, | πόλις, | πόλιν. | βοτρυ, | βότρυς, | βίτρυν. |
| ναυ,  | ναῦς,  | ναῦν.  | βου,   | βούς,   | βοῦν.   |

129. The accusative in *ᾱ* belongs to roots that end in a consonant; as:

| Root.   | Nom.    | Acc.      |
|---------|---------|-----------|
| φλειβ,  | φλέψ,   | φλέιβ-α.  |
| κορακ,  | κόραξ,  | κόρακ-α.  |
| λαμπαδ, | λαμπάς, | λαμπάδ-α. |

130. But *Barytones*<sup>2</sup>, of more than one syllable, whose root ends in a T-sound, take, in prose, the form in *ν*, instead of that in *α*; as:

| Root.  | Nom.   | Acc.   |
|--------|--------|--------|
| ἐριδ,  | ἔρις,  | ἔριν.  |
| κορυθ, | κόρυς, | κόρυν. |
| χαμιτ, | χάμις, | χαμιν. |

131. The vocative is nearly always identical in form with either the nominative or the root. For more particular rules, see the remarks upon the paradigms.

Upon the *ν* ἐφέλκυστικόν in the dative plural, see 19.

*Gender, Quantity, and Accentuation of the Third Declension.*

132. *Gender.* For the gender of the third declension a good deal must be left to the pupil's own observation. The following lists give the terminations that may *always*, and those that may *generally*, be trusted.

133. There is no exception to the terminations to which an asterisk is prefixed: the forms in ( ) are the *genitives*.

<sup>2</sup> That is, those which are not accented on the final syllable.

## MASCULINE.

- { αν, ἄς (αντος)  
 εὐς, υν  
 ην, ης (ητος), ηρ  
 ειρ, ους, υρ  
 ων (ωνος or οντος)  
 ως (ωτος or ωος), ωρ  
 ψ

## EXCEPTIONS.

- φρήν, ἡ  
 ἀέην, ὁ, ἡ  
 γαστήρ, ἡ  
 κῆρ, τό  
 ραιστήρ, ἡ.  
 ⚡ All in ηρ contracted  
 from εαρ are neut.  
 ἐσθής, ἡ.  
 ⚡ All abstracts in οτης,  
 υτης are fem.  
 χεῖρ, ἡ  
 οἶς, τό  
 πῦρ, τό  
 ἄλων, ἡ  
 { βλήχων } ἡ  
 { ορ γλήχων }  
 μῆκων, ἡ  
 τρηχων, ἡ  
 αὐλών, ὁ, ἡ  
 κωδων, ὁ, ἡ  
 ὕωρ, τό  
 σκῶρ, τό  
 ἑλῶρ, τό  
 πέλωρ, τό  
 τέκωρ, τό  
 ὥς, ἡ  
 φῶς, τό  
 καλαῦρεψ, ἡ  
 κατηλιψ, ἡ  
 λαῖλαψ, ἡ  
 ὤψ, ἡ  
 ὠψ, ἡ  
 φλέψ, ἡ  
 χίρνηψ, ἡ.

## FEMININE.

- { ας (ἄθος)· ανς, ινς  
 ω and ως (ους)  
 εις, ις, υς, ων.

## EXCEPTIONS.

- κτεῖς, ὁ  
 γλαῖνις, ὁ  
 δελφίς, ὁ  
 θίς, ὁ, ἡ  
 ἱκτίς, ὁ  
 κίς, ὁ  
 δφίς, ὁ  
 τελμῖς, ὁ  
 βότρυς, ὁ  
 θρηῖνυς, ὁ  
 ἰχθύς, ὁ  
 μῦς, ὁ  
 νέκυς, ὁ  
 πῖλεκυς, ὁ  
 πῆχυς, ὁ  
 στάχυς, ὁ  
 ὕς, ὁ, ἡ  
 ἄκμων, ὁ  
 κωνών, ὁ  
 κίων, ὁ, ἡ.

Some names of animals  
 are common: as

- ἑχίς, ὁ, ἡ  
 κύρις, ὁ, ἡ  
 κύρβεις (sing. κύρβις),  
 οί, αἱ.

## NEUTER.

- { α, ι, υ  
 ορ, ος  
 αρ, ας (ατος, αος, εος).

## EXCEPTIONS.

- ψάρ, ὁ  
 κύαρ, ὁ  
 λαῖς, ὁ.

⚡ The termination ξ has some masculines, but more feminines.

ACCENTUATION.—a) The accent syllable remains unchanged, as long as the 134.  
 general rules allow it to be so; as: τὸ πρᾶγμα, an action, πρᾶγματος (but πραγ-  
 μάτων); ὁ ἡ χελιδών, a swallow, χελιδόνος. The particular exceptions will be  
 noticed hereafter.—b) Monosyllables are accented on the last syllable in the gen-  
 itive and dative of all numbers; and the long syllables ων and οιν are circum-  
 flexed; as: ὁ θῆρ, a wild animal, θηρ-ός, θηρ-ί, θηρ-οῖν, θηρῶν, θηρσί(ν).

Exceptions. δᾶδων, δμῶων, παιδων. θῶων, } So in G. D. dual παιδοῖν, &c. 135.  
 φῶδων, φῶτων, ὦτων, Τρώων<sup>2</sup>.

In addition to these may be mentioned the adjective πᾶς, all, every, G. παντός,  
 D. παντί, but πάντων, πᾶσι(ν); ὁ Πάν, G. Πανός, but τοῖς Πᾶσι(ν).

<sup>2</sup> From ἡ ἑᾶς, a torch; ὁ ἐμῶς, a slave; ὁ ἡ παῖς, a child; ἡ θῶς, a jackal;  
 ἡ φῆς (G. φηρός), a blister caused by burning; τὸ φῶς (G. φωτός), light; τὸ  
 οἶς (G. ὠτός), the ear; ὁ ἡ Τρώς, a Trojan.

## WORDS WHOSE ROOT ENDS IN A CONSONANT.

*Nominative without σ; either identical with the root, or = root with a final τ dropped*<sup>3</sup>.

136. The T-sounds and ν are thrown away before σι in dat. plur. of the third : οντσι, εντσι, αντσι, υντσι, become ουσι, εισι, ασι, υσι (by 36).

|             | war-song.                | ævum.                   | Xenophon.                | month.                 | nectar.      |
|-------------|--------------------------|-------------------------|--------------------------|------------------------|--------------|
| S. N.       | ὁ παιᾶν                  | ὁ αἰών                  | ὁ Ξενοφῶν                | ὁ μήν                  | τὸ νέκταρ    |
| G.          | παιᾶν-ος                 | αἰών-ος                 | Ξενοφῶντ-ος              | μην-ός                 | νέκταρ-ος    |
| D.          | παιᾶν-ι                  | αἰών-ι                  | Ξενοφῶντ-ι               | μην-ί                  | νέκταρ-ι     |
| A.          | παιᾶν-α                  | αἰών-α                  | Ξενοφῶντ-α               | μην-α                  | νέκταρ       |
| V.          | παιᾶν                    | αἰών                    | Ξενοφῶν                  | μήν                    | νέκταρ       |
| D. N. A. V. | παιᾶν-ε                  | αἰών-ε                  | Ξενοφῶντ-ε               | μην-ε                  | νέκταρ-ε     |
| G. D.       | παιᾶν-οιν                | αἰών-οιν                | Ξενοφῶντ-οιν             | μην-οῖν                | νέκταρ-οιν   |
| P. N.       | παιᾶν-ες                 | αἰών-ες                 | Ξενοφῶντ-ες              | μην-ες                 | νέκταρ-α     |
| G.          | παιᾶν-ων                 | αἰών-ων                 | Ξενοφῶντ-ων              | μην-ων                 | νέκταρ-ων    |
| D.          | παιᾶν-σι(ν) <sup>4</sup> | αἰών-σι(ν) <sup>4</sup> | Ξενοφῶντ-σι <sup>4</sup> | μην-σί(ν) <sup>4</sup> | νέκταρ-σι(ν) |
| A.          | παιᾶν-ας                 | αἰών-ας                 | Ξενοφῶντ-ας              | μην-ας                 | νέκταρ-α     |
| V.          | παιᾶν-ες                 | αἰών-ες                 | Ξενοφῶντ-ες              | μην-ες                 | νέκταρ-α     |

137. Ἀπόλλων (Apollo), Ποσειδῶν (Poseidōn or Neptune), ἡ ἄλων, the threshing-floor, (all, G. ωνος) may be contracted in the accusative sing. after the elision of the ν; thus: Ἀπόλλω, Ποσειδῶ, ἄλω.—The vocatives, Ἀπολλων, Πόσειδον, σῶτερ, are an exception to 131, and together with ἀνερ, πάτερ (140), δᾶερ (139), throw back their accent.

The neuters belonging to this class all end in ρ (αρ, ορ, ωρ, υρ): τὸ πῦρ, fire, has the ν long, though the root is πῦρ (e. g. Gen. πῦρ-ός).

*Nominative without σ, but lengthening the short final vowel of the root.*

138. Those roots which end in ντ must throw away the τ in the sing. nom. according to 127; as: λέων, instead of λέωντ.

|             | shepherd.  | divinity.  | lion.     | the æther. | speaker.  |
|-------------|------------|------------|-----------|------------|-----------|
| S. N.       | ὁ ποιμήν   | ὁ δαίμων   | ὁ λέων    | ὁ αἰθήρ    | ὁ ῥήτωρ   |
| G.          | ποιμέν-ος  | δαίμον-ος  | λέοντ-ος  | αἰθέρ-ος   | ῥήτορ-ος  |
| D.          | ποιμέν-ι   | δαίμον-ι   | λέοντ-ι   | αἰθέρ-ι    | ῥήτορ-ι   |
| A.          | ποιμέν-α   | δαίμον-α   | λέοντ-α   | αἰθέρ-α    | ῥήτορ-α   |
| V.          | ποιμήν     | δαίμον     | λέον      | αἰθήρ      | ῥήτορ     |
| D. N. A. V. | ποιμέν-ε   | δαίμον-ε   | λέοντ-ε   | αἰθέρ-ε    | ῥήτορ-ε   |
| G. D.       | ποιμέν-οιν | δαίμόν-οιν | λέοντ-οιν | αἰθέρ-οιν  | ῥητόρ-οιν |

<sup>3</sup> Note. The pupil, having learnt the general terminations (102), need not learn the Paradigms by heart, but may be told to decline them viva voce.

<sup>4</sup> Instead of παιᾶνσι, αἰώνσι, Ξενοφῶντσι, μηνσί, according to 34.

|       |                          |                          |                         |             |             |
|-------|--------------------------|--------------------------|-------------------------|-------------|-------------|
| P. N. | ποιμέν-ες                | δαίμον-ες                | λέοντ-ες                | αιθέρ-ες    | ῥήτορ-ες    |
| G.    | ποιμέν-ων                | δαίμον-ων                | λέοντ-ων                | αιθέρ-ων    | ῥήτορ-ων    |
| D.    | ποιμέ-σι(ν) <sup>5</sup> | δαίμο-σι(ν) <sup>5</sup> | λέον-σι(ν) <sup>5</sup> | αιθέρ-σι(ν) | ῥήτορ-σι(ν) |
| A.    | ποιμέν-ας                | δαίμον-ας                | λέοντ-ας                | αιθέρ-ας    | ῥήτορ-ας    |
| V.    | ποιμέν-ες                | δαίμον-ες                | λέοντ-ες                | αιθέρ-ες    | ῥήτορ-ες    |

*Oxytones* of this class retain the lengthened vowel (η, ω) in the vocative; 139. thus: ὦ ποιμήν; except the vocative δᾱέρ (137), from εἰᾱήρ, a brother-in-law, G. εἰᾱήρος, which is also worthy of remark, on account of the deviation of its accentuation from the fundamental rule (134, a). This deviation also takes place in the vocative of Ἀμφίων, ἰονος, Ἀγαμέμνων, ονος: Ἀμφίον, Ἀγάμεμνον.

(Nouns that suffer syncöpe.)

To this class belong the following substantives in ηρ: ὁ πατήρ, 140. father, ἡ μήτηρ, mother, ἡ θυγάτηρ, daughter, ἡ γαστήρ, belly, ἡ Δημήτηρ, Ceres, and ὁ ἀνὴρ, man, which have this peculiarity, that they omit ε in the *gen.* and *dat. sing.* and *dat. plural.* They have vocative ερ, and insert ᾱ before σι in *dat. plur.* Ἀνὴρ, a man (root ἀνερ), drops the ε in all its cases except the vocative singular, but inserts a δ to soften the pronunciation. [On Voc. see 137.]

|             | father.      | mother.    | daughter.    | man.         |
|-------------|--------------|------------|--------------|--------------|
| S. N.       | ὁ πατήρ      | ἡ μήτηρ    | ἡ θυγάτηρ    | ὁ ἀνὴρ       |
| G.          | πατρ-ός      | μητρ-ός    | θυγατρ-ός    | ἀν-δ-ρός     |
| D.          | πατρ-ί       | μητρ-ί     | θυγατρ-ί     | ἀν-δ-ρί      |
| A.          | πατέρ-α      | μητέρα     | θυγατέρα     | ἄν-δ-ρα      |
| V.          | πάτερ        | μήτερ      | θυγατερ      | ἄνερ         |
| D. N. A. V. | πατέρ-ε      | μητέρε     | θυγατέρε     | ἄν-δ-ρε      |
| G. D.       | πατέρ-οιν    | μητέροιν   | θυγατέροιν   | ἀν-δ-ροῖν    |
| P. N.       | πατέρ-ες     | μητέρες    | θυγατέρες    | ἄν-δ-ρες     |
| G.          | πατέρ-ων     | μητέρων    | θυγατέρων    | ἀν-δ-ρῶν     |
| D.          | πατρ-ά-σι(ν) | μητράσι(ν) | θυγατράσι(ν) | ἀν-δ-ράσι(ν) |
| A.          | πατέρ-ας     | μητέρας    | θυγατέρας    | ἄν-δ-ρας     |
| V.          | πατέρ-ες     | μητέρες    | θυγατέρες    | ἄν-δ-ρες     |

ὁ ἄσστηρ, ἑρος, a star, has its dative plural ἄστράσι, but is not syncopated in any 141. other case. The word ἡ Δημήτηρ (Demeter or Ceres) has a varying accentuation, viz. Δημήτηρος, Δημήτηρι, vocative Δήμητερ, but accusative Δημητέρα.

Nominative affixing ε to the root.

a) Root ending in a P- or K-sound—β, π, φ; γ, γγ, κ, χ. 142. Upon the blending of these with σ into ψ and ξ, see 26, 27. The Vocative is here always like the Nominative.

<sup>5</sup> Instead of ποιμένσι, δαίμοσι,λέοντσι (see 34).



|             | storm.      | raven.     | throat.     |
|-------------|-------------|------------|-------------|
| S. N.       | ἡ λαῖλαψ    | ὁ κόραξ    | ὁ λάρυγξ    |
| G.          | λαίλαπ-ος   | κόρακ-ος   | λάρυγγ-ος   |
| D.          | λαίλαπ-ι    | κόρακ-ι    | λάρυγγ-ι    |
| A.          | λαίλαπ-α    | κόρακ-α    | λάρυγγ-α    |
| V.          | λαῖλαψ      | κόραξ      | λάρυγξ      |
| D. N. A. V. | λαίλαπ-ε    | κόρακ-ε    | λάρυγγ-ε    |
| G. D.       | λαίλαπ-οιν  | κοράκ-οιν  | λαρύγγ-οιν  |
| P. N.       | λαίλαπ-ες   | κόρακ-ες   | λάρυγγ-ες   |
| G.          | λαίλαπ-ων   | κοράκ-ων   | λαρύγγ-ων   |
| D.          | λαίλαπ-ι(ν) | κόραξ-ι(ν) | λάρυγγ-ι(ν) |
| A.          | λαίλαπ-ας   | κόρακ-ας   | λάρυγγ-ας   |
| V.          | λαίλαπ-ες   | κόρακ-ες   | λάρυγγ-ες   |

143. δ) Root ending in a T-sound—δ, τ, κτ, θ, νθ. On acc. in α or ν see 129, 130.

|             | torch.                | helmet.              | bird.                   | king.                  | worm.                   |
|-------------|-----------------------|----------------------|-------------------------|------------------------|-------------------------|
| S. N.       | ἡ λαμπάς <sup>6</sup> | ἡ κόρυς <sup>6</sup> | ὁ ἡ ὄρνις <sup>6</sup>  | ὁ ἀναξ <sup>6</sup>    | ἡ ἔλμινς <sup>6</sup>   |
| G.          | λαμπάδ-ος             | κόρυθ-ος             | ὄρνιθ-ος                | ἀνακτ-ος               | ἐλμινθ-ος               |
| D.          | λαμπάδ-ι              | κόρυθ-ι              | ὄρνιθ-ι                 | ἀνακτ-ι                | ἐλμινθ-ι                |
| A.          | λαμπάδ-α              | { κόρυθ-α<br>κόρυν   | { ὄρνιθα<br>ὄρνιν       | ἀνακτ-α                | ἐλμινθ-α                |
| V.          | λαμπάς                | κόρυς                | ὄρνις                   | ἀναξ & ἀνα             | ἐλμινς                  |
| D. N. A. V. | λαμπάδ-ε              | κόρυθ-ε              | ὄρνιθ-ε                 | ἀνακτ-ε                | ἐλμινθ-ε                |
| G. D.       | λαμπάδ-οιν            | κορύθ-οιν            | ὄρνιθ-οιν               | ἀνάκτ-οιν              | ἐλμίνθ-οιν              |
| P. N.       | λαμπάδ-ες             | κόρυθ-ες             | ὄρνιθ-ες                | ἀνακτ-ες               | ἐλμινθ-ες               |
| G.          | λαμπάδ-ων             | κορύθ-ων             | ὄρνιθ-ων                | ἀνάκτ-ων               | ἐλμίνθ-ων               |
| D.          | λαμπά-σι <sup>6</sup> | κόρυ-σι <sup>6</sup> | ὄρνι-σι(ν) <sup>6</sup> | ἀναξ-ι(ν) <sup>6</sup> | ἐλμῖ-σι(ν) <sup>6</sup> |
| A.          | λαμπάδ-ας             | κόρυθ-ας             | ὄρνιθ-ας                | ἀνακτ-ας               | ἐλμινθ-ας               |
| V.          | λαμπάδ-ες             | κόρυθ-ες             | ὄρνιθ-ες                | ἀνακτ-ες               | ἐλμινθ-ες               |

144. The vocative of the T-roots is often, as in the paradigms, like the nominative; but is often formed by the rejection of ς from the root; as:

|      |       |        |       |
|------|-------|--------|-------|
| Nom. | παῖς  | Αἴας   | λέων  |
| Root | παῖδ- | Αἴαντ- | λέοντ |
| Voc. | παῖ   | Αἴαν   | λέον  |

145. Some proper names in ας, αντος, have voc. ā : as Πολυδάμας, Πολυδάμᾱ.

<sup>6</sup> Instead of λαμπάδς, κόρυθς, ὄρνιθς, ἀνακτς, ἐλμινθς; D. pl. λαμπάδσι, &c. See 28 (2). On ὄρνις see 165.

The roots of neuters belonging to this class end in  $\tau$  and  $\kappa\tau$ . But 146. since these letters cannot stand at the end of a Greek word, either they are thrown away, or the  $\tau$  is changed into  $\varsigma$ . From the roots  $\gammaονατ$  and  $\epsilon\omicron\rhoατ$ , the Nom. sing. ends in  $\nu$  (not  $\alpha$ ).

|             | body.                   | knee.                   | milk.                   | prodigy.                | ear.                |
|-------------|-------------------------|-------------------------|-------------------------|-------------------------|---------------------|
| S. N.       | τὸ σῶμα                 | τὸ γόνυ                 | τὸ γάλα                 | τὸ τέρας                | τὸ οὖς <sup>7</sup> |
| G.          | σώματ-ος                | γόνατ-ος                | γάλακτ-ος               | τέρατ-ος                | ῶτ-ός               |
| D.          | σώματ-ι                 | γόνατ-ι                 | γάλακτ-ι                | τέρατ-ι                 | ῶτ-ί                |
| A.          | σῶμα                    | γόνυ                    | γάλα                    | τέρας                   | οὖς                 |
| D. N. A. V. | σώματ-ε                 | γόνατ-ε                 | γάλακτ-ε                | τέρατ-ε                 | ῶτ-ε                |
| G. D.       | σώματ-οιν               | γόνατ-οιν               | γάλακτ-οιν              | τέρατ-οιν               | ῶτ-οιν              |
| P. N.       | σώματ-α                 | γόνατ-α                 | γάλακτ-α                | τέρατ-α                 | ῶτ-α                |
| G.          | σώματ-ων                | γόνατ-ων                | γάλακτ-ων               | τέρατ-ων                | ῶτ-ων               |
| D.          | σώμα-σι(ν) <sup>8</sup> | γόνα-σι(ν) <sup>8</sup> | γάλα-σι(ν) <sup>8</sup> | τέρα-σι(ν) <sup>8</sup> | ῶσι(ν) <sup>8</sup> |
| A.          | σώματ-α                 | γόνατ-α                 | γάλακτ-α                | τέρατ-α                 | ῶτ-α                |

The *nominative plural* of  $\tau\epsilon\rho\alpha\varsigma$  usually drops the  $\tau$ , and is contracted into  $\tau\epsilon\rho\bar{\alpha}$ , 147. G.  $\tau\epsilon\rho\bar{\omega}\nu$ . To  $\gamma\epsilon\rho\alpha\varsigma$ , *reward*, τὸ γῆρας, *old age*, τὸ κρέας, *flesh*, and τὸ κίρας, *horn*, omit the  $\tau$  in all the numbers, and suffer contraction in the G. and D. sing., and throughout dual and plural (except the D. pl.): in  $\kappa\epsilon\rho\alpha\varsigma$ , however, the regular forms with the  $\tau$  are found as well as the contracted ( $\bar{\kappa}$ ). The contracted  $\alpha$  is, of course, *long*: but the poets often *shorten* it ( $\gamma\epsilon\rho\bar{\alpha}$ , Hom. [3 times];  $\sigma\kappa\epsilon\pi\bar{\alpha}$ , Hes.;  $\kappa\rho\iota\bar{\alpha}$  *passim*, and even in *Attic* poets; Hom. has it once as *monosyll.*, twice with *elision*. Mehl.).

|             |                                |                  |
|-------------|--------------------------------|------------------|
| S. N.       | τὸ κέρας                       | τὸ κρέας         |
| G.          | κέρατ-ος and (κέρα-ος) κέρως   | (κρέα-ος) κρέως  |
| D.          | κέρατ-ι and (κέρα-ι) κέρα      | (κρέα-ι) κρέα    |
| A.          | κέρας                          | κρέας            |
| D. N. A. V. | κέρατ-ε and (κέρα-ε) κέρα      | (κρέα-ε) κρέα    |
| G. D.       | κέρατ-οιν and (κέρα-οιν) κερῶν | (κρέα-οιν) κρεῶν |
| P. N.       | κέρατ-α and (κέρα-α) κέρα      | (κρέα-α) κρέα    |
| G.          | κέρατ-ων and (κέρα-ων) κερῶν   | (κρέα-ων) κρεῶν  |
| D.          | κέρα-σι(ν)                     | κρέα-σι(ν)       |
| A.          | κέρατ-α and (κέρα-α) κέρα      | (κρέα-α) κρέα    |

$\Delta\iota\pi\alpha\varsigma$  and  $\sigma\acute{\iota}\lambda\alpha\varsigma$  have G.  $\alpha$ -ος, &c.; but *dat.*  $\alpha\acute{\iota} = \bar{\alpha}$ ; *neut. pl.*  $\alpha\alpha = \bar{\alpha}$ . From  $\kappa\nu\epsilon\phi\alpha\varsigma$ ,  $\alpha\omicron\varsigma$  are found in *Attic* G. -ους, D. -α.

### c) Root ending in $\nu$ or $\nu\tau$ .

148.

|       | nose.              | dolphin.              | giant.               | tooth.               |
|-------|--------------------|-----------------------|----------------------|----------------------|
| S. N. | ἡ ῥίς <sup>9</sup> | ὁ δελφίς <sup>9</sup> | ὁ γίγας <sup>9</sup> | ὁ ὀδούς <sup>9</sup> |
| G.    | ῥίν-ός             | δελφῖν-ος             | γίγαντ-ος            | ὀδόντ-ος             |
| D.    | ῥίν-ι              | δελφῖν-ι              | γίγαντ-ι             | ὀδόντ-ι              |
| A.    | ῥίν-α              | δελφῖν-α              | γίγαντ-α             | ὀδόντ-α              |
| V.    | ῥί ν               | δελφίς (ῖν)           | γίγαν                | ὀδούς                |

<sup>7</sup> Instead of ὤς.<sup>8</sup> Instead of σώματσι, γόνατσι, &c., see 28.<sup>9</sup> Instead of ῥί'νς, δελφί'νς, γίγαντς, ὀδόντς, &c., see 34.

|             |                        |                           |                          |                          |
|-------------|------------------------|---------------------------|--------------------------|--------------------------|
| D. N. A. V. | ῥῖν-ε                  | δελφῖν-ε                  | γίγαντ-ε                 | ὀδόντ-ε                  |
| G. D.       | ῥῖν-οῖν                | δελφῖν-οιν                | γίγαντ-οιν               | ὀδόντ-οιν                |
| P. N.       | ῥῖν-ες                 | δελφῖν-ες                 | γίγαντ-ες                | ὀδόντ-ες                 |
| G.          | ῥῖν-ων                 | δελφῖν-ων                 | γίγαντ-ων                | ὀδόντ-ων                 |
| D.          | ῥῖ-σι(ν) <sup>10</sup> | δελφῖ-σι(ν) <sup>10</sup> | γίγᾱ-σι(ν) <sup>10</sup> | ὀδοῦ-σι(ν) <sup>10</sup> |
| A.          | ῥῖν-ας                 | δελφῖν-ας                 | γίγαντ-ας                | ὀδόντ-ας                 |
| V.          | ῥῖν-ες                 | δελφῖν-ες                 | γίγαντ-ες                | ὀδόντ-ες                 |

The *vocative* of the *liquid roots* is regularly the pure root. On the voc. of those in ντ, see 144.

### CONTRACTED DECLENSION.

149. When a vowel stands immediately before the terminations, contraction generally, though not invariably, takes place.

150. CONTRACTED NOUNS.

[The contracted acc. plur. is like the contracted nom. plur.: ις, υς have acc. ν.]

|              |                     |              |        |        |        |          |
|--------------|---------------------|--------------|--------|--------|--------|----------|
| <i>Sing.</i> |                     |              |        |        |        |          |
| N.           | ης : neut. ος       | ὦ ὦς         | ις     | υς     | υ      | εὺς      |
| G.           | ιος, ους            | δοος, οῦς    | εως    | εως    | εος    | έως      |
| D.           | ει, ει              | οῖ, οῖ       | ει     | ει     | ει     | εῖ       |
| A.           | εα, η               | όα, ὦ ὅα, ὦ  | εν     | υν     |        | εᾶ       |
| V.           | ες } neut. ος       | οῖ           | ι      | υ      |        | εῦ       |
| <i>Dual.</i> |                     |              |        |        |        |          |
| N. A. V.     | εε, η               | Dual         | εε     | εε     | εε     | έε       |
| G. D.        | εοιν, οῖν           | as 2nd decl. | εοιν   | εοιν   | εοιν   | εοιν     |
| <i>Plur.</i> |                     |              |        |        |        |          |
| N. V.        | εις, εις : n. εα, η | Plural       | εις    | εις    | η      | εῖς      |
| G.           | εων, ων             | as 2nd decl. | εων    | εων    | εων    | έων      |
| D.           | εσι(ν)              |              | εσι(ν) | εσι(ν) | εσι(ν) | εῦσι(ν)  |
| A.           | εας, εις : n. εα, η |              | εις.   | εις.   |        | εᾶς(εῖς) |

151. The terminations ης, ος, ω, and ως, are contracted throughout : εε of the dual into η (not ει).

### Singular.

|                     |                 |               |                 |
|---------------------|-----------------|---------------|-----------------|
| trireme.            | wall.           | echo.         | shame.          |
| N. ἡ τριήρης        | τὸ τεῖχος       | ἡ ἡχώ         | ἡ αἰδώς         |
| G. (τριήρεος) -ρους | (τεῖχεος) -χους | (ἡχώος) ἡχοῦς | (αἰδόος) αἰδοῦς |
| D. (τριήρεϊ) -ρει   | (τείχεϊ) τείχει | (ἡχώϊ) ἡχοῖ   | (αἰδοῖ) αἰδοῖ   |
| A. (τριήρεα) -ρη    | τεῖχος          | (ἡχώα) ἡχώ    | (αἰδόα) αἰδῶ    |
| V. τριήρες          | τεῖχος          | ἡχοῖ          | αἰδοῖ           |

### Dual.

|                  |          |            |         |                          |
|------------------|----------|------------|---------|--------------------------|
| N.A.V. (τριήρεε) | τριήρη   | (τείχεε)   | τείχη   | Dual and plur. of ω, ως, |
| G.D. (τριήρεοιν) | τριήροιν | (τείχεοιν) | τείχοιν | as in the termination ος |
|                  |          |            |         | of 2nd decl.             |

<sup>10</sup> For ῥῖν-σί, δελφῖν-σι, γίγαντ-σι, ὀδόντ-σι.

|                |          | Plural.    |         |
|----------------|----------|------------|---------|
| N. (τριήρεις)  | τριήρεις | (τείχεα)   | τείχη   |
| G. (τριηρώων)  | τριηρώων | τειχέων    | τειχώων |
| D. τριήρεσι(ν) |          | τείχεσι(ν) |         |
| A. (τριήρεας)  | τριήρεις | (τείχεα)   | τείχη   |
| V. (τριήρεις)  | τριήρεις | (τείχεα)   | τείχη.  |

a) In Attic prose the *open* form occurs only in *dual* εε from adjectives in ης 152. (177), and *gen. pl.* εων from ος.

b) Τριήρης (properly an *adj.*), with the *adj.* αὐτόρκης, and compound adjectives in ἥθης (from ἥθος) remain *paroxytone* in *gen. pl.* It is not certain whether we should write τριήρες, τριήροις; or τριήρες, τριηροῖν.

c) The acc. ω from ω is (*irregularly*) *oxytone*: but from ὤς it is said to be (*regularly*) *paroxytone*.

When a vowel stands before the terminations ης, ες, and ος, the 153. Attics contract εα of the acc. sing. and neut. plur., not into η, but α; e. g. κλέος (*glory*), plur. κλέα, κλέα.

Proper names in κλέης, contr. κλής, undergo (in Attic Greek) a double contraction in the dative sing.; e. g.

|    |            |                                                    |
|----|------------|----------------------------------------------------|
| N. | (Ἡρακλῆς)  | Ἡρακλῆς                                            |
| G. | (Ἡρακλῆος) | Ἡρακλῆους                                          |
| D. | (Ἡρακλεῖ)  | Ἡρακλεῖ                                            |
| A. | (Ἡρακλέα)  | Ἡρακλία [sometimes Ἡρακλή, <i>Plat. Phæd.</i> 89.] |
| V. | (Ἡράκλεες) | Ἡράκλεες, as exclamation in later writers).        |

Some words in ων, *gen.* ονος and ωνος, reject ν before the termi- 154. nation in some cases, and then undergo a contraction, by which they are assimilated to forms derived from the terminations ω and ως.

Substantives of this formation occur for the most part only in single forms, 155. chiefly the acc. sing.; e. g. εἰκῶ for εἰκόνα (from εἰκών, an *image*), Ἀπόλλω for Ἀπόλλωνα, Ποσειδῶ for Ποσειδῶνα: κυκεῶ for κυκεῶνα (from κυκεών, a *mixed drink*), said by *Mæris* &c. to be Attic, is not found, but Hom. has κυκεῖω. Examples of the formation of other cases in this manner are ἀηδοῦς for ἀηδόνος (from ἀηδών, a *nightingale*), χελιδοῖ for χελιδόνι (from χελιδών, a *swallow*).

Ις, ι, υς, ν.]—A considerable number of words with the termi- 156. nations ις, ι, υς, ν, retain their proper vowel only in the acc. and voc. sing., substituting ε for it in all the other cases. Words in ις and υς take acc. ν, *gen.* εως: but εως, εων are considered as one syllable in reference to the accent. The neuters in ι and ν take εος, &c. regularly: ἄστυ, ἄστεος. So Σίνυπι(?), πέπερι, -εος, &c. [or -εως].

|       | Sing.       | Plur.        | Sing.                               | Plur.     | Sing.     | Plur.    | 157. |
|-------|-------------|--------------|-------------------------------------|-----------|-----------|----------|------|
|       | city, town. |              | fore-arm;                           | cubit.    | city.     |          |      |
| N.    | πόλις (ῆ)   | πόλεις       | πῆχυς (ό)                           | πήχεις    | ἄστυ (τό) | ἄστη     |      |
| G.    | πόλεως      | πόλεων       | πήχεως                              | πήχεων    | ἄστεος    | ἄστων    |      |
| D.    | πόλει       | πόλεσι(ν)    | πήχει                               | πήχεσι(ν) | ἄσται     | ἄσται(ν) |      |
| A.    | πόλιν       | πόλεις       | πῆχυν                               | πήχεις    | ἄστυ      | ἄστη     |      |
| V.    | πολί        | πόλεις       | πῆχυν                               | πήχεις    | ἄστυ      | ἄστη     |      |
| Dual. | N. A. V.    | πόλεε (πόλη) | { Dual of πῆχυς and ἄστυ not found. |           |           |          |      |
|       | G. D.       | πολέου       |                                     |           |           |          |      |

158. (a) The old Grammarians give G. and D. *dual* ἑων, but the MSS. εἰον.—(b) Some in *is* have *ios* &c. especially in *gen.* (e.g. *τύρσιος* [and *τύρσιν*] *Xen.*; *μήνωσ*, *Pl.*). *Κίς* (al. *κίς*) has *κίός*, -*ι*, &c. throughout.—(c) The *foreign* word *σινάπι* most probably *ιος* [*Mehlhorn*], al. *εος*, al. *εως*: *πίπερι* had probably another form, *πίπερις*, -*εως* (-*ιν*, *Nicand.*).
159. Words in *us* whose roots end in *u* (not *ε*) are regular (-*υος*, -*υι*, -*υν*, &c.): but in the pl. the Attics usually contract *Acc. υας* into *υς*: *Nom. υες* is seldom contracted (*Kr.*). So *ιχθύς* (*a fish*); *ῥς*, *σῥς* (*a swine* = *sus*) &c. *N. pl.* *ιχθύες* (seld. *ιχθυῖς*), *Acc.* *ιχθῦς* (seld. *ιχθύας*); *Dual* *ιχθῦ* occurs in *Athenæus*. (*Mehl.*)
160. *Βούς* (*ox*) and *γραις* (*old woman*) are contracted in the *nom.*, *acc.*, and *voc. plur. only*. The forms in ( ) are better avoided (*Kr.*).
- |                                                                                                                                                              |                                                                                                                                                                                                      |  |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|
| <p>S. N. βούς      γραις<br/>         G. βούς      γράος<br/>         D. βοῖ      γραι<br/>         A. βούν      γραιῦν<br/>         V. (βού)      γραιῦ</p> | <p>Pl. βύες (βούς)      γράες (γραις)<br/>         βοῶν      γραιῶν<br/>         βουσί(ν)      γρανσί(ν)<br/>         (βόας) βούς      (γράας) γραις<br/>         βύες (βούς)      γράες (γραις)</p> |  |
| <p>Dual. N. A. V. βόε.      G. D. βουσίν.</p>                                                                                                                |                                                                                                                                                                                                      |  |
161. *Εὐς*.] The termination *εύς* takes *ω* in the *genitive sing.*; and in the *dat. sing.* and *nom. and acc. plur.* admits of regular contraction.
- |                                                                                                                         |                                                      |                                                                                                                                          |
|-------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------|
| Sing.<br>a king.                                                                                                        | Dual.                                                | Plural.                                                                                                                                  |
| <p>N. ὁ βασιλεύς<br/>         G. βασιλείωσ<br/>         D. βασιλεῖ<br/>         A. βασιλείᾳ<br/>         V. βασιλεῦ</p> | <p>N. A. V. βασιλέε<br/>         G. D. βασιλείων</p> | <p>N. βασιλεῖς<br/>         G. βασιλείων<br/>         D. βασιλεῦσι(ν)<br/>         A. βασιλείας (βασιλεῖς)<br/>         V. βασιλεῖς.</p> |
162. Besides *εις* the old Attic has *ἦς* (contracted from the Epic *ἦες*) for the *nom.* and *voc. plur.* (so usually in *Thuc.* and *Plato*); e.g. *Ἰλαταιῆς* for *Ἰλαταιεις*. Of the *acc. plur.* the open form *εας* is much more usual than the contracted *εις*, though the latter is found now and then even in *Attic Greek* (in *Xenophon* and the orators). The *voc. sing.* always circumflexes the final syllable.
163. Most substantives, which have a vowel before the termination *εως*, contract *εως* into *ῶς*, *εία* into *ᾷ*, *εας* (seldom) into *ᾶς*; e.g. *Εὐβοεύς* (*an inhabitant of Euboea*), *gen.* *Εὐβοῶς*, *acc.* *Εὐβοᾷ*, *acc. plur.* *Εὐβοᾶς*. So sometimes *G. plur.*; e.g. *Ἐρετριῶν*, *Δωριῶν*.—For neuters in *ας*, see 147.
164. *Ως*, *ωτος*.] Some words in *ως*, *gen.* *ωτος*, reject *τ*, and adopt contraction; but such forms occur for the most part only in the poets; e.g. *ἱρώς*, *gen.* *ἱρῶτος*, *dat.* *ἱρῶτι* and *ἱρῶ*, *acc.* *ἱρῶτα* and *ἱρῶ*; *χρῶς*, *gen.* *χωρῶς*, *dat.* *χωρῶτι*; also *χωρῶ* in the Attic formula *ἐν χωρῶ* (*ζυρεῖν*, *παραπλεῖν*, &c.).

## IRREGULAR SUBSTANTIVES.

Ἐξ R. means root (from which the word is declined regularly).

165. *ἀηδών* (*ῆ*), *nightingale*. *G.* *ἀηδοῦς* (for *ἀηδόνος*, 155). *V.* *ἀηκοῖ*.  
*ἄλς*, *ἄλός* (*ῶ*), *salt*. *Pl.* usually *οἱ ἄλεις*, *ῶν*, &c.  
*ἄλως* (*ῆ*), *threshing-floor*: mostly after *Attic 2nd Decl.* (with *acc.* *ἄλλω*); *ἄλωνος*, &c. later. *N. pl.* *ἄλως* (for *ἄλφ*) *Dem.* 1040, 23 (*M. hi.*).  
*ἄναξ*, *ἄνακτος*, *king*. *V.* *ἄνα* (*but only when a god is invoked*).  
*Ἀπόλλων*, *ωτος*, *Apollo*. *Acc.* *Ἀπόλλω* (155). *V.* *Ἀπολλων* (137).

(ἀρην? *Phryg.*), *lamb*. ἀρηνός, -ί, -α. Pl. -εις, -ῶν (*Theocr.*), -άσι, -ας. Nom. in use ἀρμός.—For ἀστήρ cf. 141.

\* Ἄρης (*Mars*). G. Ἀρεώς; in the poets (for the sake of the metre), Ἄρεος: Ἄρει, Ἄρη and Ἄρην. V. Ἄρεις.

γάλα (τό), *milk*. R. γάλακτ (146). (Dat. pl. γάλαξι, *Plat.* Kr.)

γέλ-ως, ὤπος, &c. (ὅ), *laughter*. Acc. γέλωτα, and in poets and Lucian, γέλων. γόνυ, τό (146), and ὄρου, τό (*spear*) have r. γόναρ, ὄρορ. Thuc. has old D. δορί. γυναή, *woman, wife*. R. γυναικί<sup>1</sup>. V. γύναι.

ἐνέκρον, *tree*. Regular: but in D. pl. (usually) ἐνέδρεσι(ν).

ἐγχελευς (ὅ), *eel*. G. -νος, &c.; but in dual and pl. like πῆχυς (156).

εἰκ-ών, ὄνος, &c. (ή), *image*. Also G. εἰκοῦς. Acc. εἰκῶ (mostly Ion. and poet.). Acc. pl. εἰκοῦς (155. Observe the accent).

Ζεύς, *Jupiter*. Δι-ός, Διί, Δία. V. Ζεῦ. [*Ζηνός, Ζηνί, Ζήνα*, poet.]

ἥρ-ως, ὤος, *hero*. Acc. ἥρωα, and also ἥρω. In poets τῷ ἥρωι, and οἱ, τοὺς ἥρωις (the last also Luc.).

Θαλής, *Thales*. Θάλεω (*Pl.*), Θαλῶ, θαλῆν. In later writers also Θαλοῦ, and θάλη-τος, -τι, &c.—So Gen. Τήρειω, Λέσχω, Ἄττειω (fin. Τήρης, Λέσχης, Ἄττης). Θίμις (ή), *right*. G. ἰός, Acc. θέμιν: but it is indecl. as *subject acc.* [φασί θέμις εἶναι, *Pl.*] Kr.

θρίξ (ή), *hair*. G. τριχ-ός, &c. D. pl. θριξί(ν). [*R.* θριχ, 42.]

καρᾶ (τό), *head*. G. κρατός. D. κρατί and κάρα. A. τὸ κάρα, and (*Trag.*) τὸν and τὸ κρᾶτα. Acc. pl. τοῖς κρᾶτας (*Eur.*).

κλείς (ή), *key*. Κλειδός, κλειδί, κλειδα and more commonly κλειν. Plur. κλει-δες. Acc. κλείς, later κλειδας. [*Eur.* κλῆδα, -δας from old Att. κλῆς.]

κύων, *dog*. R. κύν. V. κύον.

λάβας, λάς (ὅ), *stone*. Λάος (in *Soph.* Λάου), λαῖ, λαῶν and λαῶν (λαῶα, *Callim.*). Pl. λάες, λάων, λάσσειν and λάσειν.

λίπα, in λίπ ἀλειφειν (*to anoint with oil*), is prob. acc. cognate sign. fm. obs. τὸ λίπα. μάρτυς, *witness*. Μάρτυ-ος, ι. Acc. α and (in *Simonides* [Kr.]) μάρτυν. D. pl. μάρτυσι(ν). [*Μάρτυρ* nom. *Æol.* and late.]

ναῦς (ή), *ship*. The Attic forms are: νειός, νηί, ναῦν | (νέε ?), νεοῖν | νῆες, νῆων [sometimes in *MSS.* νηῶν], ναυσί, ναῦς. [G. νηός, &c., Att. poets and later prose.]

Οἰδίπους, (*Edipus*). Οἰδίποδος and Οἰδίπου. D. Οἰδίποδι. Acc. Οἰδίποδα and Οἰδίπου. V. Οἰδίπου.

οἷς (ή), *sheep*, οἶός, οἶι, οἶν. οἷς [and οἷς]. οἶων, οἰσίην, [οἷας and] οἷς. Kr.

ὄρνις (ὅ, ή), *bird*, ὄρνιθος, &c. Acc. ὄρνιθα, less commonly ὄρνιν. (V. ὄρνι, *Luc.* Kr.) Pl. reg., also (more poetical) ὄρνεις, ὄρνεων. D. ὄρνισι(ν), only. Acc. ὄρνεις, or ὄρνις. [On the quantity of the ι see *Liddell and Scott.*]

οὔς (τό), *ear*. R. ὠτ. [G. pl. ὠτων. 146.]

Πυξίς (ή), the *Pnyx*. G. Πυκν-ός, &c., with transposition of the consonants.

Ποσειδών, *Neptune*. Acc. Ποσειδῶ. V. Ποσειδόν. See 155, 137.

σχωρ (τό), *filth*. R. σκατ. Hence G. σκατός, &c.—So ὕδωρ (τό), *water*. R. ὕδατ. χεῖρ (ή), *hand*. Χειρός, &c., but G. and D. Dual, χειροῖν, Dat. Pl. χειροί. χελιδών (ή), *swallow*. Χελιδόνος, but D. χελιδοῖ (155).

υῖός, son. G. υἱοῖ, reg. but also the following cases from υἱέ υἱς: υἱέος, υἱεῖ. Du. υἱέ, υἱοῖν. Pl. υἱεῖς, υἱέων, υἱέσι(ν), υἱεῖς. Thucydides, Plato, and the orators prefer these forms.

#### CHAP. IV.—ADJECTIVES.

An adjective describes a property which is either *assumed* to belong already to the object spoken of (as: 'a red rose'), or is *formally stated* to belong to it (as: 'the rose is red').

Adjectives are declined, with very trifling exceptions, like the substantives of the same terminations.

*Adjectives of three terminations* have a separate form in the nomi-

<sup>1</sup> With accent on the ult. of G. and D. γυναικός, γυναικί, γυναικῶν, γυναιξί, γυναικοῖν (*Æsch. Choeph.* 302), &c., but γυναικα, γυναικίς, &c.

native (and *some* other cases) for each gender. Adjectives of two terminations have only *one form* for the *masculine* and *feminine*: adjectives of one termination have but one form for all the three genders. The termination for the feminine is always declined according to the first declension; the masculine according to the second or third; and that for the neuter is determined by the masculine.

168. TABLE OF THE DIFFERENT TERMINATIONS OF ADJECTIVES.

1) Of three terminations.

|    |   |                |                                                                                                          |
|----|---|----------------|----------------------------------------------------------------------------------------------------------|
| 1. | { | ος, η, ον,     | { N. ἀγαθός, ἀγαθή, ἀγαθόν, <i>good</i> .                                                                |
|    |   | ος, ᾱ, ον,     | { G. ἀγαθοῦ, ἀγαθῆς, ἀγαθοῦ.<br>N. ἐχθρός, ἐχθρά, ἐχθρόν, <i>hateful</i> .<br>G. ἐχθροῦ, ἐχθρᾶς, ἐχθροῦ. |
| 2. |   | ᾱς, αῖνα, ᾱν,  | { N. μέλας, μέλαινα, μέλαν, <i>black</i> .<br>G. μέλανος, μελαίνης, μέλανος.                             |
| 3. |   | εις, εσσα, εν, | { N. χαρίεις, χαρίεσσα, χαρίεν, <i>graceful</i> .<br>G. χαρίεντος, χαριέσσης, χαρίεντος.                 |
| 4. |   | ην, εῖνα, εν,  | { N. τέρην, τέρινα, τέρεν, <i>tender</i> .<br>G. τέρινος, τερίνης, τέρινος.                              |
| 5. |   | ῦς, εἶᾱ, ῦ,    | { N. γλυκύς, γλυκεία, γλυκύ, <i>sweet</i> .<br>G. γλυκέος, γλυκείας, γλυκίος.                            |
| 6. |   | ών, οὔσα, όν,  | { N. ἐκών, ἐκούσα, ἐκόν, <i>willing</i> .<br>G. ἐκόντος, ἐκούσης, ἐκόντος.                               |

169. 2) Of two terminations.

|     |     |     |                                                                              |
|-----|-----|-----|------------------------------------------------------------------------------|
| 7.  | ος, | ον, | { N. ὁ, ἡ κόσμιος, τὸ κόσμιον, <i>elegant</i> .<br>G. τοῦ, τῆς, τοῦ κοσμιου. |
| 8.  | ων, | ον, | { N. ὁ, ἡ πέπων, τὸ πέπον, <i>ripe</i> .<br>G. τοῦ, τῆς, τοῦ πέποντος.       |
| 9.  | ης, | ες, | { N. ὁ, ἡ ἀληθής, τὸ ἀληθές, <i>true</i> .<br>G. τοῦ, τῆς, τοῦ ἀληθείος.     |
| 10. | ην, | εν, | { N. ὁ, ἡ ἄρσην, τὸ ἄρσεν, <i>male</i> .<br>G. τοῦ, τῆς, τοῦ ἄρσενος.        |
| 11. | ις, | ι,  | { N. ὁ, ἡ ἴδρις, τὸ ἴδρι, <i>knowing</i> .<br>G. τοῦ, τῆς, τοῦ ἴδριος.       |

170. 3) Of one termination.

|     |     |          |                                                                                                   |
|-----|-----|----------|---------------------------------------------------------------------------------------------------|
| 12. | ας, | G. αδος, | ὁ, ἡ φυγᾶς, <i>fugitive</i> .                                                                     |
| 13. | ας, | G. ον,   | ὁ μονίας, <i>solitary</i> .                                                                       |
| 14. | ην, | G. ηνος, | ὁ, ἡ ἀπτήν, <i>unfledged</i> .                                                                    |
| 15. | ης, | G. ου,   | ὁ ἐθελοντής, <i>voluntary</i> .                                                                   |
| 16. | ης, | G. ητος, | ὁ, ἡ ἡμιθνής, <i>half-dead</i> .                                                                  |
| 17. | ως, | G. ωτος, | ὁ, ἡ ἀγνώς, <i>unknown</i> .                                                                      |
| 18. | ξ,  | G. {     | ὁ, ἡ ἡλιξ, <i>of the same age</i> .                                                               |
|     |     |          | [Those in -ζυξ, -ρωξ, -πληξ take γ; those in -ωνυξ, χ: all following the analogy of their roots.] |
| 19. | ψ,  | G. πος,  | ὁ, ἡ αἰγίλιψ, <i>lofty</i> .                                                                      |

171. a) There are also many compounds, whose last factor is an unaltered substantive, and which follow the decl. of that substantive, taking, however, a *neuter* form when the termination easily admits of it: e. g. ἀχαρίς (n. ἄχαρι), ἀπαις, μακρόχειρ, &c. (b) Compounds (1) fm πατήρ, μήτηρ, ἀνὴρ, γαστήρ end in ωρ (n. ορ, G. ορος).—(2) fm γέλως, γῆρας, κίρας, in ως, n. ων, G. ω, &c. (also -ωτος, Th.)—(3) those from φρήν in φρων (n. ον).—(4) those fm δάκρυ in ις, n. υ.—(5) those fm πούς have n. -ποιν, acc. -ποῖα or -πουν. [Thus: ἀπάτωρ, βαθυγῆρως, ἀφρων, ἄδακρυς, ὠκύπους.]

The adjectives in *ος* of two terminations are : (1) most compound 172. *adjectives*, and adjectives formed from *compound verbs* (except those in *κος*, *λος*, and in *τός oxytone*);—(2) *many* in *μος*, *ως*, *ειος*, *αιος*; (3) some simple *adjj.* : ἄγροικος, βάνανσος, βάρβαρος, ἥμερος, ἡσυχος, κίβδηλος, λαβρος, τιθαῖός — Ἐπυμος, ἔτοιμος, *less commonly*; φαῦλος, τέλειος *seld.* "Ἐρημος (except in ἐρήμη, *sc.* διαη) more commonly *ος*, *m. f.* *Kr.*

Adjectives in *ος* have feminine *α* if the *ος* follows a *vowel* or *ρ*; 173. if not, the feminine is *η*.

ἴδιος, ἴδια, ἴδιον, *own.* δῆλος, δῆλη, δῆλον, *plain.*  
ἱερός, ἱέρα, ἱερόν, *sacred.* σοφός, σοφή, σοφόν, *wise.*

But *-ος*, when not *-ροος*, forms the feminine in *η*.

ἄπλος, ἀπλόη, ἀπλόον. (But, ἀθρόος, ἀθρόα, ἀθρόον.)

#### PARADIGMS OF ADJECTIVES<sup>2</sup>.

(Of three terminations.)

##### Singular.

|    |        |        |        |        |        |         |      |
|----|--------|--------|--------|--------|--------|---------|------|
| N. | ἀγαθός | ἀγαθή  | ἀγαθόν | ἐχθρός | ἐχθρά  | ἐχθρόν  | 174. |
| G. | ἀγαθοῦ | ἀγαθῆς | ἀγαθοῦ | ἐχθροῦ | ἐχθρᾶς | ἐχθροῦ  |      |
| D. | ἀγαθῷ  | ἀγαθῇ  | ἀγαθῷ  | ἐχθρῷ  | ἐχθρῇ  | ἐχθρῷ   |      |
| A. | ἀγαθόν | ἀγαθὴν | ἀγαθόν | ἐχθρόν | ἐχθράν | ἐχθρόν  |      |
| V. | ἀγαθέ  | ἀγαθή  | ἀγαθόν | ἐχθρέ  | ἐχθρά  | ἐχθρόν. |      |

##### Dual.

|          |         |         |         |         |         |          |
|----------|---------|---------|---------|---------|---------|----------|
| N. A. V. | ἀγαθῷ   | ἀγαθαί  | ἀγαθῷ   | ἐχθρῷ   | ἐχθρά   | ἐχθρῷ    |
| G. D.    | ἀγαθοῖν | ἀγαθαῖν | ἀγαθοῖν | ἐχθροῖν | ἐχθραῖν | ἐχθροῖν. |

##### Plural.

|       |         |         |         |         |         |         |
|-------|---------|---------|---------|---------|---------|---------|
| N. V. | ἀγαθοί  | ἀγαθαί  | ἀγαθά   | ἐχθροί  | ἐχθραί  | ἐχθρά   |
| G.    | ἀγαθῶν  | ἀγαθῶν  | ἀγαθῶν  | ἐχθρῶν  | ἐχθρῶν  | ἐχθρῶν  |
| D.    | ἀγαθοῖς | ἀγαθαῖς | ἀγαθοῖς | ἐχθροῖς | ἐχθραῖς | ἐχθροῖς |
| A.    | ἀγαθοὺς | ἀγαθαίς | ἀγαθά   | ἐχθρούς | ἐχθράς  | ἐχθρά.  |

##### Singular.

|    |         |          |         |           |           |                        |      |
|----|---------|----------|---------|-----------|-----------|------------------------|------|
| N. | μέλας   | μέλαια   | μέλαν   | χαρίεις   | χαρίεσσα  | χαρίεν                 | 175. |
| G. | μέλαιος | μελαίνης | μέλανος | χαρίεντος | χαρίεσσης | χαρίεντος <sup>3</sup> |      |
| D. | μέλανι  | μελαίρῃ  | μέλανι  | χαρίεντι  | χαρίεσση  | χαρίεντι               |      |
| A. | μέλανα  | μελαινὰν | μέλαν   | χαρίεντα  | χαρίεσσαν | χαρίεν                 |      |
| V. | μέλας   | μέλαια   | μέλαν   | χαρίεν    | χαρίεσσα  | χαρίεν                 |      |

##### Dual.

|          |          |           |          |            |           |            |
|----------|----------|-----------|----------|------------|-----------|------------|
| N. A. V. | μέλατε   | μελαίνα   | μέλατε   | χαρίεντε   | χαρίεσσα  | χαρίεντε   |
| G. D.    | μελάνοιν | μελαίνοιν | μελάνοιν | χαρίέντοιν | χαρίέσσαι | χαρίέντοιν |

##### Plural.

|       |           |          |           |                         |           |            |
|-------|-----------|----------|-----------|-------------------------|-----------|------------|
| N. V. | μέλανες   | μελαιναι | μέλανα    | χαρίεντες               | χαρίεσαι  | χαρίεντα   |
| G.    | μελάνων   | μελαινῶν | μελάνων   | χαρίέντων               | χαρίεσῶν  | χαρίέντων  |
| D.    | μέλασι(ν) | μελαίनाς | μέλασι(ν) | χαρίεσι(ν) <sup>3</sup> | χαρίεσαις | χαρίεσι(ν) |
| A.    | μέλανάς   | μελαίνας | μέλανά    | χαρίεντας               | χαρίεσσας | χαρίεντα.  |

<sup>2</sup> The pupil should be set to decline these *without learning them*.

<sup>3</sup> *Obs.* dat. χαρίεσι, not χαρίεσις.



176. Adjectives in *υς* (mostly oxytone : but *ἡμισυς*, *θῆλυς*, &c.) have the *two* contractions *εῖ* (= *έ-ι*) and *εῖς* (= *έ-ες* and *έ-ας*). The *spaced* forms are not found contracted. If a vowel precedes *ης*, the Attics contract *εα* into *α* (not *η*) : e. g. *ὕγεια ὑγιά* (from *ὕγιής*), but *ὕγιῃ* (Pl.) is also found. So those that end in *-φυής* (from *φύειν*) vary : e. g. *εὐφυᾶ* and *εὐφυῇ*. *Kr.* Cf. 153.—From *ἡμισυς*, G. *-εως* (as well as *-εος*) is found ; but has now been removed from the text of *Attic* writers. *Kr.*

|          | Singular.       |                 |                  | Plural.           |                   |                   |
|----------|-----------------|-----------------|------------------|-------------------|-------------------|-------------------|
| N.       | <i>γλυκὺς</i>   | <i>γλυκεῖα</i>  | <i>γλυκὺ</i>     | <i>γλυκεῖς</i>    | <i>γλυκεῖαι</i>   | <i>γλυκέα</i>     |
| G.       | <i>γλυκέος</i>  | <i>γλυκείας</i> | <i>γλυκέος</i>   | <i>γλυκέων</i>    | <i>γλυκειῶν</i>   | <i>γλυκέων</i>    |
| D.       | <i>γλυκεῖ</i>   | <i>γλυκεῖα</i>  | <i>γλυκεῖ</i>    | <i>γλυκέσι(ν)</i> | <i>γλυκείαις</i>  | <i>γλυκέσι(ν)</i> |
| A.       | <i>γλυκύν</i>   | <i>γλυκεῖαν</i> | <i>γλυκὺ</i>     | <i>γλυκεῖς</i>    | <i>γλυκείας</i>   | <i>γλυκέα</i>     |
| V.       | <i>γλυκὺ</i>    | <i>γλυκεῖα</i>  | <i>γλυκὺ</i>     | <i>γλυκεῖς</i>    | <i>γλυκεῖαι</i>   | <i>γλυκέα</i>     |
| Dual.    |                 |                 |                  |                   |                   |                   |
| N. A. V. | <i>γλυκέε</i>   |                 | <i>γλυκεία</i>   |                   | <i>γλυκέε</i>     |                   |
| G.       | <i>γλυκέοιν</i> |                 | <i>γλυκεῖαιν</i> |                   | <i>γλυκέοιν</i> . |                   |

# 177. (Two Terminations.)

(Neut. *ον* from adj. in *ῖμων*, *αἶμων* is *proparoxytone*, the *antepenult* being the original *tone-syllable*. *Kr.*)

|          | Singular.                        |                               |                     |                  |
|----------|----------------------------------|-------------------------------|---------------------|------------------|
|          | m. f.                            | n.                            | m. f.               | n.               |
| N.       | <i>σαφής</i>                     | <i>σαφές</i>                  | <i>εὐδαίμων</i>     | <i>εὐδαιμον</i>  |
| G.       | ( <i>σαφέ-ος</i> ) <i>σαφοῦς</i> |                               | <i>εὐδαίμονος</i>   |                  |
| D.       | ( <i>σαφέ-ϊ</i> ) <i>σαφεῖ</i>   |                               | <i>εὐδαίμονι</i>    |                  |
| A.       | ( <i>σαφέ-α</i> ) <i>σαφῇ</i>    | <i>σαφές</i>                  | <i>εὐδαίμονα</i>    | <i>εὐδαιμον</i>  |
| V.       | <i>σαφές</i>                     | <i>σαφές</i>                  | <i>εὐδαιμον</i>     |                  |
| Dual.    |                                  |                               |                     |                  |
| N. A. V. | <i>σαφέ-ε</i> <i>σαφῇ</i>        |                               | <i>εὐδαίμονε</i>    |                  |
| G. D.    | <i>σαφέ-οιν</i> <i>σαφοῖν</i>    |                               | <i>εὐδαιμόνοιν</i>  |                  |
| Plural.  |                                  |                               |                     |                  |
| N.       | ( <i>σαφέ-ες</i> ) <i>σαφεῖς</i> | ( <i>σαφέ-α</i> ) <i>σαφῇ</i> | <i>εὐδαίμονες</i>   | <i>εὐδαίμονα</i> |
| G.       | ( <i>σαφέ-ων</i> ) <i>σαφῶν</i>  |                               | <i>εὐδαιμόνων</i>   |                  |
| D.       | <i>σαφέσι(ν)</i>                 |                               | <i>εὐδαίμοσι(ν)</i> |                  |
| A.       | ( <i>σαφέ-ας</i> ) <i>σαφεῖς</i> | ( <i>σαφέ-α</i> ) <i>σαφῇ</i> | <i>εὐδαίμονας</i>   | <i>εὐδαίμονα</i> |
| V.       | ( <i>σαφέ-ες</i> ) <i>σαφεῖς</i> | ( <i>σαφέ-α</i> ) <i>σαφῇ</i> |                     |                  |

Gen. pl. of *συνήθης*, *αὐτάρκης*, &c., is *paroxytone* (152, *δ*).

178. *Contraction before ος, η, ον.* Before these terminations several adjectives have an *ε* or *ο*, and then contraction takes place, which, in some instances, deviates from the general rules [Appendix I], the distinctive terminations (as *α* in the neut. plur., *ας* in the acc., and *αις* in the dat. plur.) being always left unchanged in contraction. From *χρύσεος* the contracted forms are (irregularly) *perispomena*; except (probably) *ώ* of the dual (as in *όστώ*).

|          | Singular. |          |           | CONTRACTED. |         |         |
|----------|-----------|----------|-----------|-------------|---------|---------|
| N.       | χρύσεος   | χρυσέα   | χρύσειον  | χρυσούς     | χρυσῇ   | χρυσούν |
| G.       | χρυσείου  | χρυσέας  | χρυσείου  | χρυσού      | χρυσῆς  | χρυσού  |
| D.       | χρυσέῳ    | χρυσέᾳ   | χρυσέῳ    | χρυσῷ       | χρυσῇ   | χρυσῷ   |
| A.       | χρύσειον  | χρυσέαν  | χρύσειον  | χρυσοῦν     | χρυσήν  | χρυσοῦν |
| Dual.    |           |          |           |             |         |         |
| N. A. V. | χρυσέω    | χρυσέα   | χρυσέω    | χρυσῶ       | χρυσᾷ   | χρυσῶ   |
| G. D.    | χρυσέοιν  | χρυσέαιν | χρυσέοιν  | χρυσοῖν     | χρυσαιν | χρυσοῖν |
| Plural.  |           |          |           |             |         |         |
| N. V.    | χρύσειοι  | χρύσειαι | χρύσεια   | χρυσοῖ      | χρυσαῖ  | χρυσᾷ   |
| G.       | χρυσέων   |          |           | χρυσῶν      |         |         |
| D.       | χρυσείοις | χρυσέαις | χρυσείοις | χρυσοῖς     | χρυσαῖς | χρυσοῖς |
| A.       | χρυσέους  | χρυσέας  | χρύσεια   | χρυσοὺς     | χρυσᾶς  | χρυσᾷ   |

|          | Singular. |         |         | CONTRACTED. |        |             |
|----------|-----------|---------|---------|-------------|--------|-------------|
| N.       | ἀπλός     | ἀπλόη   | ἀπλόον  | ἀπλοῦς      | ἀπλῇ   | ἀπλοῦν 179. |
| G.       | ἀπλόου    | ἀπλόης  | ἀπλόου  | ἀπλοῦ       | ἀπλῆς  | ἀπλοῦ       |
| D.       | ἀπλόῳ     | ἀπλόῃ   | ἀπλόῳ   | ἀπλῷ        | ἀπλῇ   | ἀπλῷ        |
| A.       | ἀπλόον    | ἀπλόην  | ἀπλόον  | ἀπλοῦν      | ἀπλήν  | ἀπλοῦν      |
| Dual.    |           |         |         |             |        |             |
| N. A. V. | ἀπλόω     | ἀπλόα   | ἀπλόω   | ἀπλῶ        | ἀπλᾷ   | ἀπλῶ        |
| G. D.    | ἀπλόοιν   | ἀπλόαιν | ἀπλόοιν | ἀπλοῖν      | ἀπλαῖν | ἀπλοῖν      |
| Plural.  |           |         |         |             |        |             |
| N. V.    | ἀπλόοι    | ἀπλόαι  | ἀπλόα   | ἀπλοῖ       | ἀπλαῖ  | ἀπλᾷ        |
| G.       | ἀπλόων    |         |         | ἀπλῶν       |        |             |
| D.       | ἀπλόοις   | ἀπλόαις | ἀπλόοις | ἀπλοῖς      | ἀπλαῖς | ἀπλοῖς      |
| A.       | ἀπλόους   | ἀπλόας  | ἀπλόα   | ἀπλοὺς      | ἀπλᾶς  | ἀπλᾷ        |

If another vowel or *ρ* precedes *εος*, the feminine is contracted not into *ῆ*, 180.  
 but *ᾶ*: ἱρέεος, = ἱρεοῦς, ἱρεᾶ, ἱρεοῦν, *woollen*.  
 ἀργύρεος, = ἀργυροῦς, ἀργυρᾶ, ἀργυροῦν, *silver*.

a) Such compound adjectives in (*ος*) *ους*, as are formed from contracted substantives of the second declension, undergo no contraction in the three similar cases of the neut. plur.; e.g. *ἄνοα* (from *ἄνους*), *εὐπλοα* (from *εὐπλοους*).—b) *Ὀγίους* is *always*, *ἀθρόος* *nearly always*, uncontracted. *K*.

*Μέγας* (*great*), *πολύς* (*much*, pl. *many*), have: *μέγας*, neut. 182. *μέγα*, acc. *μέγαν*; *πολύς*, neut. *πολύ*, acc. *πολύν*: but the remaining cases are as if the adjectives were *μεγάλος*, *πολλός*.

|    | Singular. |         |         |        |        |        |
|----|-----------|---------|---------|--------|--------|--------|
| N. | μέγᾱς     | μεγάλη  | μέγᾱ    | πολύς  | πολλή  | πολύ   |
| G. | μεγάλου   | μεγάλης | μεγάλου | πολλοῦ | πολλῆς | πολλοῦ |
| D. | μεγάλῳ    | μεγάλῃ  | μεγάλῳ  | πολλῷ  | πολλῇ  | πολλῷ  |
| A. | μέγαν     | μεγάλην | μέγα    | πολύν  | πολλήν | πολύ   |
| V. | μέγα      | μεγάλη  | μέγα    | πολύ   | πολλή  | πολύ   |

## Dual.

|          |          |          |          |         |         |         |
|----------|----------|----------|----------|---------|---------|---------|
| N. A. V. | μεγάλω   | μεγάλα   | μεγάλω   | πολλώ   | πολλά   | πολλώ   |
| G. D.    | μεγάλωιν | μεγάλαιν | μεγάλωιν | πολλοῖν | πολλαῖν | πολλοῖν |

## Plural.

|       |          |          |          |         |         |         |
|-------|----------|----------|----------|---------|---------|---------|
| N. V. | μεγάλοι  | μεγάλαι  | μεγάλα   | πολλοί  | πολλαί  | πολλά   |
| G.    | μεγάλων  |          |          | πολλῶν  |         |         |
| D.    | μεγάλοις | μεγάλαις | μεγάλοις | πολλοῖς | πολλαῖς | πολλοῖς |
| A.    | μεγάλους | μεγάλας  | μεγάλα   | πολλούς | πολλάς  | πολλά   |

183. Πρᾶος (*mild*) and σῶος (*safe*) take some of their forms as if from πραίς, σῶς (= σάος). The fem. of πρᾶος is from πραῖα throughout. [Seld. ἡ σᾶ. Kr.]

## Singular.

|    |              |         |       |      |           |      |
|----|--------------|---------|-------|------|-----------|------|
| N. | πρᾶος        | πραεῖα  | πρᾶον | σῶς  | σῶς, σῶα  | σῶν  |
| G. | πράου        | πραεῖᾱς | πράου | σώου | σώας      | σώου |
| D. | πράφ         | πραεῖφ  | πράφ  | σῶφ  | σῶα       | σῶφ  |
| A. | πρᾶον        | πραεῖαν | πρᾶον | σῶν  | σῶν, σῶαν | σῶν  |
| V. | πρᾶος, πρᾶε, | πραεῖα  | πρᾶον |      |           |      |

## Dual.

|          |        |          |        |       |       |       |
|----------|--------|----------|--------|-------|-------|-------|
| N. A. V. | πράω   | πραεῖᾱ   | πράω   | σῶω   | σῶα   | σῶω   |
| G. D.    | πράοιν | πραεῖαιν | πράοιν | σῶωιν | σῶαιν | σῶοιν |

## Plural.

|       |                         |          |            |                 |       |           |
|-------|-------------------------|----------|------------|-----------------|-------|-----------|
| N. V. | πρᾶοι or<br>πραεῖς      | πραεῖαι  | πραεῖα     | σῶοι or<br>σῶς  | σῶαι  | σῶα or σᾶ |
| G.    | πραεῶν                  | πραεῖων  | πραεῶν     | σῶων            |       |           |
| D.    | πράοις or<br>πραεῖσι(ν) | πραεῖαις | πραεῖσι(ν) | σῶοις           | σῶαις | σῶοις     |
| A.    | πράους<br>or πραεῖς     | πραεῖας  | πραεῖα     | σῶους or<br>σῶς | σῶας  | σῶα or σᾶ |

## Comparison of Adjectives.

184. The forms of the Comparative and Superlative are

- (1) most commonly τερος, τατος.  
(2) less commonly ἰων, ἰστος.

185. The Superlative form expresses either the *highest* degree of a quality, with reference to others who possess *less* of it; or only a *very high* degree. The Superlative that expresses a very high degree is called the *Superlative of eminence*.

## A. First Form of Comparison.

Comparative, τερος, τέρᾱ, τερον.

Superlative, τατος, τάτῃ, τατον.

186. I. Adjectives in ος, η (α), ον.

Most adjectives of this class affix the terminations to the root: that is, to the nominative, after ς is thrown away, the ο being lengthened into ω, if the preceding syllable is *short*. It must be observed, however, that a *mute with a liquid* is here always [except sometimes in *poetry*: e. g. εὐτεκνώτατος, Eur.] considered to *lengthen* the preceding vowel.

<sup>5</sup> From σῶις. Xen. (An. 3, I, 32) has ὁ σῶος, and Lys. τὸν σῶων (7, 17). Kr.

|                          |                   |                    |
|--------------------------|-------------------|--------------------|
| κοῦφ-ος, <i>light</i>    | Comp. κοῦφ-ότερος | Sup. κοῦφ-ό-τατος. |
| ἰσχυρ-ός, <i>strong</i>  | — ἰσχυρ-ότερος    | — ἰσχυρ-ό-τατος.   |
| λεπτ-ός, <i>thin</i>     | — λεπτ-ότερος     | — λεπτ-ό-τατος.    |
| σφοδρ-ός, <i>violent</i> | — σφοδρ-ότερος    | — σφοδρ-ό-τατος.   |
| πικρ-ός, <i>bitter</i>   | — πικρ-ότερος     | — πικρ-ό-τατος.    |
| σοφ-ός, <i>wise</i>      | — σοφ-ώ-τερος     | — σοφ-ώ-τατος.     |
| ἰχυρ-ός, <i>firm</i>     | — ἰχυρ-ώ-τερος    | — ἰχυρ-ώ-τατος.    |
| ἀξι-ος, <i>worthy</i>    | — ἀξι-ώ-τερος     | — ἀξι-ώ-τατος.     |

Of contracts in οὖς from εος, οος, those from εος contract εω into 187. ω; those from οος are sometimes formed regularly even in Attic Greek: ἀπλωότερος, εὐπνωότερος; but their usual form is (ο-έσ-τερος) ούστερος, &c.

|                                          |                                   |
|------------------------------------------|-----------------------------------|
| πορφύρ-εος = πορφυρ-οὖς, <i>purple</i> . | ἀπλ-ός = ἀπλ-οὖς, <i>simple</i> . |
| πορφυρεώ-τερος = πορφυρ-ώ-τερος.         | ἀπλο-ίς-τερος = ἀπλ-οὖς-τερος.    |
| πορφυρεώ-τατος = πορφυρ-ώ-τατος.         | ἀπλο-ίς-τατος = ἀπλ-οὖς-τατος.    |

To these belong also contracts of two terminations in οὖς and ουν; as; εὔνους, 188. from εὔνοος (εὔνο-ίς-τερος, εὔνο-ίς-τατος), εὔνούστερος, εὔνούστατος.

A few in αῖος and ος take αἰτερος, αἰτατος. Φίλος (*friendly*), 189. φιλαίτατος (*Theocr.*); but in the common language μάλλον (= magis) φιλος· φίλτατος.—[Παλαιός, σχολαῖος also -ότερος, -ότατος.]

|                                               |              |               |
|-----------------------------------------------|--------------|---------------|
| γεραι-ός, <i>old</i> ,                        | γεραι-τερος  | γεραι-τατος.  |
| παλαι-ός, <i>ancient</i> ,                    | παλαι-τερος  | παλαι-τατος.  |
| περαι-ός, <i>situated on the other side</i> , | περαι-τερος  | περαι-τατος.  |
| σχολαῖ-ος, <i>at leisure</i> ,                | σχολαῖ-τερος | σχολαῖ-τατος. |

Also the following adjectives in ος take αἰ-τερος, αἰ-τατος: εὐδῖος, 190. *fair* (of weather), ἡσυχος, *tranquil* [also -ώτερος], ἴσος, *equal*, μέσος, *middle*, ἥθριος, *early in the morning*, ὄψιος, *late*. So ἴδιος in non-Attic writers. Thus: μέσ-ος, μεσ-αἰ-τερος, μεσ-αἰ-τατος.

So also πρωῖος, *early*, in the adverbial forms πρωῒαιτερον, -αἴτατα. Fr. παραπλήσιος Pl. has (adv.) παραπλησιαίτερον *Idl.* παραπλησιωτάτη.

Ἐρρώμενος, *strong*, and ἀκράτος, *unmixed*, insert ες after throwing 191. off ος, as: ἐρρώμεν-έσ-τερος, ἐρρώμεν-έσ-τατος: ἀκρατ-έσ-τερος, ἀκρατ-έσ-τατος. So also, αἰδοῖος, ᾧ, ον, *venerable*, has Superl. αἰδοιέστατος.

The following adjectives in ος insert the syllable ις after throwing 192. off ος: λαλος, *loquacious*, μονοφάγος, *eating alone*, ὀψοφαγος, *daintily*, and πτωχός, *poor*; as: λάλ-ος, λαλ-ίς-τερος, λαλ-ίς-τατος.

Adjectives in ης, G. ον, and ψενχής, ές, G. έος, after throwing off 193. ης, insert ις before τερος, τατος; as: κλέπτ-ης, *thievish*, κλεπτ-ίς-τερος, κλεπτ-ίς-τατος.

(Adjectives of the *third declension* with τερος, τατος.)

Τερος, τατος, are joined immediately to the neuter of nom. sing. in 194. adjectives ending in υς, εια, υ; ης, ες (G. εος); ας, αν; and in μάκαρ, *blessed*.

|                       |               |              |               |
|-----------------------|---------------|--------------|---------------|
| γλυκύς, <i>sweet</i>  | Neut. (γλυκύ) | γλυκύ-τερος  | γλυκύ-τατος.  |
| ἀληθής, <i>true</i>   | (ἀληθής)      | ἀληθής-τερος | ἀληθής-τατος. |
| μέλας, <i>black</i>   | (μέλαν)       | μελάν-τερος  | μελάν-τατος.  |
| μάκαρ, <i>blessed</i> | (μάκαρ)       | μακάρ-τερος  | μακάρ-τατος.  |

195. The adjectives ἡδύς, ταχύς, and πολύς are exceptions. See 198, 202: and on ψευδής, 193.

196. In other terminations some letter or syllable is added to the root before τερος, τatos are affixed.

a) The compounds of χάρις add ω to the root; as:

ἐπίχαρις, G. ἐπιχαριτ-ος, *attractive*.

Comp. ἐπιχαριτ-ω-τερος, Sup. ἐπιχαριτ-ω-τατος.

b) Adjectives in ων, ον (G. ονος) add ες to the root; as:

εὐδαιμων, neut. εὐδαιμον, *fortunate*.

Comp. εὐδαιμον-ισ-τερος, Sup. εὐδαιμον-ισ-τατος.

c) Adjectives in ξ add ες or ις to the root; as:

ἀφῆλιξ, G. ἀφῆλικ-ος, *growing old*.

ἄρπαξ, G. ἄρπαγ-ος, *rapax*.

Comp. ἀφῆλικ-ισ-τερος.

Comp. ἄρπαγ-ισ-τερος.

Sup. ἀφῆλικ-ισ-τατος.

Sup. ἄρπαγ-ισ-τατος.

197. d) Adjectives in εις, εν, add ε to the root, dropping ντ before it: as:

χαρίεις, Root χαρίεντ, *graceful*.

Comp. χαριέ-σ-τερος, Sup. χαριέ-σ-τατος.

### B. Second Form of Comparison.

Comparative, ἴων, neut. ἴον; or ων, neut. ον. | ι of Comp. short in  
Superlative, ἰστος, ἰστη, ἰστον. | Ep. and Doric poets.

198. This form of comparison belongs—

I. To some in υς, this ending being previously thrown away.

This formation belongs, in the common language, only to ἡδύς, *pleasant*, and ταχύς, *swift*; ταχύς having in Attic writers

Comp. θάσσων (θάττων), thus:

ἡδ-ύς, Comp. ἡδ-ίων (ἱ), neut. ἡδ-ἴον, Sup. ἡδ-ἰστος.

ταχ-ύς, Comp. ταχίων [*Attice* θάσσων (θάττων)]: Sup. τάχιστος.

199.

The rest in υς, as: βαρύς, *heavy*; βαθύς, *deep*; βραχύς, *short*; δασύς, *thick*; εὐρύς, *broad*; ὀξύς, *sharp*; πρέσβυς, *old*; and ὠκύς, *swift*; take ὑτερος, ὑτατος.

200.

II. To the following in ρος: αἰσχύρος, *disgraceful*, ἐχθρός, *hostile*.

The ρος is previously thrown away; as:

αἰσχ-ρός, Comp. αἰσχ-ίων (ἱ), neut. αἰσχ-ἴον, Sup. αἰσχ-ιστος.

Οἰκτιστος, for οἰκτρότατος, belongs to Homer, Apollonius Rhodius, &c.

201. In declining comparatives of this form, the ν is sometimes dropt, and contraction takes place. Hyperdissyllables are *proparoxytone* when the final is short.

### Singular.

|    | m. f.            | n.     | m. f.            | n.     |
|----|------------------|--------|------------------|--------|
| N. | ἐχθίων           | ἐχθιον | μείζων           | μείζον |
| G. | ἐχθίονος         |        | μείζονος         |        |
| D. | ἐχθίονι          |        | μείζονι          |        |
| A. | ἐχθίονα or ἐχθίω | ἐχθιον | μείζονα or μείζω | μείζον |
| V. | ἐχθιον           |        | μείζον           |        |

## Dual.

|          |           |            |
|----------|-----------|------------|
| N. A. V. | ἐχθίονε   | μείζονε    |
| G. D.    | ἐχθιόνοιν | μειζόνοιν. |

## Plural.

|       |                       |                    |                       |                     |
|-------|-----------------------|--------------------|-----------------------|---------------------|
| N. V. | { ἐχθίονες<br>ἐχθίους | { ἐχθίονα<br>ἐχθίω | { μείζονες<br>μείζους | { μείζονα<br>μείζω  |
| G.    | ἐχθιόνων              |                    | μειζόνων              |                     |
| D.    | ἐχθίοσι(ν)            |                    | μειζόσι(ν)            |                     |
| A.    | { ἐχθίονας<br>ἐχθίους | { ἐχθίονα<br>ἐχθίω | { μείζονας<br>μείζους | { μείζονα<br>μείζω. |

*Anomalous forms of Comparison.*

[These comparatives and superlatives really belong to some *obsolete* positive, 202. but are conveniently arranged under some *extant* positive with which they agree in meaning.]

| Positive.                                      | Comparative.                                                                 | Superlative.                                      |
|------------------------------------------------|------------------------------------------------------------------------------|---------------------------------------------------|
| 1. ἀγαθός, <i>good</i>                         | { ἀμείνων, neut. ἀμεινον<br>βελτίων<br>κρείσων*, κρείττων<br>λψών (for λώων) | { ἀριστος.<br>βέλτιστος.<br>κράτιστος.<br>λψστος. |
| 2. κακός, <i>bad</i>                           | { κακιών<br>χειρώων<br>ἥσσων*, ἥττων ( <i>inferior</i> )                     | { κάκιστος.<br>χειριστος.<br>(Adv. ἥκιστα).       |
| 3. καλός, <i>beautiful</i>                     | καλλίων                                                                      | κάλλιστος.                                        |
| 4. ἀλγινός, <i>painful</i>                     | { ἀλγεινότερος<br>ἀλγιών                                                     | { ἀλγεινότατος.<br>ἀλγιστος.                      |
| 5. μακρός, <i>long</i>                         | μακρότερος                                                                   | μακρότατος and μήκιστος.                          |
| 6. μικρός, <i>small</i>                        | { μικρότερος<br>μειών<br>ἐλάσων*, ἐλάττων                                    | { μικρότατος.<br>ἐλάχιστος.                       |
| 7. ὀλίγος, <i>little</i> , or (pl.) <i>few</i> | ὀλίγων                                                                       | ὀλίγιστος.                                        |
| 8. μέγας, <i>great</i>                         | μείζων                                                                       | μέγιστος.                                         |
| 9. πολύς, <i>much</i>                          | πλείων or πλέων*                                                             | πλεῖστος.                                         |
| 10. ῥάδιος, <i>easy</i>                        | ῥάων                                                                         | ῥάστος.                                           |
| 11. πέπων, <i>ripe</i>                         | πεπαιότερος                                                                  | πεπαιότατος.                                      |
| 12. πῖων, <i>fat</i>                           | πιότερος                                                                     | πιότατος.                                         |

\* (a) "Ἡσων, κρείσων, ἐλάσων are the *earlier* Attic forms (e. g. *Th.*, *Soph.*); from *Att.* and *Pl.*, ἥττων, κρείττων: the practice of *Xen.* varies. (b) 'Ελάσων, ἐλάχιστος denote *smallness* or *fewness*; μείων, *fewness* (seld. *smallness*); μικρότερος &c. only *smallness*, ὀλίγιστος only *fewness*. *K.* (c) Of πλέων, πλείων the *more common* Attic forms are πλείον, πλείους [never πλέους, but πλείον-ες, -ας are also found], πλείονων, πλείοσι(ν). In the other forms, there is no established preference. Πλεῖν (= πλείον) (*Attice*) only in πλεῖν ἢ μύριοι, &c. *K.*

*Comparison of Adverbs.*

Adverbs are such indeclinable words as denote relations of *time*, 203. *place*, and *manner*; as: ἐκεῖ, *there*; νῦν, *now*; καλῶς, *well*.

Many adverbs are derived from adjectives; and such adverbs use 204. for their degrees of comparison the *neuter comparative* and *superlative* of the corresponding adjective. The *singular* is mostly used for the *comparative*; the *plural* for the *superlative*; as:

205. σοφῶς<sup>6</sup> (fr. σοφός), *wisely*  
 σαφῶς (fr. σαφής), *evidently*  
 χαριέντως (fr. χαρίεις), *gracefully*  
 εὐδαιμόνως (fr. εὐδαιμων), *fortunately*  
 αἰσχρῶς (fr. αἰσχυρός), *disgracefully*  
 ἡδύως (fr. ἡδύς), *agreeably*  
 ταχέως (fr. ταχύς), *quickly*
- |  |                      |                 |
|--|----------------------|-----------------|
|  | Comp.                | Superl.         |
|  | σοφώτερον            | σοφώτατα.       |
|  | σαφέστερον           | σαφίστατα.      |
|  | χαριέστερον          | χαριέστατα.     |
|  | εὐδαιμονίστερον      | εὐδαιμονίστατα. |
|  | αἰσχίον              | αἰσχιστα.       |
|  | ἡδίον                | ἡδίστα.         |
|  | θάσσον, -ττον (198), | τάχιστα.        |
206. Other forms for the *Comparative* are τέρως (from τερος), ὄνως (from ον); as: βεβαιωτέρως, σαφεστέρως, καλλιόνως.
207. The few primitive adverbs in ω (ἄνω, κάτω, ἔξω, ἔσω, &c.) append τέρω, τάτω to this ending; as: ἄνω, ἀνωτέρω, ἀνωτάτω.
208. So also most primitive adverbs have τέρω, τάτω; as:
- |                    |                 |               |                                                                   |
|--------------------|-----------------|---------------|-------------------------------------------------------------------|
| πέρα, <i>ultra</i> | Comp. περαιτέρω | Sup. wanting. | } Formed as if<br>from the Comp.<br>and Superl. of<br>adjectives. |
| τηλοῦ, <i>far</i>  | — τηλοτέρω      | — τηλοτάτω.   |                                                                   |
| έκας, <i>far</i>   | — έκαστέρω      | — έκαστάτω.   |                                                                   |
| έγγύς, <i>near</i> | — έγγυτέρω      | — έγγυτάτω.   |                                                                   |
209. The following are irregular:
- |                   |              |                                    |
|-------------------|--------------|------------------------------------|
|                   | Comp.        | Superl.                            |
| μάλα, <i>very</i> | μᾶλλον       | μάλιστα                            |
| εὖ, <i>well</i>   | ἄμεινον      | ἄριστα (these are the usual forms) |
|                   | βέλτιον      | βέλτιστα                           |
|                   | κρείσσον     | κράτιστα                           |
| (no positive)     | ἥσσον (less) | ἥκιστα.                            |

## NUMERALS.

210. Numerals are either *definite* or *indefinite*.
211. *Definite* numerals denote a *particular* number (*one, three, &c.*); *indefinite* numerals do not (*some, many, few, &c.*).

## (Definite Numerals.)

212. *Definite Numerals* are either *Substantives*, *Adjectives*, or *Adverbs*. *Numeral Substantives* express the notion of number without relation to particular objects. In Greek they end in *ας*, G. *ας* (*fem.*): ἡ μονάς (G. *άδος*), *a unit*; ἡ τριάς, &c.

*Numeral Adjectives* are used *attributively* with objects.

a) *Cardinals* answer to the question, *how many?* εἷς *άνήρ*, *one man*, πέντε *άνδρες*, *five men*. From five to a hundred they are of *one termination*, the rest of *three terminations*.

b) *Ordinals* denote the *place in a series* which the object spoken of holds: ὁ πρῶτος, *the first*; ὁ τρίτος, *the third*. These are all of *three terminations*.

c) *Multiplicatives* answer the question, *how many fold?* ἀπλός, *single*, δεκαπλούς, *tenfold*.

d) *Proportionals* answer the question, *how many times more?* They are compounds with the termination *πλάσιος*, *ιά*, *ιον*; as: διπλάσιος, *double*.

<sup>6</sup> A practical rule for their formation is to change ων of G. pl. into ως (retaining the accentuation of G.): hence ἀληθώς (ἀληθείων, ἀληθῶν); but συνήθως (177), ἡδέως (fr. ἡδέων).

*Numeral Adverbs:* (a) answering to the question, *how often?* ἅπαξ, *once*, δις, *twice*, ἑξάκις, *six times*. (b) *The neuters of the ordinals:* πρῶτον, *or* τὸ πρῶτον, *for the first time*, τρίτον, τὸ τρίτον, *for the third time*.

The *marks* of number are the letters of the alphabet, alone or 213. combined, as set down in the table. But to obtain the necessary number, the mark for

6 is ς (*stigma*) inserted after ε.  
 90 is Ϟ (*koppa*) inserted after π.  
 900 is Ϡ (*sampi*) inserted after ω.

## TABLES OF THE CHIEF CLASSES OF NUMERALS.

214.

| Cardinals.                       | Ordinals.                   |
|----------------------------------|-----------------------------|
| 1 α' εἷς, μία, ἓν                | 1 ὁ πρῶτος, η, ον           |
| 2 β' δύο                         | 2 ὁ δεύτερος, α, ον         |
| 3 γ' τρεῖς, τρία                 | 3 ὁ τρίτος, η, ον           |
| 4 δ' τέσσαρες (τέτταρες), -α     | 4 ὁ τέταρτος, η, ον         |
| 5 ε' πέντε                       | 5 ὁ πέμπτος, &c.            |
| 6 ς' ἕξ                          | 6 ὁ ἕκτος                   |
| 7 ζ' ἑπτὰ                        | 7 ὁ ἑβδόμος                 |
| 8 η' ὀκτώ                        | 8 ὁ ὀγδοός (not contracted) |
| 9 θ' ἐννέα                       | 9 ὁ ἑνατός (ἐννατός)        |
| 10 ι' δέκα                       | 10 ὁ δέκατος                |
| 11 ια' ἑνδέκα                    | 11 ὁ ἐνδέκατος              |
| 12 ιβ' δώδεκα                    | 12 ὁ δωδέκατος              |
| 13 ιγ' τρισκαίδεκα               | 13 ὁ τρισκαίδέκατος         |
| 14 ιδ' τεσσαρακαίδεκα (or τεττ-) | 14 ὁ τεσσαρακαίδέκατος      |
| 15 ιε' πεντεκαίδεκα              | 15 ὁ πεντεκαίδέκατος        |
| 16 ις' ἑκκαίδεκα                 | 16 ὁ ἑκκαίδέκατος           |
| 17 ιζ' ἑπτακαίδεκα               | 17 ὁ ἑπτακαίδέκατος         |
| 18 ιη' ὀκτωκαίδεκα               | 18 ὁ ὀκτωκαίδέκατος         |
| 19 ιθ' ἐννεακαίδεκα              | 19 ὁ ἐννεακαίδέκατος        |
| 20 κ' εἴκοσι(ν)                  | 20 ὁ εἰκοστός               |
| 21 κα' εἴκοσιν εἷς, μία, ἓν      | 21 ὁ εἰκοστός πρῶτος        |
| 22 κβ' εἴκοσι δύο                | 22 ὁ εἰκοστός δεύτερος      |
| 23 κγ' εἴκοσι τρεῖς, τρία        | 23 ὁ εἰκοστός τρίτος        |
| 24 κδ' εἴκοσι τέσσαρες, ρα       | 24 ὁ εἰκοστός τέταρτος      |
| 25 κε' εἴκοσι πέντε              | 25 ὁ εἰκοστός πέμπτος       |
| 26 κς' εἴκοσιν ἕξ                | 26 ὁ εἰκοστός ἕκτος         |
| 27 κζ' εἴκοσιν ἑπτὰ              | 27 ὁ εἰκοστός ἑβδόμος       |
| 28 κη' εἴκοσιν ὀκτώ              | 28 ὁ εἰκοστός ὀγδοός        |
| 29 κθ' εἴκοσιν ἐννέα             | 29 ὁ εἰκοστός ἐν(ν)ατός     |
| 30 λ' τριάκοντα <sup>7</sup>     | 30 τριακοστός               |
| 31 λα' τριάκοντα εἷς             | 31 τριακοστός πρῶτος        |

<sup>7</sup> Ϟα' τριάκοντά· τεσσαράκοντά.



| Cardinals. |                            | Ordinals. |                             |
|------------|----------------------------|-----------|-----------------------------|
| 32         | λβ' τριάκοντα δύο          | 32        | τριακοστός δεύτερος         |
| to         | to                         | to        | to                          |
| 39         | λθ' τριάκοντα ἑννέα        | 39        | τριακοστός ἕν(ν)ατος        |
| 40         | μ' τεσσαράκοντα            | 40        | τεσσαρακοστός               |
| 50         | ν' πενήκοντα               | 50        | πεντηκοστός                 |
| 60         | ξ' ἑξήκοντα                | 60        | ἑξηκοστός                   |
| 70         | ο' ἑβδομήκοντα             | 70        | ἑβδομηκοστός                |
| 80         | π' ὀγδοήκοντα              | 80        | ὀγδοηκοστός                 |
| 90         | Ϟ' ἐνενήκοντα              | 90        | ἐνενηκοστός                 |
| 100        | ρ' ἑκατόν                  | 100       | ἑκατοστός                   |
| 200        | σ' διακόσιοι, αι, α        | 200       | διακοσιοστός                |
| 300        | τ' τριακόσιοι              | 300       | τριακοσιοστός               |
| 400        | ν' τετρακόσιοι [τεσσερακ.] | 400       | τεσσαρακοσιοστός (οι τεττ-) |
| 500        | φ' πεντάκσιοι              | 500       | πεντακοσιοστός              |
| 600        | χ' ἑξακόσιοι               | 600       | ἑξακοσιοστός                |
| 700        | ψ' ἑπτάκσιοι               | 700       | ἑπτακοσιοστός               |
| 800        | ω' ὀκτάκσιοι               | 800       | ὀκτακοσιοστός               |
| 900        | Ϡ' ἐνάκσιοι (ἐννᾶκόσιοι)   | 900       | ἐνακοσιοστός (ἐννακ.)       |
| 1000       | α χίλιοι, αι, α            | 1000      | χιλιοστός                   |
| 2000       | β δισχίλιοι                | 2000      | δισχιλιοστός                |
| 3000       | γ τρισχίλιοι               | 3000      | τρισχιλιοστός               |
| 4000       | δ τετρακισχίλιοι           | 4000      | τετρακισχιλιοστός           |
| 5000       | ε πεντακισχίλιοι           | 5000      | πεντακισχιλιοστός           |
| 6000       | ς ἑξακισχίλιοι             | 6000      | ἑξακισχιλιοστός             |
| 7000       | ζ ἑπτακισχίλιοι            | 7000      | ἑπτακισχιλιοστός            |
| 8000       | η ὀκτακισχίλιοι            | 8000      | ὀκτακισχιλιοστός            |
| 9000       | θ ἑνακισχίλιοι             | 9000      | ἐνακισχιλιοστός (ἐννακ.)    |
| 10,000     | ι μύριοι                   | 10,000    | μυριοστός                   |
| 20,000     | κ δισμύριοι                | 20,000    | δισμυριοστός                |
| to         | to                         | to        | to                          |
| 100,000    | σ δεκακισμύριοι            | 100,000   | δεκακισμυριοστός.           |

215. We may also form such combinations as 13, δεκατρεῖς; 14, δεκατέσσαρες, &c. and decline these combinations: τρεῖς καὶ δέκα, τέσσαρες καὶ ἑκα are the usual *Attic* forms.—Δώδεκα arose out of δνῶδεκα.

216. DECLENSION OF THE FIRST FOUR NUMERALS.

|    |   |                               |   |              |                                                                                                                                                                                                                            |
|----|---|-------------------------------|---|--------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| N. | 1 | εἷς, μίᾱ, ἕν                  | 3 | τρεῖς, τρία  | } $\text{ϙ}\text{Ϛ}$ ὅν may also be used as indeclinable for any case.—ὅν is found (when the verse requires it) in <i>non-Attic</i> poets [not Pindar]. <i>Δυσίρ</i> , Th. 8, 101, doubtful. <i>δυσίρ</i> , Kr. after Lob. |
| G. | 1 | ἑνός, μιᾶς, ἑνός              | 3 | τριῶν        |                                                                                                                                                                                                                            |
| D. | 1 | ἐνί, μιᾷ, ἐνί                 | 3 | τρισί        |                                                                                                                                                                                                                            |
| A. | 1 | ἕνα, μίαν, ἕν                 | 3 | τρεῖς, τρία  |                                                                                                                                                                                                                            |
| N. | 2 | ὄν                            | 4 | τέσσαρες, α  |                                                                                                                                                                                                                            |
| G. | 2 | δυσίρ ( <i>seld.</i> δυνείρ)  | 4 | τεσσάρων     |                                                                                                                                                                                                                            |
| D. | 2 | δυσίρ ( <i>un-Attic</i> ἐνσί) | 4 | τέσσαρσι     |                                                                                                                                                                                                                            |
| A. | 2 | ὄν                            | 4 | τέσσαρας, α. |                                                                                                                                                                                                                            |

The multiplicatives are compounds of -πλος, -πλους: ἀπλοῦς, 217. εἰπλοῦς, τριπλοῦς, τετραπλοῦς, μυριαπλοῦς.

To answer the question, *on what day?* adjectives in αῖος are 218. formed from the ordinals: τριταῖος, *on the third day*; δευτεραῖος, *on the second day*, &c.

In the expression of compound numbers (*twenty-five*, for in- 219. stance), the following forms are admissible: πέντε καὶ εἴκοσιν

εἴκοσι καὶ πέντε

εἴκοσι πέντε.

The numeral adverbs run thus:

220.

- |                                           |                                           |
|-------------------------------------------|-------------------------------------------|
| 1. ἀπαξ, <i>once</i>                      | 7. ἑπτὰκις, <i>seven times</i>            |
| 2. δις, <i>twice</i>                      | 8. ὀκτάκις, <i>eight times</i>            |
| 3. τρίς, <i>thrice</i>                    | 9. ἐνάκις [or ἐννάκις], <i>nine times</i> |
| 4. τετράκις, <i>four times</i>            | 20. εἰκοσάκις, <i>twenty times</i>        |
| 5. πεντάκις, <i>five times</i>            | 30. τριακοντάκις, <i>thirty times</i>     |
| 6. ἑξάκις, <i>six times</i>               | 100. ἑκατοντάκις, <i>a hundred times</i>  |
| 1000. χιλιάκις, <i>a thousand times</i> . |                                           |

### Indefinite Numerals.

Indefinite numerals are:

221.

- |                                                       |                                                                                              |
|-------------------------------------------------------|----------------------------------------------------------------------------------------------|
| πολύς, πολλή, πολὺ, <i>much</i> : pl., <i>many</i>    | ἕκαστος, ἐκάστη, ἕκαστον, <i>each</i>                                                        |
| ὀλίγος, η, ον, <i>little</i> : pl., <i>few</i>        | ἑκάτερος, ἕρα, ἐρον, <i>each of two</i><br>( <i>taken separately</i> )                       |
| παῦρος, παῦρα, παῦρον, <i>small</i> : pl., <i>few</i> | ἀμφότερος, ἕρα, ἐρον, <i>each of two</i><br>( <i>taken together</i> ), <i>both</i>           |
| τινές, τινά, <i>some; any</i> (enclit.)               | ἄλλος, η, ο, <i>other, another</i>                                                           |
| ἔνιοι, αἱ, α, <i>some</i>                             | ἕτερος, ἕρα, ἐρον, <i>the other</i> (of two)                                                 |
| ἄμφω, G. & D. ἀμφοῖν, <i>both</i>                     | πότερος, -ρα, -ρον, <i>which of the</i><br><i>two? ὁπότερος, rel. and depen-</i>             |
| ἄμφότεροι, αἱ, α, <i>both</i>                         | <i>dent interrog.</i>                                                                        |
| πᾶς, πᾶσα, πᾶν, <i>the whole; every</i> :             | οὐδεὶς, οὐδεμία, οὐδέν, } <i>not one,</i>                                                    |
| pl. πάντες, <i>all</i>                                | μηδεὶς, μηδεμία, μηδέν, } <i>none</i>                                                        |
|                                                       | οὐδέτερος and μηδέτερος, ἕρα, ἐρον,<br><i>neither</i> (of two)                               |
|                                                       | οὐτις and μήτις, <i>nobody</i> , poetical, ex-<br>cept neut. οὐτι, μήτι, <i>not at all</i> . |

For the declension of πολύς, see 182: for τινές, see τις (235). Ἄλλος has no other peculiarity than the neuter ἄλλο (not ἄλλον). Οὐτις, μήτις, and οὐδεὶς, μηδεὶς, are, of course, declined like τις and εἷς respectively.

Singular.

222.

|    |         |      |         |          |                      |
|----|---------|------|---------|----------|----------------------|
| N. | οὐτις   | οὐτι | οὐδεὶς  | οὐδεμία  | οὐδέν, <i>no one</i> |
| G. | οὐτινος |      | οὐθενός | οὐδεμίας | οὐθενός              |
| D. | οὐτινι  |      | οὐδενί  | οὐδεμιά  | οὐδενί               |
| A. | οὐτινα  | οὐτι | οὐδένα  | οὐδεμίαν | οὐδέν.               |

|       |          |        |
|-------|----------|--------|
|       | Dual.    |        |
| N.    | οὗτις    |        |
| G. D. | οὗτιναι. |        |
|       | Plural.  |        |
| N.    | οὗτινες  | οὗτινα |
| G.    | οὗτινων  |        |
| D.    | οὗτισι   |        |
| A.    | οὗτινας  | οὗτινα |

Οὐδέεις, μηδέεις, though = *not even one*, yet sometimes (like our *none*) occur in the plural: e. g. οὐδέενες, οὐδέερας: less commonly οὐδέειων, οὐδέεσι. So μηδέενες, &c.

\* Ἀμφω (*both*) is a dual: N. A. V. ἄμφω, G. & D. ἀμφοῖν. [After Hom., often with *pl.* noun and verb.]

## CHAP. V.—THE PRONOUN.

223. THE Pronoun does not express the *name* either of an *object* (like the *substantive*), or of a *quality* perceived in objects (like the *adjective*), but only the *relation* of an object to the *speaker*: for instance, whether it *is* or *belongs* to *himself*; whether it *is* or *belongs* to the *person he is addressing*; whether it *is* or *belongs* to some third person or thing, of *which he is speaking*: whether it is some object *near him*, or *near another*, and so on. In classing pronouns, the *speaker* is called the *first person* (*I, we*); the person *spoken to*, the *second person* (*thou, you*); the person or thing *spoken of*, the *third person* (*he, she, it: they*). There are five principal classes of pronouns: *Personal, Demonstrative, Relative, Indefinite, and Interrogative* pronouns.

### I. Personal Pronouns.

224. a. Substantive-personal Pronouns.

a) The simple ones: ἐγώ, *ego*; σύ, *tu*; οὗ, *sui*.

|        |                  |                       |                                      |
|--------|------------------|-----------------------|--------------------------------------|
| S. N.  | ἐγώ, <i>I</i>    | σύ, <i>thou</i>       | himself or herself                   |
| G.     | μοῦ*, ἐμοῦ       | σοῦ*                  | οὗ*                                  |
| D.     | μοί*, ἐμοί       | σοί*                  | οἱ*                                  |
| A.     | μέ*, ἐμέ         | σέ*                   | ἐ*                                   |
| D.N.A. | νῶ               | σφῶ                   |                                      |
| G.D.   | νῶν              | σφῶν                  | σφωῖν                                |
| P. N.  | ἡμεῖς, <i>we</i> | ὑμεῖς, <i>you</i> (ῡ) | σφεῖς, neut. σφέα, <i>they them-</i> |
| G.     | ἡμῶν             | ὑμῶν, (ῡ)             | σφῶν [se'vrs]                        |
| D.     | ἡμῖν             | ὑμῖν, (ῡ)             | σφίσι(ν)*                            |
| A.     | ἡμᾶς             | ὑμᾶς, (ῡ)             | σφᾶς, neut. σφέα                     |

The *enclitic* forms are marked with an asterisk. See 76, b. For the signification and use of the pronoun in the third person cf. 988, sqq.

225. β) The reflexive pronouns: ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ.

The reflexive pronouns of the first and second persons decline the two pronouns from which they are formed, separately, in the plural; that of the third person is declined either simply, ἑαυτῶν (αὐτῶν), &c., or σφῶν αὐτῶν, &c.

|       |                                 |                                                               |                                                                          |
|-------|---------------------------------|---------------------------------------------------------------|--------------------------------------------------------------------------|
| S. G. | ἐμαυτοῦ, ἡς, <i>of myself</i>   | {<br>σεαυτοῦ, ἡς } <i>of thy-</i><br>σαυτοῦ, ἡς } <i>self</i> | {<br>ἐαυτοῦ, ἡς } <i>of himself or</i><br>αὐτοῦ, ἡς. } <i>herself</i>    |
| D.    | ἐμαυτῷ, ῷ                       | {<br>σεαυτῷ, ῷ<br>σαυτῷ, ῷ                                    | {<br>ἐαυτῷ, ῷ<br>αὐτῷ, ῷ                                                 |
| A.    | ἐμαυτόν, ἡν                     | {<br>σεαυτόν, ἡν<br>σαυτόν, ἡν                                | {<br>ἐαυτόν, ἡν, ὁ<br>αὐτόν, ἡν, ὁ                                       |
| P. G. | ἡμῶν αὐτῶν, <i>of ourselves</i> | ὑμῶν αὐτῶν, <i>of yourselves</i>                              | {<br>ἐαυτῶν, αὐτῶν, } <i>of them-</i> 226.<br>σῶν αὐτῶν, } <i>selves</i> |
| D.    | ἡμῖν αὐτοῖς, αἷς                | ὑμῖν αὐτοῖς, αἷς                                              | {<br>ἐαυτοῖς, αἷς: αὐτοῖς, αἷς<br>σφίσιν αὐτοῖς, αἷς                     |
| A.    | ἡμᾶς αὐτούς, ἄς                 | ὑμᾶς αὐτοὺς, ἄς                                               | {<br>ἐαυτούς, ἄς, ἃ<br>αὐτούς, ἄς, ἃ<br>σφᾶς αὐτούς, ἄς, σφεία αὐτά.     |

γ) The reciprocal pronoun expresses that *each* object does the action to the *other* or *others*.

|         |    |                                |       |                    |
|---------|----|--------------------------------|-------|--------------------|
| Plural. | G. | ἀλλήλων, <i>of one another</i> | Dual. | ἀλλήλοιν, αἶν, οἶν |
|         | D. | ἀλλήλοισι, αἰς, οἰς            |       |                    |
|         | A. | ἀλλήλους, ας, α                |       | ἀλλήλω, ᾱ, ω       |

**b. Adjective-personal Pronouns ; or Possessive Pronouns.**

The Possessive Pronouns are formed from the genitive of the 228. Substantive-pronouns :

ἐμός, ἡ, όν, *meus*, from ἐμοῦ; ἡμέτερος, τέρα, τερον, *nosster*, from ἡμῶν;

σός, ἡ, όν, *tuus*, fr. σου; ὑμέτερος, τέρᾱ, τερον, *vester*, fr. ὑμῶν :

ὅς, ἡ, ὅν, *sus*, for which the Attics use *ἐαυτοῦ, ἡς, ὧν* in the reflexive, and *αὐτοῦ, ἡς, ὧν* in the simple meaning; e. g. *τύπτει τὸν ἐαυτοῦ υἱόν, or τὸν υἱὸν τὸν ἐαυτοῦ, he is striking his own son, τύπτει αὐτοῦ τὸν υἱόν or τὸν υἱὸν αὐτοῦ, he is striking his (=ejus) son.*

## II. *Demonstrative (or Pointing-out) Pronouns.*

**229.**

|        |    | <i>this.</i> |        |        | <i>this.</i> |         |         | <i>self, or he, she, it.</i> |        |        |
|--------|----|--------------|--------|--------|--------------|---------|---------|------------------------------|--------|--------|
| S.     | N. | ὅδε          | ἥδε    | τόδε   | οὗτος        | αὕτη    | τοῦτο   | αὐτός                        | αὕτη   | αὐτό   |
| G.     |    | τοῦδε        | τῆςδε  | τοῦδε  | τούτου       | ταύτης  | τούτου  | αὐτοῦ                        | αὐτῆς  | αὐτοῦ  |
| D.     |    | τῷδε         | τῷδε   | τῷδε   | τούτῳ        | ταύτῃ   | τούτῳ   | αὐτῷ                         | αὐτῇ   | αὐτῷ   |
| A.     |    | τὸνδε        | τὴνδε  | τὸδε   | τούτον       | ταύτην  | τοῦτο   | αὐτόν                        | αὐτήν  | αὐτό   |
| D.N.A. |    | τῶδε         | τάδε   | τῶδε   | τούτῳ        | ταῖτα   | τούτῳ   | αὐτῷ                         | αὐτά   | αὐτῷ   |
| G.     | D. | τοῖνδε       | ταῖνδε | τοῖνδε | τούτοις      | ταῖταις | τούτοις | αὐτοῖς                       | αὐταῖς | αὐτοῖς |
| P.     | N. | οἷδε         | αἱδε   | τάδε   | οὗτοι        | αὗται   | ταῦτα   | αὗτοι                        | αὗται  | αὐτά   |
| G.     |    | τῶνδε        | τῶνδε  | τῶνδε  | τούτων       | τούτων  | τούτων  | αὐτῶν                        | αὐτῶν  | αὐτῶν  |
| D.     |    | τοῖςδε       | ταῖςδε | τοῖςδε | τούτοις      | ταύταις | τούτοις | αὐτοῖς                       | αὐταῖς | αὐτοῖς |
| A.     |    | τούςδε       | τάςδε  | τάδε   | τούτους      | ταύτας  | ταῦτα   | αὐτούς                       | αὐτάς  | αὐτά   |

Like οὗτος are declined: τοσούτος, τοσαύτη, τοσούτο(ν), tantus, a, um; τοιοῦτος, τοιαύτη, τοιοῦτο(ν), talis, e; τηλικούτος, τηλικαύτη, τηλικούτο(ν), so great, so old; but it should be remarked—(a) that the neuter-singular has a form in ον, as well as that in ο, and—(b) that in all the forms in which οὗτος begins with τ, this letter is dropt in these compound pronouns.

Like αὐτός are declined: ἐκεῖνος, η, ο, *that*; and ἄλλος, η, ο, *alius, a, ud.*

|      |          |           |           |            |           |           |           |  |
|------|----------|-----------|-----------|------------|-----------|-----------|-----------|--|
| 231. |          | Singular. |           |            |           | Plural.   |           |  |
|      | N.       | τοσοῦτος  | τοσαύτη   | τοσοῦτο(ν) | τοσοῦτοι  | τοσαῦται  | τοσαῦτα   |  |
|      | G.       | τοσοῦτου  | τοσαύτης  | τοσοῦτου   | τοσοῦτων  | τοσοῦτων  | τοσοῦτων  |  |
|      | D.       | τοσοῦτῳ   | τοσαύτῃ   | τοσοῦτῳ    | τοσοῦτοῖς | τοσαύταις | τοσοῦτοῖς |  |
|      | A.       | τοσοῦτον  | τοσαύτην  | τοσοῦτο(ν) | τοσοῦτους | τοσαύτας  | τοσαῦτα   |  |
|      |          | Dual.     |           |            |           |           |           |  |
|      | N. A. V. | τοσοῦτω   | τοσαῦτα   | τοσοῦτω    |           |           |           |  |
|      | G. D.    | τοσοῦτοιν | τοσαῦταιν | τοσοῦτοιν  |           |           |           |  |

232. The pronoun αὐτός signifies, either *self*, *ipse*, *ipsa*, *ipsum*, or supplies the cases of the personal pronoun of the third person, *he*, *she*, *it*, *is*, *ea*, *id*.

Ὁ αὐτός = *idem* (the same). In the cases of the article that end in a vowel, *Crisis* (16) usually takes place: thus,

|       |             |             |                   |             |             |             |  |
|-------|-------------|-------------|-------------------|-------------|-------------|-------------|--|
|       | Singular.   |             |                   |             | Plural.     |             |  |
| N.    | αὐτός       | αὐτή        | αὐτό(ν) [seld.-o] | αὐτοί       | αὐταί       | αὐτά        |  |
| G.    | αὐτοῦ       | τῆς αὐτῆς   | αὐτοῦ             | τῶν αὐτῶν   |             |             |  |
| D.    | αὐτῷ        | αὐτῇ        | αὐτῷ              | τοῖς αὐτοῖς | ταῖς αὐταῖς | τοῖς αὐτοῖς |  |
| A.    | τὸν αὐτόν   | τὴν αὐτήν   | αὐτό(ν)           | τοὺς αὐτοὺς | τὰς αὐτάς   | αὐτά        |  |
|       | Dual.       |             |                   |             |             |             |  |
| N. A. | αὐτῷ        | αὐτά        | αὐτῷ              |             |             |             |  |
| G. D. | τοῖν αὐτοῖν | ταῖν αὐταῖν | τοῖν αὐτοῖν       |             |             |             |  |

233.

## III. Relative Pronouns.

|    |         |           |         |     |     |       |     |     |     |         |     |     |
|----|---------|-----------|---------|-----|-----|-------|-----|-----|-----|---------|-----|-----|
|    |         | Singular. |         |     |     | Dual. |     |     |     | Plural. |     |     |
| N. | ὅς, qui | ῆ, quæ    | ὅ, quod | ὧ   | ᾧ   | ὧ     | οἷ  | αἷ  | ᾧ   | οἷ      | αἷ  | ᾧ   |
| G. | οὗ,     | ῆς,       | οὗ      | οῖν | αἷν | οῖν   | ῶν  | ᾧν  | ῶν  | ῶν      | ᾧν  | ῶν  |
| D. | ὧ       | ῇ         | ὧ       | οῖν | αἷν | οῖν   | οῖς | αἷς | οῖς | οῖς     | αἷς | οῖς |
| A. | ὅν      | ῆν        | ὅ       | ὧ   | ᾧ   | ὧ     | οῖς | αἷς | οῖς | οῖς     | αἷς | οῖς |

234.

## IV. Indefinite and Interrogative Pronouns.

The Indefinite and Interrogative pronouns are identical in form, but are distinguished by their accent and position, the *Indefinite* being enclitic (76, c), the *Interrogative* always accented.

The Interrogative Pronouns often prefix ὅ (as an indeclinable *relative* particle), when they stand in a dependent sentence; as: ὁποῖος, ὁποσος, ὁπότερος. Τίς prefixes the relative ὅς and declines it: ὅστις, ἥτις, &c.

235. Τίς and ὅστις. [τίς; quis? with acute on the ι throughout.]

|       |       |               |                     |              |           |
|-------|-------|---------------|---------------------|--------------|-----------|
| Sing. | N.    | τίς, some one | neut. τι, something | τίς, quis?   | τί, quid? |
|       | G.    | τινός or τοῦ  |                     | τινός or τοῦ |           |
|       | D.    | τινὶ or τῷ    |                     | τινὶ or τῷ   |           |
|       | A.    | τινά          | neut. τι            | τινά         | τι        |
| Dual. | N. A. | τινί          |                     | τινί         |           |
|       | G. D. | τινοῖν        |                     | τινοῖν       |           |
| Plur. | N.    | τινίς         | neut. τινά and ἄττα | τινίς        | τινά      |
|       | G.    | τινῶν         |                     | τινῶν        |           |
|       | D.    | τισὶ(ν)       |                     | τισὶ(ν)      |           |
|       | A.    | τινάς         | neut. τινά and ἄττα | τινάς        | τινά      |

|       |                  |           |                                |            |                  |  |  |
|-------|------------------|-----------|--------------------------------|------------|------------------|--|--|
|       | Singular.        |           |                                |            | Plural.          |  |  |
| N.    | ὅστις, who(ever) | ἥτις      | ὅ τι οἷτινες                   | αἷτινες    | ἄτινα or ἄττα    |  |  |
| G.    | οὗτινος or οὗτου | ἥτινος    | ὧντινων (more rarely ὅτων)     |            |                  |  |  |
| D.    | ὧτινι or ὅτῳ     | ἥτινι     | οἷςτισι(ν) (more rarely ὅτοις) | αἷςτισι(ν) | οἷςτισι(ν)       |  |  |
| A.    | ὧντινα           | ἥντινα    | ὅ τι οἷςτινας                  | ᾧςτινας    | ᾧςτινα or ᾧςτινα |  |  |
|       | Dual.            |           |                                |            |                  |  |  |
| N. A. | ὧτινι            | ᾧτινι     |                                |            |                  |  |  |
| G. D. | οἷντινοῖν        | αἷντινοῖν |                                |            |                  |  |  |

Ὁ (ῆ, τό) δέινα (quidam, nescio quis) has δέινος, δέινι, δέινα. Pl. (οἱ) δέινες, δέινων (no dat.), εἵνας or is [seldom] used as indeclinable.

## Correlative Pronouns and Adverbs.

Correlative pronouns are those which express a *mutual relation* (correlation) to each other, and represent this relation by a corresponding form.

## (a) Adjective Correlatives.

236.

| Interrogative.                                   | Indefinite.                                           | Demonstrative.                                                                                                   | Relat. and Depend. Interrog.                              |
|--------------------------------------------------|-------------------------------------------------------|------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------|
| πόσος, -η, -ον;<br>how great? how much? quantus? | ποσός, -ή, -όν,<br>of some size or number, aliquantus | τόσος, -η, -ον <sup>1</sup> , so great, so much, tantus<br>τοσόςδε, τοσήδε, τοσόνδε<br>τοσουτος. -αὐτη, -οὗτο(ν) | ὅσος, -η, -ον and ὅπουτος, -η, -ον <sup>2</sup> , quantus |
| ποιός, -ᾶ, -ον;<br>of what kind? qualis?         | ποιός, -ᾶ, -όν,<br>of some kind                       | τοῖος, -ᾶ, -ον <sup>1</sup> , of such a kind, talis<br>τοιόςδε, τοιάδε, τοιόνδε<br>τοιούτος, -αὐτη, -οὗτο(ν)     | ὅλος, -ᾶ, -ον and ὅποιος, -ᾶ, -ον, qualis                 |
| πῆλικος, -η, -ον;<br>how great? how old?         | wanting                                               | τῆλικός, -ον, so great, so old<br>τῆλικόςδε, -ῆτε, -όνδε<br>τῆλικούτος, -αὐτη, -οὗτο(ν)                          | ῆλικός, -η, -ον & ὕπῆλικός, -η, -ον, as great, as old.    |

## (b) Adverbial Correlatives.

237.

| Interrogative.                           | Indefinite.                                              | Demonstrative.                                             | Relative.                     | Dependent Interrog.              |
|------------------------------------------|----------------------------------------------------------|------------------------------------------------------------|-------------------------------|----------------------------------|
| ποῦ; where? ubi?                         | πού, somewhere, alicubi                                  | wanting (hic, ibi)                                         | οὗ, where ubi                 | ὅπου, where, ubi                 |
| ποθεν; whence? unde?                     | ποθεν, from some place, alicunde                         | wanting (hinc, inde)                                       | ὅθεν, whence, unde            | ὅποθεν, whence, unde             |
| ποῖ; whither? quo?                       | ποι, to some place, aliquo                               | wanting (eo)                                               | οἷ, whither, quo              | ὅποι, whither, quo               |
| πότε; when? quando?                      | ποτί, some time, aliquando                               | τότε, then, tum                                            | ὅτε, when, quum               | ὅπότε, when, quando              |
| πηνικά; quo temporis puncto? quotâ horâ? | wanting                                                  | τηνι- } hoc<br>κάδε } ipso<br>τηνι- } tem-<br>καῦτα } pore | ῆνικά, when, quo ipso tempore | ὅπηνικά, when, quo ipso tempore  |
| πῶς; how? πῇ; whither? how?              | πῶς, some how<br>πῇ, to some place, thither, in some way | οὕτω(ς) ὥδε, so<br>τῇδε } hither<br>ταύτη } or here        | ὥς, how<br>ῇ, where, whither  | ὅπως, how<br>ὅπῃ, where, whither |

§ 237. The forms which are wanting in the Common language to denote *here*, 238. *there* (*hic, ibi*), are expressed by *ἐνταῦθα*, and those to denote *hence* (*hinc, inde*), by *ἐξ-ὅθεν*, *ἐνταῦθεν*.

## Lengthening of the Pronouns.

1. The enclitic γί is joined to the Personal Pronouns of the first and second 239. person, to make the person emphatic. The pronoun ἐγώ then draws back its accent in the Nom. and Dat.; e.g. ἐγωγε, ἐμοῦγε, ἐμοιγε, ἐμίγε:—σύγε. With the other pronouns γί does not form one word; e.g. οὗτος γε.

<sup>1</sup> Except in the combinations τοῖος καὶ (ῆ) τοῖος: τόσος καὶ τόσος: ὅσος—τόσος (= quo—eo, rare), and ἐκ τόσου, these forms were superseded by the compound forms: τοιόςδε, &c.

<sup>2</sup> The forms beginning with ὅπ- are regularly the dependent interrogatives (234).

240. 2. The particles  $\delta\eta$  (more commonly  $\delta\eta\text{ποτε}$ ) and  $\text{o}\ddot{\upsilon}\nu$  are appended to Relatives compounded of Interrogatives or Indefinites, as well as to  $\delta\sigma\text{ος}$ , with the force of *-cunque*, i. e. to extend the relative meaning to every object, indifferently, that is denoted by the pronoun; e. g.  $\acute{\alpha}\sigma\tau\iota\varsigma\delta\eta$ ,  $\acute{\alpha}\sigma\tau\iota\varsigma\delta\eta\text{ποτε}$ ,  $\acute{\alpha}\sigma\tau\iota\varsigma\text{o}\ddot{\upsilon}\nu$ ,  $\eta\tau\iota\varsigma\text{o}\ddot{\upsilon}\nu$ ,  $\acute{\alpha}\tau\iota\text{o}\ddot{\upsilon}\nu$ , quicunque (Gen.  $\acute{\alpha}\tau\iota\text{ν}\acute{\alpha}\sigma\text{o}\varsigma\text{o}\ddot{\upsilon}\nu$  or  $\acute{\alpha}\tau\iota\text{o}\ddot{\upsilon}\nu$ ,  $\eta\tau\iota\text{ν}\acute{\alpha}\sigma\text{o}\varsigma\text{o}\ddot{\upsilon}\nu$ , Dat.  $\varphi\tau\iota\text{ν}\acute{\alpha}\sigma\text{o}\varsigma\text{o}\ddot{\upsilon}\nu$  or  $\acute{\alpha}\tau\iota\text{o}\ddot{\upsilon}\nu$ , &c.);  $\acute{\alpha}\pi\sigma\sigma\acute{o}\varsigma\delta\eta$ ,  $\acute{\alpha}\pi\sigma\sigma\acute{o}\varsigma\text{o}\ddot{\upsilon}\nu$ ,  $\acute{\alpha}\sigma\text{o}\varsigma\delta\eta\text{ποτε}$ , *quantuscunque*;— $\acute{\alpha}\pi\eta\lambda\iota\kappa\acute{o}\varsigma\text{o}\ddot{\upsilon}\nu$ , *however great, how old soever*. The pronoun loses its accent.
241. 3. The suffix  $\delta\epsilon$  is appended to some Demonstratives for the purpose of strengthening their demonstrative force; e. g.  $\ddot{\upsilon}\delta\epsilon$ ,  $\eta\delta\epsilon$ ,  $\tau\acute{o}\delta\epsilon$ ;  $\tau\acute{o}\iota\acute{o}\varsigma\delta\epsilon$ ;  $\tau\acute{o}\sigma\acute{o}\varsigma\delta\epsilon$ ;  $\tau\eta\lambda\iota\kappa\acute{o}\varsigma\delta\epsilon$ , from  $\tau\acute{o}\iota\circ\varsigma$ ,  $\tau\acute{o}\sigma\circ\varsigma$ ,  $\tau\eta\lambda\iota\kappa\acute{o}\varsigma$ , which then move their accent to the penult.
242. 4. The enclitic  $\pi\acute{\epsilon}\rho$  is appended to all Relatives (but without affecting their accent), in order to make the relative relation still more emphatic; hence it denotes, *even who, which*; e. g.  $\ddot{\upsilon}\sigma\pi\epsilon\rho$ ,  $\eta\pi\epsilon\rho$ ,  $\delta\pi\epsilon\rho$  (Gen.  $\text{o}\ddot{\upsilon}\pi\epsilon\rho$ , &c.);  $\acute{\alpha}\sigma\sigma\circ\varsigma\pi\epsilon\rho$ ,  $\acute{\alpha}\lambda\omicron\varsigma\pi\epsilon\rho$  (Gen.  $\acute{\alpha}\sigma\sigma\omicron\upsilon\pi\epsilon\rho$ ,  $\acute{\alpha}\lambda\omicron\upsilon\pi\epsilon\rho$ , &c.);  $\delta\theta\iota\pi\epsilon\rho$ ,  $\delta\theta\iota\epsilon\pi\epsilon\rho$ .
243. 5. The inseparable demonstrative  $\iota$  is appended to Demonstrative Pronouns and some Demonstrative Adverbs, to strengthen their demonstrative force. It takes the acute accent; absorbs every short vowel immediately preceding it; and shortens the long vowels and diphthongs;  
 $\acute{\alpha}\tau\iota\sigma\acute{\alpha}\iota$ , *this here* (hicce),  $\acute{\alpha}\upsilon\tau\eta\iota$ ,  $\tau\omicron\upsilon\tau\iota$ , [In French, *Celui-ci*.]  
 Gen.  $\tau\omicron\upsilon\tau\omicron\iota\iota$ ,  $\tau\alpha\upsilon\tau\eta\sigma\acute{\alpha}\iota$ , Dat.  $\tau\omicron\upsilon\tau\eta\iota$ ,  $\tau\alpha\upsilon\tau\eta\iota$ , Pl.  $\acute{\alpha}\tau\iota\tau\omicron\iota\iota$ ,  $\acute{\alpha}\upsilon\tau\alpha\iota\iota$ ,  $\tau\alpha\upsilon\tau\iota$ ;  
 $\acute{\alpha}\delta\iota$ ,  $\eta\delta\iota$ ,  $\tau\acute{o}\delta\iota$ , from  $\acute{\omega}\delta\epsilon$ ;  $\acute{\omega}\delta\iota$  from  $\acute{\omega}\delta\epsilon$ ;  $\acute{\alpha}\tau\iota\omega\sigma\acute{\alpha}\iota$  from  $\acute{\alpha}\tau\iota\omega\varsigma$ ;  
 $\acute{\epsilon}\nu\tau\epsilon\upsilon\theta\iota\iota$  from  $\acute{\epsilon}\nu\tau\epsilon\upsilon\theta\epsilon\upsilon$ ;  $\acute{\epsilon}\nu\theta\alpha\acute{\alpha}\iota$  from  $\acute{\epsilon}\nu\theta\acute{\alpha}\delta\epsilon$ ;  $\nu\upsilon\iota$  from  $\nu\ddot{\upsilon}\nu$ ;  $\delta\epsilon\upsilon\rho\iota$  from  $\delta\epsilon\iota\rho\omicron$ .

## CHAP. VI.—THE VERB.

244. THE verb combines two notions, that of some *condition* or *action*, and that of *being*, by which the *property*, *condition*, or *action* is referred to *some* person or thing.
245. A *Transitive*<sup>9</sup> verb is one that denotes an action that the person or thing spoken of either *does to* some other person or thing, or *suffers from* it.
- a) An *Active Transitive* verb denotes an action which the person or thing spoken of *does to* some other person or thing; e. g. He *praises* his courage.
- b) A *Passive Transitive* verb denotes an action which the person or thing spoken of *suffers from* some other person or thing; e. g. He *is praised* by his friend.
246. An *Intransitive verb* denotes a *state* or *condition* that is confined, as it were, to the person or thing spoken of, without imparting itself to any other person or thing; e. g. He *sleeps*; He *walks*; He *laughs*.
247. Besides the *Active* and *Passive Voices* (as they are called), the Greek language has a *Middle Voice*, which denotes an action (1) *done by* the agent *to himself*; or (more commonly) which (2) *he does for his own benefit*; or (3) *gets done for his own benefit*.

The *Middle Voice* does not belong to all the verbs that are capable of receiving the meanings just mentioned.—The pupil must never *assume* its existence without authority.

<sup>9</sup> Transitive, from *transire* (to *pass over*), the action being considered as *passing over* from the agent to the suffering object.

Verbs that are used *only* in the *Middle form* are called *Deponents*. 248.  
The *Tenses* are divided into *principal* and *historical* tenses: 249.

*Principal Tenses.**Historical Tenses.*

PRESENT.

IMPERFECT.

PERFECT.

PLUPERFECT.

FUTURE.

AORIST.

Of the *Future*, *Perfect*, *Pluperfect*, and *Aorist*, there are *two* 250.  
*forms*, called (respectively) the *First* and *Second Future*, *Perfect*,  
*Pluperfect*, and *Aorist*.—These are called *Tempora Secunda*.

We must not, however, suppose that every verb has these *Tempora Secunda*.

The *Second Aorist* and *Second Perfect* and *Pluperfect* are of comparatively *rare* 251.  
*occurrence*. The so-called *Second Future* belongs to verbs *whose root ends in a*  
*liquid*.

The *Second Perfect* and *Pluperfect* of *transitive* verbs, and sometimes their *Second* 252.  
*Aorist*, are *intransitive* in meaning.

In the *Passive* voice there is also a *future perfect* called the *Third* 253.  
*Future*.

It is only for the *Futures* and *Aorists* that the *Middle Voice* has 254.  
*forms* of its own. For the *Present*, *Imperfect*, *Perfect*, and *Pluper-*  
*fect*, it does not differ in *form* from the *Passive*.

*Deponent* verbs are divided into 255.

*Deponents Middle* = those with *Future* and *Aorist* of the  
*middle form*.

*Deponents Passive* = those whose *Aorist* is of the *passive form* ;  
their *Future* is mostly of the *middle form*.

The Greek *Moods* are, the *Indicative*, *Imperative*, *Subjunctive*<sup>1</sup>, 256.  
*Optative*, *Infinitive*. The *Principal tenses* (249) and the *Aorist* form  
each its own *Participle*.

The meaning of the *Moods* and *Tenses* will be most conveniently explained in 257.  
the *Syntax*.—The *Aorist* is nearly our *Perfect Indefinite* (*loved, advised*), as used,  
not in describing *habits*, but in the *narration* of past events.

The *root of a tense* (or the *tense-root*) is that form to which the terminations of 258.  
that tense are appended.

*Root. Strengthened Root. True or Short Root.*

The *root* of a verb is that form which is common to all the tenses, 259.  
and to which the various inflexional terminations are appended.

Roots are called *pure* or *impure*, according as they end in a *vowel* 260.  
or in a *consonant*.—*Impure* roots are divided into *mute* or *liquid*  
*roots*, according as the *characteristic* (that is, the *last letter of the*  
*root*) is a *mute* or a *liquid*.

*Mute roots* are divided into *roots ending in a P-sound* ; *roots*  
*ending in a K-sound* ; *roots ending in a T-sound* (9) ; which may  
be called, for the sake of shortness, *P-roots*, *K-roots*, *T-roots*.

<sup>1</sup> Often called the *Conjunctive*.



261. From the changes that are caused by the laws of euphony [24—46], an *impure* root is very commonly more or less disguised after a termination is appended to it.

(Examples of Verbal Roots.)

*Pure roots.*

λυ-

φιλε-

τιμα-

ζηλο-

*Impure roots.*

*Liquid.*

*Mute.*

νεμ-

κρίν-

σῦρ-

*P-roots.*

βλεπ-

τρίβ-

γραφ-

*K-roots.*

πλεκ-

λεγ-

τρεχ-

*T-roots.*

ἀνῦτ-

ἔρειδ-

πειθ-

262. It often happens that the root of a verb is in some tenses *strengthened*. In verbs whose formation is considered *regular*, this is effected principally,

1) By the addition of a consonant, τῦπ- τυπ-τ-.

2) By lengthening the radical vowel: φῦγ- φευγ-: λαῖθ-, ληθ-.

Besides these *strengthening* alterations, the radical vowel is occasionally *changed*, e. g. κλέπτ-ω: ἐ-κλάπ-ην: κέ-κλοφ-α.

263. The *strengthened* root is found, if it exists at all, in the *Present* and *Imperfect*: the *true* or *short* root in the *Tempora Secunda* (when such exist [250]), especially in the *Second Aorist*. The other tenses contain sometimes the *strengthened* root; sometimes the *true* (or *short*) root.

264. To obtain the *short* from the *strengthened* root, we must retrace the step or steps by which the strengthening was effected:

- 1) By changing the radical vowel or diphthong into the short vowel from which it arose.

Examples.

αι becomes ᾱ.

ει before a *mute* must be changed into ι.

ει before a *liquid* must be changed into ε.

ου becomes ο.

η (when it has arisen from α) becomes ᾱ.

φαίν φαν

λειπ λιπ

τειν τειν

ἄκου ἄκο

ληθ λαθ

- 2) By rejecting the latter of two consonants: τεμν, τεμ.

a) From ζ (= σδ) the *former* is ejected: φιμαζ, φραδ.

b) But a strengthened root in ζ has sometimes arisen from a short root ending in γ: οἰμωζ, οἰμωγ.

c) From πτ the τ is thrown away, but, since πτ = any P-sound + τ, the short root *may* end in π, β, or φ.

d) Σσ, ττ are mostly strengthened roots from short roots that end in a K-sound (κ, γ, or χ): but sometimes from roots

that end in a *T-sound*: *πρασσ, प्राग. φρισσ, φρικ. πτυσσ, πτυχ.*  
 — *ῑρισσ, ῑρετ. κορυσσ, κορυθ.*

Verbs, the first person of whose Present Tense Active ends in 265.  
 ω without any *contraction*, are called *Barytone verbs*.

They are so called because the *acute* is on the *penult*, and hence the *final syllable* has the *grave tone* (55, and note 4).

*Barytone Verbs* may be divided either into *three* classes, or, from 266.  
 the subdivisions of *Mute Verbs*, into *six*:

1) **PURE Verbs.**

- 2) **MUTE Verbs** { 1) whose characteristic is a *P-sound* (including those in πτ).  
 2) whose characteristic is a *K-sound*.  
 3) whose characteristic is a *T-sound*.  
 4) whose characteristic is ζ, σσ, or ττ (which belong either to 2 or 3. See 264).

3) **LIQUID Verbs.**

*Augment. Reduplication.*

The *historical* tenses (249) have all an *Augment* in the *Indicative* 267.  
*Mood*: that is, ε prefixed, if they begin with a consonant; a lengthening of the vowel (when possible), if they begin with a vowel.

The ε prefixed is called the *syllabic augment*, because it increases the number 268.  
 of *syllables*; the lengthening of the vowel the *temporal augment*, because it increases the *time* required for pronouncing the word.

The augments of ε, α, ο, ι, υ, αυ, αι, φ, οι, 269.  
 are η, η, ω, ι, υ, ην, η, η, ψ.

Hence,

|              |       |     |     |        |
|--------------|-------|-----|-----|--------|
| from λεγ     | ψαλλ  | ῑρ  | ὄχε | ἀνδαν  |
| we have ἔλεγ | ῑψαλλ | ῑρ  | ὠχε | ἡνδαν: |
| from ικ      | ῑφ    | αῖρ | αῖχ | οῖκε   |
| ικ           | ῑφ    | ῑρ  | ῑχ  | ψῑκε.  |

Ει, ευ, ου, and the *long* vowels η, ω, ι, υ are not augmented. Ευ is 270.  
*sometimes* augmented by the Attics (ην), who also in εικάζω *sometimes* augment ει. Impf. ῑκαζον; but more commonly εῖκαζον.

Εἵχομαι, Impf. εὐχόμεν (less commonly ἡχόμεν), Perf. ἡύχμαι, not εὐγμαι.

The *Reduplication* is a *syllable prefixed made up of the initial* 271.  
*consonant of the verb and ε* (τυπ, τε-τυπ). But if the verb begins with an aspirate, the smooth is used for the reduplication: φευγ, πε-φευγ.  
 —θυ, τε-θυ (40).

The Reduplication denotes the *completion of the action*, and hence is prefixed to those tenses that denote *completed actions*; that is, to the *Perfect*, *Pluperfect*, and *Future Perfect* (or *Third Future*).

The Perfect takes a *reduplication*, when it begins with any single 272.  
 consonant but ρ; or with any *mute* and *liquid*, except γν, γλ, βλ.

Λύ-ω, λέ-λύκα. γράφω, γέ-γραφα. So in the Passive λέ-λύμαι, γέ-γραμμαι.

273. The Perfect does not take the reduplication, but the simple augment instead of it, when the verb begins with  $\rho$ ; with a *double consonant* (10); with *two consonants* not being a *mute* and *liquid*; or with  $\gamma\eta$ ,  $\gamma\lambda$ ,  $\beta\lambda$ .

ψαλλ-, ἰ-ψαλλ-. γνω-, ἰ-γνω-. μνημ-, ἰ-μνημ-.

274. Of those in  $\beta\lambda$ ,  $\beta\lambda\acute{\alpha}\pi\tau\omega$  and  $\beta\lambda\alpha\sigma\phi\eta\mu\acute{\iota}\omega$  take the reduplication:  $\beta\lambda\alpha\sigma\tau\acute{\alpha}\nu\omega$  has the reduplication in Thucydides<sup>2</sup>, the augment in Euripides<sup>3</sup>.

275. Those beginning with  $\gamma\lambda$  now and then take the reduplication. Thus,  $\gamma\acute{\iota}\gamma\lambda\upsilon\mu\mu\alpha\iota$  from  $\gamma\lambda\acute{\upsilon}\phi\omega$  is found, together with the more classical form  $\acute{\epsilon}\gamma\lambda\upsilon\mu\mu\alpha\iota$ .

276. ~~275~~ The reduplication or augment of the Perfect remains through the Moods and in the Participle.

277. When the Perfect takes a reduplication, the *Pluperfect* prefixes the augment to it. But when the Perfect takes an augment, the Pluperfect makes no further change:  $\lambda\acute{\epsilon}\text{-}\lambda\acute{\upsilon}\kappa\alpha$ ,  $\acute{\epsilon}\text{-}\lambda\epsilon\text{-}\lambda\acute{\upsilon}\kappa\epsilon\iota\nu$  but  $\acute{\epsilon}\text{-}\zeta\acute{\eta}\tau\eta\kappa\alpha$ ,  $\acute{\epsilon}\text{-}\zeta\eta\tau\acute{\eta}\kappa\epsilon\iota\nu$ .

278. Verbs that begin with  $\rho$ , double  $\rho$  after the augment; and the Perfect takes the syllabic augment, not the reduplication:  $\acute{\rho}\acute{\iota}\pi\tau\omega$ ,  $\acute{\epsilon}\acute{\rho}\rho\acute{\iota}\pi\tau\omicron\nu$ ,  $\acute{\epsilon}\acute{\rho}\rho\acute{\iota}\phi\alpha$ ,  $\acute{\epsilon}\acute{\rho}\rho\acute{\iota}\mu\mu\alpha\iota$ : and (by 277) Pluperf.  $\acute{\epsilon}\acute{\rho}\rho\acute{\iota}\phi\epsilon\iota\nu$ .

279. *Terminations of the Tenses of a Verb in the first person singular of the Indicative Mood.*

The names of the principal tenses (249) are in capital letters.

|                              | Active.              | Middle. | Passive.           |                                                                                                              |
|------------------------------|----------------------|---------|--------------------|--------------------------------------------------------------------------------------------------------------|
| PRESENT,                     | ω                    |         | ομαι               | } with the <i>strengthened</i> root (if the verb has one).                                                   |
| Imperfect,                   | ον                   |         | ομην               |                                                                                                              |
| PERFECT <sup>3</sup> ,       | κα or α <sup>4</sup> |         | μαι                |                                                                                                              |
| Pluperfect,                  | κειν or ειν          |         | μην                |                                                                                                              |
| FUTURE 1.                    | σω                   | σομαι   | θήσομαι            | } root usually changed, by the laws of euphony (25, seq.), when the termination is appended.                 |
| Aor. 1. { for liquid verbs } | σα                   | σάμην   | θην                |                                                                                                              |
|                              | α                    | άμην    |                    |                                                                                                              |
|                              |                      |         |                    |                                                                                                              |
| FUTURE 3.                    | (none)               | (none)  | σομαι <sup>5</sup> | (with reduplicat. root).                                                                                     |
| <i>Tempora Secunda.</i>      |                      |         |                    |                                                                                                              |
| FUTURE 2.                    | ῶ                    | οῦμαι   | ήσομαι             | } from the short root: the vowel-sound being lengthened in 2nd Perfect and Pluperf. except in the case of α. |
| Aorist 2.                    | ον                   | όμεν    | ην                 |                                                                                                              |
| PERFECT 2.                   | α                    | (none)  | (none)             |                                                                                                              |
| Pluperfect 2.                | ειν                  | (none)  | (none)             |                                                                                                              |

<sup>2</sup> ἰβηβλαστήκειν, 3, 26; so Lucian: ἰβηβλάστηκα, Eur. Iphig. Aut. 694. (Krüg.)

<sup>3</sup> By Perfect, Future, &c. when no mention is made of whether it be Perf. 1 or 2, &c. the First Future and Perfect are meant.

<sup>4</sup> α, ειν belong to Mute Verbs whose characteristic is a P- or K-sound. The rough breathing means that the characteristic (260) is aspirated when the termination is appended.

<sup>5</sup> The Third Future is supplied in the active voice by ἔσομαι (I shall) with the Perfect Participle, as τετυφώς ἔσομαι.

There is obviously an affinity between tenses of *similar formation*, or that undergo the *same* euphonic changes. 280.

- (1) *Present* and *Imperfect* (of all voices) as being vowel terminations appended to the same root.
- κ or aspirate } (2) *Perfect* and *Pluperf. Act.* As their terminations are appended to the same root, *κα, κειν, ᾱ, ειν*, respectively modify the preceding consonant in the same way: *τέ-τυφ-α, ἐ-τε-τύφ-ειν, πεί-πικα, ἐ-πι-πείκειν.*
- μ forms. (3) *Perfect* and *Pluperf. Pass.* or *Middle*; since *μαι, μην* modify the root in the same way: *τίτυμμαι, ἐτετύμην.*
- σ forms. (4) *Fut. 1.* and *Aor. 1.* (*Act.* and *Mid.*) in *Pure* and *Mute* verbs.
- θ forms. (5) *Aor. 1. Pass.* and *Fut. 1. Pass.*; since *θην, θησονται* will modify the root in the same way.
- (6) The tenses from the short root; or *Tempora Secunda*.

### PURE VERBS.

Example (without the *Tempora Secunda*).

281.

|             | Active.       | Middle.      | Passive.             |
|-------------|---------------|--------------|----------------------|
| PRESENT,    | λῦ'-ω         | λύομαι       |                      |
| Imperfect,  | ἔ-λῦ-ον       | ἐ-λυ-όμην    |                      |
| PERFECT 1.  | λέ-λῦ-κα      | λέ-λῦ-μαι    |                      |
| Pluperfect, | ἐ-λε-λῦ'-κειν | ἐ-λε-λῦ'-μην |                      |
| FUTURE 1.   | λῦ'-σω        | λύσομαι      | λυ-θήσομαι           |
| Aorist 1.   | ἔ-λῦ-σα       | ἐ-λυ-σάμην   | ἐ-λῦ'-θην            |
|             |               |              | FUT. 3. λε-λῦ'-σομαι |

For the contractions which those in *ᾱω, ἰω, ὦω* undergo, see 406, seq.

Pure verbs generally *lengthen* the *characteristic* vowel, before the terminations that begin with a consonant are added: *φιλέ-ω, φιλή-σω, &c.* 282.

When the *characteristic* is *α*, the *Future, &c.* have *ᾱ*, if the preceding letter is *ρ, ε, or ι*; if not, *η*. 283.

*τιμάω, τιμήσω*: but *ιάω, ἱά'σω, &c.*

But *ἀκροάομαι* has *ᾱ*: *χράω, χράομαι, η.* (*ἀκροάσομαι' χρήσω, χροήσομαι.*) *Ἀλοάω* has *ᾱλοᾱ'σω*, sometimes *ᾱλοήσω*.

Several Pure verbs retain the short vowel, either in all the tenses, or in some of them. Most of these verbs take a *σ* in the *Perf. Mid.* or *Pass.* and in the *First Aor. Pass.*, which, of course, are followed by the *Pluperf.* and *First Future*. This is indicated by the phrase, '*μ and θ forms with σ*' (see 280, 3 and 5). 284.

The terms *Attic Future*, *Attic Reduplication*, and *Verbal Adjective*, will be explained below. See 385, 388.

a) -ᾱω (*ᾱτω, ᾱσα*).

*γελάω, to laugh, Fut. γελάσομαι; Aor. ἐγέλασα. (μ and θ forms with σ.)*

*ελάσωνω* (as if from *ἐλάω*), *to drive, Fut. ἐλάσω* (*Att. ἐλώ, 385*), &c.

*θλάω, to bruise, θλάσω, &c. (μ and θ forms with σ.)*

*κλάω, to break, κλάσω, &c. (μ and θ forms with σ.)*

*χαλάω, to loosen, χαλάσω, &c. (μ and θ forms with σ.)*

*ἐαμάω* (usually *ἐμαῶω*), *to subdue, Aor. ἐδάμασα. (μ and θ forms with σ.)*

*περάω, to transport, to sell. Fut. περάσω; Aor. ἐπέρασα; Perf. πεπέρακα; but*

*περίω, to pass over* (intrans.), *Fut. περᾱ'σω; Aor. ἐπέρασα. (Observe that these seven verbs have a liquid before the characteristic-vowel α.)*

*σπάω, to draw, σπάσω, &c. (μ and θ forms with σ.)*

*σχαάω, to loose, to open, σχάσω, &c.*

## b) -ίω.

ζέω, ζέω, τρέω, ἀλέω, αἰδέομαι,  
ἀρκέω and ἰμέω, τελέω, ἀκίομαι.

αἰδέομαι, to reverence, αἰδέομαι, &c. ᾔδισμαι, ᾔδισθην.  
ἀκίομαι, to heal, ἀκίομαι, ἡκισάμην; Perf. Mid. or Pass. ἡκισμαι; ἡκέσθην.  
ἀλέω, to beat, Fut. ἀλῶ (Att. Fut. for ἀλέσω); Perf. Mid. or Pass.  
ἀλήλεσμαι (with Att. Redupl.).  
ἀρκέω, to suffice (also to be sufficient). (μ and θ forms with σ.)  
ἰμέω, to vomit, Fut. ἰμέσω, &c.: ἰμήμεκα (with Attic Redupl.); Perf. Mid. or  
Pass. ἰμήμεσμαι.  
ζέω, to boil, usually intrans., and ζέννυμι, usually trans. (μ and θ forms with σ.)  
ξέω, to scrape. (μ and θ forms with σ.)  
τελέω, to accomplish, Fut. τελῶ (Att. Fut. for τελέσω). (μ and θ forms with σ.)  
τρέω, to tremble.

The following have in some tenses the long, in others the short, vowel:

αἶρω, to take, Aor. Pass. ᾔρίθην; in the other forms η; e.g. αἰρήσω, ᾔρηκα,  
ᾔρημαι.  
ἐπαινέω (praise), ἐπαινέσομαι; ἐπώνεσα; ἐπώνεκα; Aor. 1. Pass. ἐπνρήθην,  
but Perf. Mid. or Pass. ἐπώνημαι.  
γαμῖω, to marry, γαμῶ (Att. Fut. for γαμίσω); Aor. ἔγημα; Perf. γεγάμηκα;  
Aor. Pass. ἐγαμήθην (I was taken to wife).  
δέω, to bind, δῆσω, δῆσα, δῆσάμην; but δίδεκα, δίδεμαι, δίδεθην; Fut. Perf.  
δεδήσομαι, which takes the place of the Fut. Pass. δεθήσομαι, not used by  
the Attic writers.  
καλέω, to call, καλῶ (Att. Fut. for καλέσω); ἐκάλισα; ἐκλήκα; Perf. Mid.  
or Pass. ἐκλήμαι, I am called; Fut. Perf. κεκλήσομαι, I shall be called;  
Aor. Pass. ἐκλήθην; Fut. Pass. κληθήσομαι; Fut. Mid. καλοῦμαι; Aor.  
Mid. ἐκαλεσάμην. (Observe the κλη for καλη.)  
ποθέω, to desire, ποθήσω, ἐπόθησα; and ποθέσομαι, ἐπόθεσα.—πεπόθηκα (?);  
πεπόθημαι; Aor. Pass. ἐποθέσθην.  
πονίω, labōro, πονήσω, &c. (to work); πονίσω (to be in pain); πειπόνηκα  
in both senses; Mid. πονίσθαι (to toil, weary oneself); πονησομαι, &c.

## c) -όω.

ἀρόω, to plough, ἀρόσω; ἤροσα; Perf. Mid. or Pass. ἀρήρομαι (with Attic  
Redupl.); Aor. Pass. ἤροθην.

## d) -ίω, -ύω.

χρίω, to prick, χρίσω, ἔχρισα, Inf. χρίσαι. (μ and θ forms with σ) [but χρίω,  
to anoint, Fut. χρίσω, Aor. ἔχρισα, Inf. χρίσαι, Aor. Mid. ἐχρίσάμην; Perf.  
Mid. or Pass. ἐχρισμαι, ἐχρίσθαι; Aor. Pass. ἐχρίσθην].  
ἀνύω, to complete, ἀνύσω; ἤνυσα. (μ and θ forms with σ.)  
ἀρύω, to draw water, ἀρύσω; ἤρυσσα. (μ and θ forms with σ.)  
μύω (ν mostly long), to close, e.g. the eyes, μύσω; ἔμυσα; but Perf. μέμυκα,  
I am shut, am silent.  
πτύω (ν mostly long), to spit, πτύσω; ἔπτυσσα. (μ and θ forms with σ.)

ἔδϛ ἰδρύω has ῑ throughout. See it in the Irreg. Verbs.

In λίω, θύω, the ν is mostly long in the Attic dialect; but it is shortened in  
the Perf. and Pluperf. of both voices, and in Fut. and Aor. Pass.—Δύω differs  
from these only in having ἔδϛκα.

|                    | Fut. | Aor.  | Perf.         | Aor. Pass. |
|--------------------|------|-------|---------------|------------|
| δύω, to get into,  | δύσω | ἔδϛσα | ἔδϛκα ἔδϛμαι  | ἔδϛθην     |
| θύω, to sacrifice, | θύσω | ἔθϛσα | τίθηκα τίθμαι | ἐτύθην     |
| λύω, to loose,     | λύσω | ἔλϛσα | ἔλϛκα ἔλϛμαι  | ἐλύθην     |

\* This verb takes a Future Active of the Middle form.

Besides the verbs that retain the short vowel, the following also take  $\sigma$  in the  $\mu$  and  $\theta$  forms:

χράω (give an oracle), χόω, κυλίω<sup>5</sup>.  
 ἔω, βύω<sup>6</sup>, ξίω:  
 παίω, πατῶ, παλαιώ:  
 ψαύω: στίω, λείω, κλείω, ἀκούω.

The following lines give the verbs which, though retaining the 285. short vowel, do not take  $\sigma$  before the  $\mu$  and  $\theta$  terminations:

ἐλάω<sup>7</sup>, αἰνέω, δέω, θύω,  
 αἶρέω, ἀρώ, χέω, λύω.

|                        |           |                          |                 |
|------------------------|-----------|--------------------------|-----------------|
| ἐλ-ήλαμαι <sup>8</sup> | ἐλ-ηλάθην | } ἀρ-ήρομαι <sup>9</sup> |                 |
| ἤνημαι <sup>7</sup>    | ἤνέθην    |                          | τέθῃμαι, ἐγῴθην |
| εἶεμαι                 | εἶεθην    |                          | κέχῃμαι, ἐχῴθην |
| ῆρημαι                 | ῆρέθην    |                          | λελύμαι, ἐλύθην |

Δράω, θαράω, κλείω, κρούω, χρίω take  $\varsigma$  before the  $\theta$  forms; but 286. not always before the  $\mu$  forms. [See also νεύω, κολούω, ψάω, παύω, μιμήσκω in Irreg. Verbs.]

Παύω (make to cease) has πέπαυμαι, but Aor. 1. ἐπαύθην and 287. ἐπαύσθην.

The two following verbs in -άω or -αίω have  $\alpha\nu$  in the Fut. 288. and Aor.:

καίω, Att. καῖω (without contraction), to burn, καύσω; ἔκαυσα; κέκαυκα;  
 Perf. Mid. or Pass. κέκαυμαι; Aor. Pass. ἐκαύθην; Fut. Pass. καυθήσομαι;  
 Verbal Adjective, καυστός, καυστός, καυτός.  
 κλαίω, Att. κλάω (without contraction), to weep. See end of 289.

The five following verbs in -έω (all denoting a continuous motion), 289. θέω, νέω, πλέω, πνέω, and ρέω, have  $\epsilon\nu$  in the Fut. and Aor. Their Future is of the Middle form in σομαι; but besides this the four first have also one in -σοῦμαι. This circumflexed Fut. is called the Doric Future<sup>9</sup>.

θέω, to run, Fut. θεύσομαι or θευσσοῦμαι.

νέω, to swim, Fut. νεύσομαι or νευσοῦμαι; Aor. ἔνευσα.

πλέω, to sail, Fut. πλεύσομαι, usually πλευσοῦμαι; ἔπλευσα; πέπλευκα;  
 Perf. Mid. or Pass. πέπλευμαι; Aor. Pass. ἐπλεύσθην; Verbal Adjective, πλευστός.

πνέω, to blow, to breathe, πνεύσομαι or πνευσοῦμαι; ἔπνευσα; Aor. Pass. ἐπνεύσθην.

ρέω, to flow, Fut. ρεύσομαι; Aor. ῥέενσα. Instead of these forms the Attics use, Fut. ῥήησομαι; Aor. ῥήρην, and Perf. ῥήρηκα.

χέω, to pour out, has a very peculiar Fut. and Aorist: Fut. χέω; Aor. ἔχεα;  
 Perf. κέχυκα; Fut. Mid. χίομαι; Aor. Mid. ἐχεάμην; Perf. Mid. or Pass. κέχυμαι; Aor. Pass. ἐχῴθην.

κλαίω, Att. κλάω (without contraction), to weep, Fut. κλαυσοῦμαι and κλαύσομαι; ἔκλαυσα; Verbal Adjective, κλαυστός and κλανστός.

<sup>5</sup> Or κυλίνω.

<sup>6</sup> Or βυνίω.

<sup>7</sup> Of which the form in use is ἐλαύνω. For αἰνέω the compound ἐπαινέω is the form in use.

<sup>8</sup> The ἐλ-, ἀρ-, are the Attic reduplication (388).

<sup>9</sup> παίζω, πίπτω, φεύγω, have also this form: παιζοῦμαι, πεσοῦμαι, φευζοῦμαι.

MUTE VERBS (including those in  $\pi\tau$ ).Examples (without *Tempora Secunda*).

290.

(P-sound.)

| Active.                                                                                                            | Middle.                                                                                   | Passive.                                                                                |
|--------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| PRESENT, $\tau\rho\acute{\iota}\text{-}\beta\omega$                                                                | $\tau\rho\acute{\iota}\beta\omicron\mu\alpha\iota$                                        |                                                                                         |
| Imperfect, $\epsilon\text{-}\tau\rho\acute{\iota}\text{-}\beta\omicron\nu$                                         | $\epsilon\text{-}\tau\rho\acute{\iota}\beta\text{-}\acute{\omicron}\mu\eta\nu$            |                                                                                         |
| PERFECT, $\tau\acute{\epsilon}\text{-}\tau\rho\acute{\iota}\phi\text{-}\alpha$ <sup>(1)</sup>                      | $\tau\acute{\epsilon}\text{-}\tau\rho\acute{\iota}\mu\text{-}\mu\alpha\iota$              |                                                                                         |
| Pluperfect, $\epsilon\text{-}\tau\epsilon\text{-}\tau\rho\acute{\iota}\phi\text{-}\epsilon\iota\nu$ <sup>(2)</sup> | $\epsilon\text{-}\tau\epsilon\text{-}\tau\rho\acute{\iota}\mu\text{-}\mu\eta\nu$          |                                                                                         |
| FUTURE 1. $\tau\rho\acute{\iota}\psi\omega$ <sup>(3)</sup>                                                         | $\tau\rho\acute{\iota}\psi\omicron\mu\alpha\iota$                                         | $\tau\rho\acute{\iota}\phi\text{-}\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$       |
| Aorist 1. $\epsilon\text{-}\tau\rho\acute{\iota}\psi\text{-}\alpha$ <sup>(4)</sup>                                 | $\epsilon\text{-}\tau\rho\acute{\iota}\psi\acute{\alpha}\mu\eta\nu$                       | $\epsilon\text{-}\tau\rho\acute{\iota}\phi\theta\eta\nu.$                               |
|                                                                                                                    | $\tau\acute{\epsilon}\text{-}\tau\rho\acute{\iota}\beta\text{-}\mu\alpha\iota$ {26}       |                                                                                         |
| <sup>(1)</sup> For $\tau\acute{\epsilon}\text{-}\tau\rho\acute{\iota}\beta\text{-}\acute{\alpha}$ {279,}           | $\epsilon\text{-}\tau\epsilon\text{-}\tau\rho\acute{\iota}\beta\text{-}\mu\eta\nu$ {note} |                                                                                         |
| <sup>(2)</sup> For $\epsilon\text{-}\tau\epsilon\text{-}\tau\rho\acute{\iota}\beta\text{-}\epsilon\iota\nu$ {note} |                                                                                           |                                                                                         |
| <sup>(3)</sup> For $\tau\rho\acute{\iota}\beta\text{-}\sigma\omega$                                                | $\tau\rho\acute{\iota}\beta\text{-}\sigma\omicron\mu\alpha\iota$                          | $\tau\rho\acute{\iota}\beta\text{-}\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$ {26} |
| <sup>(4)</sup> For $\epsilon\text{-}\tau\rho\acute{\iota}\beta\text{-}\sigma\alpha$                                | $\epsilon\text{-}\tau\rho\acute{\iota}\beta\text{-}\sigma\acute{\alpha}\mu\eta\nu$        | $\epsilon\text{-}\tau\rho\acute{\iota}\beta\text{-}\theta\eta\nu$ {26}                  |

291.

(K-sound.)

| Active.                                                                                                                 | Middle.                                                                                        | Passive.                                                                              |
|-------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|
| PRESENT, $\pi\lambda\acute{\epsilon}\kappa\text{-}\omega$                                                               | $\pi\lambda\acute{\epsilon}\kappa\text{-}\omicron\mu\alpha\iota$                               |                                                                                       |
| Imperfect, $\epsilon\text{-}\pi\lambda\epsilon\kappa\text{-}\omicron\nu$                                                | $\epsilon\text{-}\pi\lambda\epsilon\kappa\text{-}\acute{\omicron}\mu\eta\nu$                   |                                                                                       |
| PERFECT, $\pi\acute{\epsilon}\text{-}\pi\lambda\epsilon\chi\text{-}\alpha$ <sup>(1)</sup>                               | $\pi\acute{\epsilon}\text{-}\pi\lambda\epsilon\gamma\text{-}\mu\alpha\iota$                    |                                                                                       |
| Pluperfect, $\epsilon\text{-}\pi\epsilon\text{-}\pi\lambda\epsilon\chi\text{-}\epsilon\iota\nu$ <sup>(2)</sup>          | $\epsilon\text{-}\pi\epsilon\text{-}\pi\lambda\acute{\epsilon}\gamma\text{-}\mu\eta\nu$        |                                                                                       |
| FUTURE 1. $\pi\lambda\acute{\epsilon}\xi\omega$ <sup>(3)</sup>                                                          | $\pi\lambda\acute{\epsilon}\xi\omicron\mu\alpha\iota$                                          | $\pi\lambda\epsilon\chi\text{-}\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$        |
| Aorist 1. $\epsilon\text{-}\pi\lambda\epsilon\chi\alpha$ <sup>(4)</sup>                                                 | $\epsilon\text{-}\pi\lambda\epsilon\chi\acute{\alpha}\mu\eta\nu$                               | $\epsilon\text{-}\pi\lambda\acute{\epsilon}\chi\text{-}\theta\eta\nu.$                |
|                                                                                                                         | $\pi\acute{\epsilon}\text{-}\pi\lambda\epsilon\kappa\text{-}\mu\alpha\iota$ {27}               |                                                                                       |
| <sup>(1)</sup> For $\pi\acute{\epsilon}\text{-}\pi\lambda\epsilon\kappa\text{-}\acute{\alpha}$ {279,}                   | $\epsilon\text{-}\pi\epsilon\text{-}\pi\lambda\acute{\epsilon}\kappa\text{-}\mu\eta\nu$ {note} |                                                                                       |
| <sup>(2)</sup> For $\epsilon\text{-}\pi\epsilon\text{-}\pi\lambda\acute{\epsilon}\kappa\text{-}\epsilon\iota\nu$ {note} |                                                                                                |                                                                                       |
| <sup>(3)</sup> For $\pi\lambda\acute{\epsilon}\kappa\text{-}\sigma\omega$                                               | $\pi\lambda\acute{\epsilon}\kappa\text{-}\sigma\omicron\mu\alpha\iota$                         | $\pi\lambda\epsilon\kappa\text{-}\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$ {27} |
| <sup>(4)</sup> For $\epsilon\text{-}\pi\lambda\epsilon\kappa\text{-}\sigma\alpha$                                       | $\epsilon\text{-}\pi\lambda\epsilon\kappa\text{-}\sigma\acute{\alpha}\mu\eta\nu$               | $\epsilon\text{-}\pi\lambda\acute{\epsilon}\kappa\text{-}\theta\eta\nu$ {27}          |

292.

(T-sound.)

| Active.                                                                                               | Middle.                                                                                    | Passive.                                                                                |
|-------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| PRESENT, $\psi\epsilon\acute{\upsilon}\delta\text{-}\omega$                                           | $\psi\epsilon\acute{\upsilon}\delta\text{-}\omicron\mu\alpha\iota$                         |                                                                                         |
| Imperfect, $\epsilon\text{-}\psi\epsilon\upsilon\delta\text{-}\omicron\nu$                            | $\epsilon\text{-}\psi\epsilon\upsilon\delta\text{-}\acute{\omicron}\mu\eta\nu$             |                                                                                         |
| PERFECT, $\epsilon\text{-}\psi\epsilon\upsilon\text{-}\kappa\alpha$ <sup>(1)</sup>                    | $\epsilon\text{-}\psi\epsilon\upsilon\sigma\text{-}\mu\alpha\iota$                         |                                                                                         |
| Pluperfect, $\epsilon\text{-}\psi\epsilon\upsilon\text{-}\kappa\epsilon\iota\nu$ <sup>(2)</sup>       | $\epsilon\text{-}\psi\epsilon\upsilon\sigma\text{-}\mu\eta\nu$                             |                                                                                         |
| FUTURE 1. $\psi\epsilon\acute{\upsilon}\text{-}\sigma\omega$ <sup>(3)</sup>                           | $\psi\epsilon\acute{\upsilon}\text{-}\sigma\omicron\mu\alpha\iota$                         | $\psi\epsilon\upsilon\sigma\text{-}\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$      |
| Aorist 1. $\epsilon\text{-}\psi\epsilon\upsilon\text{-}\sigma\alpha$ <sup>(4)</sup>                   | $\epsilon\text{-}\psi\epsilon\upsilon\text{-}\sigma\acute{\alpha}\mu\eta\nu$               | $\epsilon\text{-}\psi\epsilon\acute{\upsilon}\sigma\text{-}\theta\eta\nu.$              |
|                                                                                                       | $\epsilon\text{-}\psi\epsilon\upsilon\delta\text{-}\mu\alpha\iota$ {28}                    |                                                                                         |
| <sup>(1)</sup> For $\epsilon\text{-}\psi\epsilon\upsilon\delta\text{-}\kappa\alpha$                   | $\epsilon\text{-}\psi\epsilon\acute{\upsilon}\delta\text{-}\mu\eta\nu$ {28}                |                                                                                         |
| <sup>(2)</sup> For $\epsilon\text{-}\psi\epsilon\acute{\upsilon}\delta\text{-}\kappa\epsilon\iota\nu$ |                                                                                            |                                                                                         |
| <sup>(3)</sup> For $\psi\epsilon\acute{\upsilon}\delta\text{-}\sigma\omega$                           | $\psi\epsilon\acute{\upsilon}\delta\text{-}\sigma\omicron\mu\alpha\iota$                   | $\psi\epsilon\upsilon\delta\text{-}\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$ {28} |
| <sup>(4)</sup> For $\epsilon\text{-}\psi\epsilon\upsilon\delta\text{-}\sigma\alpha$                   | $\epsilon\text{-}\psi\epsilon\acute{\upsilon}\delta\text{-}\sigma\acute{\alpha}\mu\eta\nu$ | $\epsilon\text{-}\psi\epsilon\acute{\upsilon}\delta\text{-}\theta\eta\nu$ {28}          |

293. The verbs in  $\pi\tau$  have a P-sound for their true characteristic. As all the P-sounds are combined in the same way with other consonants (26), it is immaterial, as far as the formation of the Tenses is concerned, which of them is the true characteristic, *except* for those that form any *Tempora Secunda*.

294. The following (as forming *Tempora Secunda*) should be remembered :—

βλάπτω, κρύπτω, have for their true characteristic β.

βάπτω, ράπτω, θάπτω, σκάπτω, ρίπτω. θρύπτω...φ.

Hence ἐβλάβην, ἐκρύβην (ῥ: also ἐβλάφθην, ἐκρύφθην).

ἐβαφην, ἐρόαφην, ἐτάαφην, ἐσκάφην, ἐρρίφην (and ἐρρίφθην),  
ἐτρύφην (penult, of course, short).

The following Table gives one example of the changes that take 295. place, when the *consonant terminations* are appended to the root. It must be understood, that what is told of *them* is told for all the terminations that begin with the same consonant.

|                | <i>Fut.</i> | <i>Perf.</i> | <i>Perf. Pass.</i> | <i>Aor. 1. Pass.</i> |
|----------------|-------------|--------------|--------------------|----------------------|
| <i>P-sound</i> | ψω          | φα           | μμαι               | φθην                 |
| <i>K-sound</i> | ξω          | χα           | γμαι               | χθην                 |
| <i>T-sound</i> | σω          | κα           | σμαι               | σθην.                |
| τύψω           | τέτυφα      | τέτυμμαι     | ἐτύφθην            | (fr. τύπτω)          |
| πλέξω          | πέπλεχα     | πέπλεγμαι    | ἐπλέχθην           | (fr. πλέκω)          |
| πείσω          | πέπεικα     | πέπεισμαι    | ἐπέισθην           | (fr. πείθω).         |

For the *Perf.* 1. Act. the P- and K-sounds take α, and *aspirate* 296. the characteristic (in πτ the *true* characteristic; that is, the *P-mute*): the T-sounds take κα after throwing away the T-sound.

τέτριβ-α = τέτριφα. τυπτ, short root τυπ: τέτυπ-α, τέτυφα.

If the verb ends in -μπτω, the change of the *P-sound* into μ would bring three μ's together in the *Perf. Pass.* Hence one is rejected: ἐγχιρίμπτω, ἐγκίκριμμαι.

The three verbs κλέπτω, πέμπω, τρέπω (*steal, send, turn,*) take ο 297. in the penult of Perfect and Pluperf. Act. So also does λέγω (*gather*) in its compounds, with irregular augment εἰ.

Hence κέκλοφα, πέπομφα, τέτροφα, ξυνείλοχα, ἐξείλοχα (but κέκλεμμαι, πέπεμμαι, τέτραμμαι [300], ξυνείλεγμα).

Τέτροφα is rare; being probably used only for the purpose of distinguishing the *Perf.* of τρέπω (*turn*) from that of τρέφω (*nourish*).

In *monosyllabic* roots, ε of the root is generally changed into α in 298. the *Aor. 2* (a change which is *regularly* found in *liquid* verbs [320]): τρέπω (*turn*), *Aor. 2.* ἐτραπον, ἐτραπόμην, ἐτράπην. κλέπτω (*steal*), ἐ-κλάπ-ην. τρέφω (*nourish*), ἐτράφην.

But λέγω (*gather*) has ἐλέγην: πλέκω (*twine*) has usually ἐπλάκην, but ἐπλέκην in *Plato*.

Πλήσσω (*strike*) has *Aor. 2. Pass.* ἐπλήγην: but ἐκπλήσσω, καταπλήσσω (*to terrify, confound*) are *regular*: ἐξεπλάγην, κατεπλάγην.

The other changes that take place when the verb has the *Second* 299. *Aorist* are regular: as:

|        | <i>Short root.</i> | <i>Second Aorist.</i>        |
|--------|--------------------|------------------------------|
| τύπτ-ω | τύπ                | ἔ-τυπ-ον                     |
| τρίβ-ω | τρίβ               | ἔ-τρίβ-ην ( <i>Passive</i> ) |
| λείπ-ω | λίπ                | ἔ-λίπ-ον                     |
| λήθ-ω  | λάθ                | ἔ-λάθ-ον                     |
| φεύγ-ω | φύγ                | ἔ-φύγ-ον.                    |



300. The change of  $\epsilon$  into  $\alpha$  also takes place in the Perf. Pass. of  $\sigma\rho\acute{\epsilon}\phi\omega$ ,  $\tau\rho\acute{\epsilon}\phi\omega$  (root  $\theta\rho\epsilon\phi$ ),  $\tau\rho\acute{\epsilon}\pi\omega$  ( $\acute{\epsilon}\sigma\tau\rho\alpha\mu\mu\alpha\iota$ ,  $\tau\acute{\epsilon}\theta\rho\alpha\mu\mu\alpha\iota$ ,  $\tau\acute{\epsilon}\tau\rho\alpha\mu\mu\alpha\iota$ ).
301.  $\epsilon\upsilon$  is sometimes changed into  $\upsilon$  in the Perf. Pass.:  
 $\phi\rho\acute{\epsilon}\upsilon\omega$ ,  $\tau\acute{\epsilon}\upsilon\chi\omega$ : Perf. Pass.  $\pi\acute{\epsilon}\phi\upsilon\gamma\mu\alpha\iota$ ,  $\tau\acute{\epsilon}\tau\upsilon\gamma\mu\alpha\iota$ .

VERBS IN  $\sigma\sigma$ ,  $\tau\tau$ ,  $\zeta$ .[All of which are *lengthened* forms from simpler roots.]

302. Most of the verbs in  $\sigma\sigma$  or  $\tau\tau$  have a K-sound for the *true characteristic*: but some of them a T-sound.  
 $\phi\rho\acute{\iota}\sigma\sigma\omega$  has  $\kappa$ :  $\pi\acute{\epsilon}\phi\rho\iota\kappa\alpha$ .
303. Most of the verbs in  $\zeta$  have  $\delta$  for their true characteristic; but some of them  $\gamma$ :  
 $\phi\rho\acute{\alpha}\zeta\omega$  ( $\phi\rho\alpha\delta$ );  $\delta\zeta\omega$  ( $\delta\delta$ ); but  $\kappa\rho\acute{\alpha}\zeta\omega$  ( $\kappa\rho\alpha\gamma$ ).
304. Consequently verbs in  $\sigma\sigma$ ,  $\tau\tau$ , follow the K- or T-sounds: verbs in  $\zeta$  the T- or K-sounds.

*Exceptions.*

305. Verbs in  $\sigma\sigma\omega$ ,  $\tau\tau\omega$ , whose true characteristic is a T-sound<sup>2</sup>:  
 $\pi\acute{\alpha}\sigma\sigma\omega$ ,  $\acute{\epsilon}\rho\acute{\epsilon}\sigma\sigma\omega$ ,  $\beta\rho\acute{\alpha}\sigma\sigma\omega$  | *sprinkle, row, boil up*<sup>3</sup> (intrans.)  
 $\pi\acute{\iota}\sigma\sigma\omega$ ,  $\beta\lambda\acute{\iota}\tau\tau\omega$ ,  $\pi\lambda\acute{\alpha}\sigma\sigma\omega$  | *pound, cut honeycombs, form.*  
 See also  $\acute{\alpha}\rho\mu\acute{o}\tau\tau\omega$  in the Irreg. verbs.—Other verbs of this kind are the *poetical* verbs  $\acute{\iota}\mu\acute{\alpha}\sigma\sigma\omega$ , *scourge*;  $\lambda\acute{\epsilon}\upsilon\sigma\sigma\omega$ , *see*;  $\lambda\acute{\iota}\sigma\sigma\omicron\mu\alpha\iota$ , *beseech*.
306.  $\acute{\nu}\alpha\sigma\sigma\omega$ , *to press together*, varies between the two formations: Fut.  $\acute{\nu}\acute{\alpha}\zeta\omega$ , &c.; Perf. Mid. or Pass.  $\acute{\nu}\acute{\epsilon}\nu\alpha\sigma\mu\alpha\iota$ <sup>4</sup>.
307. The following verbs in  $-\zeta\omega$  (several of which denote a *call or sound*) have for their true characteristic not a T- but a K-mute, usually  $\gamma$ , viz.  $\alpha\acute{\iota}\acute{\alpha}\zeta\omega$ , *to groan*, Fut.  $\alpha\acute{\iota}\acute{\alpha}\zeta\omega$ ;  $\acute{\alpha}\lambda\alpha\lambda\acute{\alpha}\zeta\omega$ , *to shout*;  $\kappa\omicron\acute{\iota}\zeta\omega$ , *to squeak, to grunt* (like a pig);  $\kappa\rho\acute{\alpha}\zeta\omega$ , *to scream*;  $\kappa\rho\acute{\omega}\zeta\omega$ , *to caw*;  $\mu\alpha\sigma\tau\acute{\iota}\zeta\omega$ , *to whip*;  $\delta\delta\acute{\alpha}\zeta\omega$ , *to bite*;  $\omicron\acute{\iota}\mu\acute{\omega}\zeta\omega$ , *to lament*, Fut.  $\omicron\acute{\iota}\mu\acute{\omega}\xi\omicron\mu\alpha\iota$ ;  $\delta\lambda\omicron\lambda\acute{\upsilon}\zeta\omega$ , *to howl*;  $\rho\acute{\nu}\sigma\tau\acute{\alpha}\zeta\omega$ , *to drag to and fro*;  $\sigma\tau\acute{\alpha}\zeta\omega$  and  $\sigma\tau\alpha\lambda\acute{\alpha}\zeta\omega$ , *to trickle*;  $\sigma\tau\epsilon\acute{\nu}\acute{\alpha}\zeta\omega$ , *to sigh*;  $\sigma\tau\eta\rho\acute{\iota}\zeta\omega$ , *to make firm*;  $\sigma\tau\acute{\iota}\zeta\omega$ , *to prick*;  $\sigma\upsilon\rho\acute{\iota}\zeta\omega$ , *to whistle*;  $\sigma\phi\acute{\alpha}\zeta\omega$  (Att.  $\sigma\phi\acute{\alpha}\tau\tau\omega$ ), *to kill*;  $\sigma\phi\acute{\upsilon}\zeta\omega$ , *to throb*;  $\tau\rho\acute{\iota}\zeta\omega$ , *to chirp* ( $\tau\acute{\epsilon}\tau\rho\acute{\iota}\gamma\alpha$ );  $\phi\lambda\acute{\upsilon}\zeta\omega$ , *to bubble*.
308. The following verbs in  $-\zeta\omega$  vary between the two modes of formation:  $\beta\alpha\sigma\tau\acute{\alpha}\zeta\omega$ , *to bear*, Fut.  $-\acute{\alpha}\sigma\omega$ , &c. Aor.  $\acute{\epsilon}\beta\alpha\sigma\tau\acute{\alpha}\chi\theta\eta\nu$ ;  $\acute{\alpha}\rho\pi\acute{\alpha}\zeta\omega$ , Fut.  $\acute{\alpha}\rho\pi\acute{\alpha}\sigma\omega$  and  $\acute{\alpha}\rho\pi\acute{\alpha}\xi\omega$ ;  $\nu\upsilon\sigma\tau\acute{\alpha}\zeta\omega$ , *to nod, to sleep*, Fut.  $-\acute{\alpha}\sigma\omega$  and  $-\acute{\alpha}\xi\omega$ ;  $\pi\alpha\acute{\iota}\zeta\omega$ , *to sport*, Fut.  $\pi\alpha\acute{\iota}\xi\omicron\upsilon\mu\alpha\iota$  (289) and  $\pi\alpha\acute{\iota}\xi\omicron\mu\alpha\iota$ , Aor.  $\acute{\epsilon}\pi\alpha\acute{\iota}\sigma\alpha$ , Perf. Mid. or Pass.  $\pi\acute{\iota}\pi\alpha\acute{\iota}\sigma\mu\alpha\iota$ .
309. The following verbs in  $-\zeta\omega$  have for their true characteristic  $\gamma\gamma$ :  $\kappa\lambda\acute{\alpha}\zeta\omega$ , *to sound, to clang*, Perf.  $\kappa\acute{\epsilon}\kappa\lambda\alpha\gamma\gamma\alpha$ , Fut.  $\kappa\lambda\acute{\alpha}\gamma\omega$ . Aor.  $\acute{\epsilon}\kappa\lambda\alpha\gamma\chi\alpha$ ;  $\pi\lambda\acute{\alpha}\zeta\omega$ , *to cause to wander*, Fut.  $\pi\lambda\acute{\alpha}\gamma\omega$ , &c.; Aor. Pass.  $\acute{\epsilon}\pi\lambda\acute{\alpha}\gamma\chi\theta\eta\nu$ ;  $\sigma\alpha\lambda\pi\acute{\iota}\zeta\omega$ , *to blow a trumpet*, Fut.  $\sigma\alpha\lambda\pi\acute{\iota}\gamma\omega$ .
310. To those in  $-\zeta\omega$  which have  $\delta$  for the true characteristic, belong the numerous derivatives in  $-\acute{\alpha}\zeta\omega$  and  $-\acute{\iota}\zeta\omega$ , with the exception of the following, which are usual in the Epic language, and which, though derivative, are formed in the Fut. and remaining Tenses with the characteristic  $\gamma$ :  $\acute{\alpha}\lambda\alpha\pi\acute{\alpha}\zeta\omega$ , *I sack*;  $\delta\alpha\acute{\iota}\zeta\omega$ , *I cut in pieces*;  $\acute{\epsilon}\nu\alpha\rho\acute{\iota}\zeta\omega$ , *I strip* (a slain foe);  $\theta\rho\upsilon\lambda\lambda\acute{\iota}\zeta\omega$ , *I make a false note* (on the cithara);  $\mu\epsilon\rho\mu\eta\rho\acute{\iota}\zeta\omega$ , *I meditate*;  $\pi\epsilon\lambda\epsilon\mu\acute{\iota}\zeta\omega$ , *I brandish*;  $\pi\omicron\lambda\epsilon\mu\acute{\iota}\zeta\omega$ , *I war*;  $\sigma\tau\upsilon\phi\epsilon\lambda\acute{\iota}\zeta\omega$ , *I thrust away*. Fut.  $-\acute{\epsilon}\omega$ , &c.

<sup>2</sup> And consequently the Fut. is  $\sigma\omega$ :  $\acute{\epsilon}\rho\acute{\epsilon}\sigma\omega$ ,  $\acute{\epsilon}\rho\acute{\iota}\sigma\omega$  (since the T-sound disappears before the  $\varsigma$ ).

<sup>3</sup> In trans. meaning = *to shake violently*.

<sup>4</sup> So the Verbal Adjective is  $\nu\alpha\sigma\tau\acute{o}\varsigma$ .

## LIQUID VERBS.

## Examples.

311.

|             | ACTIVE.<br><i>trip up.</i> | MIDDLE.<br><i>stumble.</i> | PASSIVE.<br><i>am tript up.</i> |
|-------------|----------------------------|----------------------------|---------------------------------|
| PRESENT,    | σφάλλ-ω                    | σφάλλ-ομαι                 |                                 |
| Imperfect,  | ἔ-σφαλλ-ον                 | ἔ-σφαλλ-όμεν               |                                 |
| PERFECT,    | ἔ-σφαλ-κα                  | ἔ-σφαλ-μαι                 |                                 |
| Pluperfect, | ἔ-σφάλ-κειν                | ἔ-σφάλ-μην                 |                                 |
| FUTURE,     | σφάλ-ῶ                     | σφαλοῦμαι (rare)           | Fut. 2. σφαλ-ήσομαι             |
| Aorist 1.   | ἔ-σφηλα                    | (not in use.)              | Aor. 2. ἔ-σφάλ-ην               |

|             | <i>show.</i>         | <i>appear.</i> | <i>am shown (appear).</i>                                |
|-------------|----------------------|----------------|----------------------------------------------------------|
| PRESENT,    | φαίν-ω               | φαίν-ομαι      |                                                          |
| Imperfect,  | ἔ-φαιν-ον            | ἔ-φαιν-όμεν    |                                                          |
| PERFECT,    | πέ-φαγ-κα (rare)     | πέ-φασ-μαι     |                                                          |
| Pluperfect, | ἔ-πε-φάγ-κειν (rare) | ἔ-πε-φάσ-μην   |                                                          |
| FUTURE,     | φανῶ (264)           | φανοῦμαι       | F. 2 φαν-ήσομαι (will appear)                            |
| Aorist 1.   | ἔ-φην-α              | ἔ-φην-άμην     | A. 1. ἔ-φάν-θην (was shown)<br>A. 2. ἔ-φάν-ην (appeared) |

|             | <i>announce.</i> | <i>announce myself.</i> | <i>am announced.</i> |
|-------------|------------------|-------------------------|----------------------|
| PRESENT,    | ἀγγέλλ-ω         | ἀγγέλλ-ομαι             |                      |
| Imperfect,  | ἡγγελλ-ον        | ἡγγελλ-όμεν             |                      |
| PERFECT,    | ἡγγελ-κα         | ἡγγελ-μαι               |                      |
| Pluperfect, | ἡγγελ-κειν       | ἡγγέλ-μην               |                      |
| FUTURE,     | ἀγγελ-ῶ          | ἀγγελ-οῦμαι             | ἀγγελ-θήσομαι        |
| Aorist 1.   | ἡγγειλ-α         | ἡγγειλ-άμην             | ἡγγέλ-θην            |

|             | <i>place; send.</i> | [meanings of Pass. and Mid. various.] |
|-------------|---------------------|---------------------------------------|
| PRESENT,    | στέλλ-ω             | στέλλ-ομαι                            |
| Imperfect,  | ἔ-στελλ-ον          | ἔ-στελλ-όμεν                          |
| PERFECT,    | ἔ-σταλ-κα           | ἔ-σταλ-μαι                            |
| Pluperfect, | ἔ-στάλ-κειν         | ἔ-στάλ-μην                            |
| FUTURE,     | στελ-ῶ              | στελ-οῦμαι                            |
| Aorist 1.   | ἔ-στειλ-α           | ἔ-στειλ-άμην                          |
|             |                     | F. 2. σταλ-ήσομαι<br>A. 2. ἔ-στάλ-ην  |

Φαίνω has Perf. 2. πέφηνα (331). In its compounds φαίνομαι has usually the meaning of *to show forth; to declare*.—The Second Aorists, ἔσφαλον, ἔφανον, are bad. [Lobeck ad Soph. Aj. 313.] See 327.

Liquid verbs form all their tenses, except the Present and Imperf., from the short root (264). In the *Active* and *Middle* voices they have only the *Second Future*; which is formed by appending ῶ, οῦμαι (for ἔω, ἔομαι) to the *short root* [See 264]. They have no *Future Perfect* (or *Third Future*).

The *First Aorists Act. and Mid.* are without σ: they lengthen the vowel of the Future; and for that purpose change

ε into ει } σπερῶ, ἔσπειρα  
α into η } φανῶ, ἔφηνα.

318. *Present.* *Future (264).* *Aorist.*  
*σάλλ-ω, to trip up* *σφᾶλ-ῶ* *ἔ-σφηλ-α*  
*φαίν-ω, to show* *φᾶν-ῶ* *ἔ-φην-α*  
*μέν-ω, to remain* *μεν-ῶ* *ἔ-μειν-α*  
*σπείρω, sow* *σπερ-ῶ* *ἔ-σπειρ-α*  
*τίλλ-ω, to pluck* *τίλ-ῶ* *ἔ-τίλ-α*  
*ἀμύν-ω, to defend* *ἀμύν-ῶ* *ἤμυν-α.*
319. But the following take *Aor. 1.* in *ᾄνα*:—  
*a)* All in *ραίνω, ιαίρω* (except *τετραίνω, μαιίνω*).  
*b)* *ισχναίνω, κερδαίνω, κοιλαίνω, λευκαίνω, ὀργαίνω, πεπαίνω.*  
*c)* *σημαίνω, καθαίρω, σαίνω*, have *-ηνα*, or *-ᾄνα*. *Αἶρω* (*lift up*) and *ἄλλομαι* (*leap*) have in *Indic.* *ἦρα* (not *subscript*), *ἡλάμην*; but *ᾄ* in the *unaugmented Moods*: *ᾄραι, ἄλασθαι*.
320. *Monosyllabic roots* change *ε* or *ι* of the root into *α* in the *Perf. Act.* and *Pass.*, in the *Second Aorists*, and in the *Aor. 1. Pass.* <sup>5</sup>  
*στέλλω, ἱσταλκα, ἱσταλμαι, ἱστάλθην, ἱστάλην.* So *φθείρω, &c.*
321. The following verbs in *εἰνώ, ἰνώ, ὕνω*,  
*κρίνω, κλίνω, τείνω, κτείνω, πλύνω*,  
drop the *ν* in *Perf. Act.* and *Pass.*, and *Aor. 1. Pass.* (*κτείν-ω* and *τείν-ω* also form these tenses as if from roots *κτα-, τα-*.)  

|               |                |                 |                           |
|---------------|----------------|-----------------|---------------------------|
| <i>κρίνω</i>  | <i>κίκρικα</i> | <i>κίκριμαι</i> | <i>ἐκρί'θην (judge).</i>  |
| <i>κλίνω</i>  | <i>κέκλικα</i> | <i>κέκλιμαι</i> | <i>ἐκλί'θην (bend).</i>   |
| <i>τείνω</i>  | <i>τέτικα</i>  | <i>τέτιμαι</i>  | <i>ἐτά'θην (stretch).</i> |
| <i>κτείνω</i> | <i>ἐκτίκα</i>  | <i>ἐκτίμαι</i>  | <i>ἐκτά'θην (kill).</i>   |
| <i>πλύνω</i>  | <i>πέπλυκα</i> | <i>πέπλυμαι</i> | <i>ἐπλύ'θην (wash).</i>   |
322. *Ἐκτάμαι* and *ἐκτάθην* are, however, not *Attic*. *Attic* writers use *ἔκτονα* as the *Perf. Act.* [*ἐκτακα* and *ἐκταγκα*, not till after *Menander*. *Kr.*], and, instead of *ἐκταμαι, ἐκτάθην*, substitute *τίθνηκα* (*I am dead*), and *ἀπέθανον* (*I died*), in *Passive* phrases with *ὑπό* (= *by*) and the *Gen.*
323. In *κρίνω, κλίνω, πλύνω, κτείνω*, the *Poets* often retain *ν* in the *First Aor. Pass.* for the sake of *metrical* convenience: e. g. *ἐκλίνθην, ἐπλύνθην*: in *prose* these forms seem to be doubtful, yet *κατεκλίνθη* is found in *Xen. Hell. 4, 1, 30*, in all the copies.
324. The *Perf. Act.* of verbs with the characteristic *ν* would regularly end in *-γκα*, e. g. *μεμίαν-γκα* (fr. *μαιίνω*) instead of *με-μίαν-κα, πέφαγκα* (fr. *φαίνω*), *παρώξυνγκα* (fr. *παροξύνω, to excite*). But this form is found only in later writers. The best writers avoid it, sometimes by dropping the *ν*, e. g. *κεκέρδακα* from *κερδαίνω*; sometimes by forming the *Second Perf.*, as *ἔκτονα* from *κτείνω*.—Indeed the *First Perf.* from verbs in *νω* is very rare in *Attic* writers, being hardly found except in *κίκρικα, τέτικα, and τέτακα*. (*Krüger*.)

<sup>5</sup> Which are followed, of course, by the *Futures* and *Pluperf.*—*Τέμνω* has, however, *Aor. 2.* *ἔτεμον* or *ἔταμον*; but, with the exception of *Thuc. 1, 81, ἔταμον* does not occur in *Attic prose* before *Aristotle*. (*Krüger*.)

The *Perf. Pass.* of verbs that retain *ν* is not formed uniformly. 325.

- a) Νέμω, μένω take *Perf.* as if from forms in *εω*: νενέμηκα, μεμένηκα.
- b) Verbs in *-αίνω* and *-ύνω* usually drop the *ν* before the terminations beginning with *μ*, and insert *σ* by way of compensation, e. g. φαίν-ω, πέ-φασ-μαι, πε-φά-σ-μεθα: σημαίνω, σεσήμασμαι: περαίνω, πεπέρασμαι: ραίνω, ῥήρασμαι: παχύνω, πεπάχυσμαι: μολύνω, μεμόλυσμαι: λυμαίνομαι, λελυμασμένοι εισίν: μαιίνω, μεμίασμαι: ὑφαίνω, ὑφασμαι.
- c) But some verbs of this kind assimilate the *ν* to the following *μ*: e. g. ξηραίν-ω, ἐξήραμ-μαι and ἐξήρασμαι, instead of ἐξήραν-μαι: παροξύνω, to excite, παρώξυνμαι: αἰσχύν-ω, ἡσχυνμαι.
- d) A very few verbs that drop the *ν*, make compensation for its loss, not by the insertion of *ς* (as in *b*), but by merely lengthening the vowel: e. g. τραχύν-ω, to make rough, τε-τράχυν-μαι; also τετράχυσμαι and τετράχυνμαι. So τεθήλυνμαι, and ἐξήραμαι (also ἐξήρασμαι and ἐξήραμμαι). This dropping the *ν* and compensating the loss by lengthening the preceding vowel, does not appear, in ordinary prose, till after the age of Aristotle. (*Krüger*.)

#### TEMPORA SECUNDA.—(*The Second Aorist.*)

The *Second Aorists* are comparatively rare forms, being formed principally from some *primitive* verbs. 326.

- a) Verbs with the obviously derivative endings *άω*, *έω*, *όω*, *εύω*, *αίνω*, *ύνω*, *άζω*, never form the *Second Aorist*.
- b) The *Second Aorist Active* and *Middle* is very seldom formed, when it would be identical in form with the *Imperfect*, whether it would be distinguished from it by the *quantity* or not. The *Second Aorist Passive* may, however, be formed from such verbs, since the termination distinguishes the tense. Thus γράφω; *Aor. 2. Pass.* ἐγράφην (though it has not ἔγραφον, which would be identical with the *Imperfect*).

In *Liquid verbs* the *Second Aorist* is rare in the *Act.* and *Mid.*; 327. and even in the *Passive* the *First Aorist* is the more common: in the numerous class of the verbs in *νω* it is almost universal: e. g. ἐσημάνθην, ὤξυνθην, ἐκλίθην<sup>6</sup>:—ἤρθην (ἀρθῆναι).

It is but seldom that a verb has *both Aorists* in the *Active* and *Middle*; this happens more frequently in the *Passive*. The *Second Aorist Active* belongs to but few *regular* verbs. In the *Passive* the

<sup>6</sup> *Krüger*. On the other hand, *Kühner* says that the *Second Aorist Pass.* is the more common.

Tragic writers prefer the *First Aorist* as the fuller form. This is less the case with prose writers, with whom *ἡλλάγην* (for instance) is far more common than *ἡλλάχθην*<sup>1</sup>.

329. *Τρέπω* (*turn*) is the only verb that has *all* the possible Aorists: *ἔτριψα* and *ἔτραπον* (*Hom.*); *ἔτριψάμην* = *caused to turn* (*put to flight*); *ἔτραπόμην*, *I turned myself*; *ἔτρέφθην* and *ἔτράπην*, *I was turned*; the latter also, *I turned myself*.

[For the Second Aorists of *Mute Verbs*, see 298, sqq.]

(Perfect 2.)

330. This tense, which is of rare occurrence, belongs only to *primitive* (mostly *mute* and *liquid*) verbs. It is formed from the *short root*; but, with the exception of *ο*, lengthens the vowel-sound of the penult:

| Pres.                      | Perf.    |
|----------------------------|----------|
| κράζω (short root, κραγ)   | κίεκρᾶγα |
| φρίσσω (short root, φρικ-) | πέφρικα  |
| θάλλω (short root, θαλ-)   | τέθηλα.  |

331. a) *ᾱ* of the short root is changed into *η*; but after *ρ* into *ᾱ*:  
     φαίνω (Fut. φανῶ), πέφηνα. [See θάλλω, κράζω, 330.]  
 b) *ε* of the short root is changed into *ο*<sup>2</sup>: δέρκω (*see*), λείορκα;  
     φθειρώ (*destroy*), ἔφθορα.  
 c) *ι* of the short root is changed into *οι*:

λείπ-ω (Aor. 2. ἔλιπον), λέλοιπα. So πείθω, πέποιθα.

Since *liquid* verbs whose strengthened root has *ει* have only *ε* in the short root (264), the Perf. 2. will (by *b*) have *ο*, not *οι*: e. g. κτείνω, Perf. 2. ἔκτονα. σπείρω, ἔσπορα.

- d) *ευ* of the Present is retained, though the short root has *υ*:  
     φεύγω (φυγ), πέφευγα.

332. In verbs in *ζ, σσ, ττ*, of course the *α* must be appended to the *true* characteristic. See κράζω, 330.
333. Some verbs that end in two consonants (not *πτ*, or *σσ, ττ*) and have *ε* in the root, form the Perf. 2. from this root by changing *ε* into *ο*: *ας, φέριβω, πέφορβα*.
334. The Perf. 2. belongs especially to the *intransitive* signification, as is clearly seen in verbs in which the two significations are intermixed. *Πράττω* is one of those whose *Pres. Act.* has the two meanings, and its two *Perfects*, at least in the most current prose, actually have the two different significations: *πράττω*, *I do, I make*, Perf. *πέπράχα*; *πράττω*, *I find myself; I am doing* (well or ill), Perf. *πέπράγα*. This

<sup>1</sup> Krüger.

<sup>2</sup> Or, which comes to the same thing, *ει* of the *Pres.* in *mute* verbs becomes *οι*; in *liquid* verbs, *ο*, in Perf. 2.

appears to have been originally the case with all such verbs as ΟΛΩ, ΠΗΓΩ<sup>1</sup>, σήπω, τήκω, &c.: they all had both meanings, and that of the *Perf. 2.* was the *intrans.* one. Now the *Pass.* or *Mid.* of most of those verbs had the *intrans.* signif., and as the *Perf. 2.* has the same, the *Perf. 2.* of the following verbs appears to belong to the *Mid.* or *Pass.* voice, to which, however, it *really* belongs as little as the *Perf. 1.* πέφυκα, ἔστηκα, which are exactly in the same predicament<sup>2</sup>.

ἀγννμι,—ἀγννμαι, *break*, intrans.; perf. ἔαγα, *am broken*.

δαίω,—δαίομαι and δίδω, *burn*, intrans.

ἐγείω,—ἐγείρομαι, *awake*. ἐγρήγορα, *am awake*.

ἐλπώ (*cause to hope*),—ἐλπομαι and ἐόλπα, *hope*.

κηῖω (*afflict*),—κηδομαι and κέκηδα, *am anxious about any thing*.

μαίνω (ἐκμαίνω, *drive mad*),—μαίνομαι and μέμνη, *am mad*.

ἀνοίγω, ἀνέωχα,—ἀνοίγομαι, *open*, intrans., ἀνέμγα, *stand open*.

ὀλλνμι (*destroy*), δλώλεκα,—ὀλλνμαι, *go to ruin*, ὄλωλα, *am undone*.

πειθώ (*persuade*),—πέπεικα,—πειθομαι, *believe*, πέποιθα, *trust*.

πήγννμι (*fix*),—πήγννμαι, *become fixed*, πέπηγα, *am fixed*.

ῥήγννμι (*tear*; trans.),—ῥήγννμαι, *tear*, intrans., ἔρρωγα, *am torn*.

σηπώ (*make putrid*),—σηπομαι, *become putrid*, σέσηπα, *am putrid*.

τήκω (*melt*, trans.),—τήκομαι, *melt*, intrans., perf. τέτηκα.

φαίω (*show*),—φαίνομαι, *appear*, perf. πέφηνα.

The *Pluperf. 2.* is formed from *Perf. 2.*, as *Pluperf. 1.* from *Perf. 1.*

335.

### THE MOODS AND PARTICIPLES.

☞ The *Imperfect* and *Pluperfect* have no *Moods* of their own: 336.  
the *Future* has no *Imperative* or *Subjunctive*.

The general terminations of the *Moods* for the *Active* are—

337.

| <i>Imper.</i>   | <i>Subj.</i> | <i>Opt.</i> | <i>Inf.</i> | <i>Part.</i>             |
|-----------------|--------------|-------------|-------------|--------------------------|
| ε               | ω            | οιμι        | ειν         | ων (in Aor. 2. εἶν, ὦν). |
| But Aor. 1. has |              |             |             |                          |
| ον              | ω            | αιμι        | αι          | ᾶς                       |
| Fut. 2.         | —            | οῖμι        | εῖν         | ῶν                       |

The *Perf. Imperat.* is very rare. It has εἶναι, ὥς (observe the accents), for *Inf.* and *Part.*

The general forms for the *Passive* and *Middle* are—

338.

| <i>Imper.</i>           | <i>Subj.</i> | <i>Opt.</i> | <i>Inf.</i> | <i>Part.</i>                     |
|-------------------------|--------------|-------------|-------------|----------------------------------|
| ου                      | ωμαι         | οίμην       | εσθαι       | όμενος (in Aor. 2. Mid. εἰσθαι). |
| But Aor. 1. <i>Mid.</i> |              |             |             |                                  |
| αι                      | ωμαι         | αίμην       | ασθαι       | άμενος                           |
| Aor. 1. 2. <i>Pass.</i> |              |             |             |                                  |
| ηθι                     | ῶ            | εῖην        | ῆναι        | εῖς                              |
| <i>Perf. Pass.</i>      |              |             |             |                                  |
| σο                      | —            | —           | σθαι        | μένος.                           |
| Fut. 2. <i>Mid.</i>     | —            | οίμην       | εἰσθαι      | όμενος                           |

The *Subj.* and *Optat.* of the *Perf. Pass.* are supplied by its participle with ῶ, εἶην (the *Subj.* and *Opt.*, respectively, of εἶναι, *to be*). 339.

The *Participle* is a *Verbal Adjective*, combining with the notion 340.  
of an *action* or *state* that of *time*; or of *completion* or *non-completion*.

<sup>1</sup> When verbal forms are printed in capitals, it is meant that their former existence is only presumed.

<sup>2</sup> Buttmann.

# CONSPECTUS OF THE MOODS OF A BARYTONE VERB.

341.

It must not be supposed that ῥύπτω has all these forms: they are given as the forms that may occur in verbs of this kind.

## ACTIVE.

|               | Indic.     | Imper.       | Subj.    | Opt.        | Infin.      | Part.        |
|---------------|------------|--------------|----------|-------------|-------------|--------------|
| Present,      | ῥύπτω      | ῥύπτε        | ῥύπτω    | ῥύπτοιμι    | ῥύπτειν     | ῥύπτων       |
| Imperfect,    | ἔρπτον     |              |          |             |             |              |
| Perfect 1.    | ῥέπυθα     | ῥέπυθε       | ῥέπυθω   | ῥέπυθοιμι   | ῥέπυθέναι   | ῥέπυθός      |
| Pluperfect 1. | ἔτεπυθεν   |              |          |             |             |              |
| Perfect 2.    | ῥέπυθα     | ῥέπυθε       | ῥέπυθω   | ῥέπυθοιμι   | ῥέπυθέναι   | ῥέπυθός      |
| Pluperfect 2. | ἔτεπυθεν   |              |          |             |             |              |
| Future 1.     | ῥύψω       |              |          | ῥύψοιμι     | ῥύψειν      | ῥύπων        |
| Aorist 1.     | ῥύψα       | ῥύσον        | ῥύψω     | ῥύψαιμι     | ῥύψαι       | ῥύψας        |
| Future 2.     | ἄγγελῶ     |              |          | ἄγγελοίμι   | ἄγγελεῖν    | ἄγγελῶν      |
| Aorist 2.     | ἔρπον      | ῥύπε         | ῥύπω     | ῥύποιμι     | ῥύπειν      | ῥύπων        |
| PASSIVE.      |            |              |          |             |             |              |
| Present,      | ῥύπτομαι   | ῥύπτον       | ῥύπτομαι | ῥύπτοίμην   | ῥύπτεσθαι   | ῥύπτόμενος   |
| Imperfect,    | ἔρπτοίμην  |              |          |             |             |              |
| Perfect,      | ῥέπυμαι    | ῥέπυθω       | (339)    | (339)       | ῥέπυθαι     | ῥέπυμένος    |
| Pluperfect,   | ἔτεπύμην   |              |          |             |             |              |
| Future 1.     | ῥεφθήσομαι |              |          | ῥεφθήσοίμην | ῥεφθήσεσθαι | ῥεφθήσόμενος |
| Aorist 1.     | ἔρψθην     | ῥύφθητι (44) | ῥύφῶ     | ῥύφειην     | ῥύφῆναι     | ῥύφεις       |
| Future 2.     | ῥήσομαι    |              |          | ῥήσοίμην    | ῥήσεσθαι    | ῥήσόμενος    |
| Aorist 2.     | ἔρψην      | ῥύφθι        | ῥύψῶ     | ῥύψειην     | ῥύψῆναι     | ῥύψεις       |
| Future 3.     | ῥεψύψομαι  |              |          | ῥεψύψοίμην  | ῥεψύψεσθαι  | ῥεψύψόμενος  |
| MIDDLE.       |            |              |          |             |             |              |
| Future 1.     | ῥύψομαι    |              |          | ῥύψοίμην    | ῥύψεσθαι    | ῥύψόμενος    |
| Aorist 1.     | ἔρψάμην    | ῥύψαι        | ῥύψομαι  | ῥύψαιμην    | ῥύψασθαι    | ῥύψάμενος    |
| Future 2.     | ἄγγελοίμαι |              |          | ἄγγελοίμην  | ἄγγελεῖσθαι | ἄγγελοίμενος |
| Aorist 2.     | ἔρπόμην    | ῥυποῦ        | ῥύψομαι  | ῥυποίμην    | ῥυπέσθαι    | ῥυπόμενος    |

## ON THE FORMATION OF THE PERSONS.

In the formation of the persons we must distinguish between the 342. *mood-vowel* and the *termination*: e.g., in *λείφθησομαι* the syllables *ομαι*, in *λείψάμην* the syllables *άμην*, are changed by inflexion. Of these *μαι* and *μην* are the *terminations*, and *ο*, *α*, the *mood-vowels*, so called because they distinguish the *moods* (sometimes the *tenses* also) from each other.

The remaining part, *λείφθησ*, *έλειψ*, may be named the *tense-root*, 343. as being common to all the moods and persons of *that tense*. The *tense-root* must, of course, not be confounded with the *root* of the verb.

The *Mood-vowel* and *termination* are often blended together. 344.

The *usual Mood-vowels* are: 345.

|    | Indic. |    |    | Imper.   | Subj. |    |    | Opt.     | Infin.   | Part.    |
|----|--------|----|----|----------|-------|----|----|----------|----------|----------|
|    | 1.     | 2. | 3. |          | 1.    | 2. | 3. |          |          |          |
| S. | ο      | ε  | ε  | ε        | ω     | η  | η  | αι       | ε        | ο        |
| D. | ο      | ε  | ε  | (α for   | ω     | η  | η  | (αι for  | (α for   | (α for   |
| P. | ο      | ε  | ο  | Aor. 1.) | ω     | η  | ω  | Aor. 1.) | Aor. 1.) | Aor. 1.) |

In the *Indic. Act.* the *Aor. 1.* and *Perf.* have α; *Pluperf.* ει. 346.

## Terminations.

347.

| Principal Tenses and Subjunctive. |    |        |      | Historical Tenses and Optative. |      |      |                          |
|-----------------------------------|----|--------|------|---------------------------------|------|------|--------------------------|
|                                   | 1. | 2.     | 3.   | 1.                              | 2.   | 3.   |                          |
| Passive. Active.                  | S. | ε      | —    | (Opt. μι.)                      | ε    | —    |                          |
|                                   | D. | (none) | τον  | (none)                          | τον  | την  |                          |
|                                   | P. | μεν    | τε   | μεν                             | τε   | ν    | {Plup. σαν}<br>{Opt. εν} |
| Passive. Mid.                     | S. | μαι    | σαι  | μην                             | σο   | το   |                          |
|                                   | D. | μεθον  | σθον | μεθον                           | σθον | σθην |                          |
|                                   | P. | μεθα   | σθε  | μεθα                            | σθε  | ντο  |                          |

## Imperative.

## Infinitive.

| Act. |         | Pass. |          | Act.      |  | Pass. |  |
|------|---------|-------|----------|-----------|--|-------|--|
| —    | τω      | σο    | σθω      | ν         |  | σθαι  |  |
| τον  | των     | σθον  | σθων     | Perf. ναι |  |       |  |
| τε   | { τωσαν | σθε   | { σθωσαν | Aor. 1. ι |  |       |  |
|      | { ντων  |       | { σθων   |           |  |       |  |

## Participle.

| Active.   |                | Passive. |      |
|-----------|----------------|----------|------|
| ντ        |                | μενος    | μενη |
| Perf. τ : | Pass. Aor. εις | εισα     | ειν. |

(Perf. Pass. *paroxytone*.)



348.  In the Active Voice, the *Principal tenses* and the *Subjunctive* have *third dual* *ον*; *third plural* *σι*: the *Historical tenses* and *Optative* have *third dual* *ην*; *third plural* *ν*.
349. In the Passive and Middle Voices, the *Principal tenses* and the *Subjunctive* have *third dual* *σθον*; *third plural* *νται*: the *Historical tenses* and *Optative* have *third dual* *σθην*; *third plural* *ντο*.
350. The Active Voice has no peculiar form for the *first person* of the Dual, the *third Plural* being used instead of it. In the Passive and Mid. *-μεθον* is very rare. Elmsley had only met with three instances of it in good authors.—Even in the *Old Attic* writers *ετην* is sometimes found in the *Historical Tenses* as the *Second Dual*.
351. The Table of the Persons (377) shows how these terminations are combined with the mood-vowels: but the following explanatory remarks will enable the pupil to understand it better.
352. *Present and Future ACTIVE.*) The original terminations of the Sing. were probably *μι, σι, τι*. These still appear in *εἰμι* (*I am*); *ἔσ-σι* (*Doric 2nd person*); *ἔσ-τι*. After a time these terminations were either *curtailed* or *dropt* (except for the verbs in *μι*, which will be explained, page 82 sqq.), the *mood-vowel* being lengthened by way of *compensation*; thus, for instance, *τύπτ-ο-μι, τύπτ-ε-σι, τύπτ-ε-τι*, became *τύπτ-ω, τύπτ-ει-ς* (the transition form *τύπτ-ε-ς* was retained by *Doric* writers), *τύπτ-ει*<sup>3</sup>.—The original termination of the first person plural was *μες* (compare the Lat. *-mus*). In the third plural *ο-νται* and Perf. *α-νται* become *ουσι, ᾶσι*, by 36<sup>4</sup>.
353. In a few verbs a 2nd Sing. *-σθα*, is found: *οἶσθα, thou knowest*; *ἤδεισθα, thou knewest*; *ἔφησθα, thou saidst*.
354. The *Perfect* and *First Aorist* have *α* for their mood-vowel, and both are formed irregularly in the sing.: *α, ας, ε*. Plural and Dual regular: of course *Perf.* (as a principal tense) has third plural *ᾶσι(ν)*; the *First Aorist* (as an historical tense) *αν*.
355. The *Pluperfect* has *ει* for the mood-vowel, and forms the third plural in *σαν*: *εἰσαν*, but more commonly *εσαν*<sup>5</sup>.
356. The Subjunctive has *ω* and *η* where the Indicative has *ο, ε*;

<sup>3</sup> Thiersch gives the Sing. terminations *ο, ις, ι*, for the *Pres.* and *Fut.*; or, with the mood-vowels, *ο-ο, ε ις, ε-ι = ω, εις, ει*; but probability seems in favour of the other supposition: thus *οιμι* is still Opt. first person; *-ωμι* is an Epic form of first person Subj.; and third sing. *τι* is retained in *ἔφητι*, Pind. Isth. 2. 15.

<sup>4</sup> Kühner and Hartung (after Bopp) make the 3rd Plur. originally *οντι*, as retained in the *Doric* dialect (whence the Latin *-unt*), or *ονσι*. Against this *Rost* urges that the change of *ονται, ανται*, into *ουσι, ᾶσι*, is according to a regular analogy, whereas *ουσι* becomes (by the simple ejection of the *ς*) *οσι*, as in dat. *μειζοσι* for *μειζον-σι*. I own that I am not satisfied with this argument: for there does not seem to be a reason why *οντι* or *ονσι* should *not*, after the rejection of the *τ* or *ς*, change *ο* into *ου* as a compensation: *ου* would naturally be preferred to *ω*, to distinguish the *Indicative* from the *Subjunctive*.

<sup>5</sup> *εσαν* never appears in Attic poets, and is now pretty generally removed from the text of Attic prose-writers. (*Krüger*.)

and  $\eta$  where the Present has  $\epsilon\iota$ . Hence the  $\eta$  has  $\epsilon$  subscript in the *second* and *third singular* of the *Subjunctive Active*.

The Imperative had originally  $\theta\iota$  for the termination of the second person; but in *Barytone* verbs this  $\theta\iota$  is dropt, except in the *Passive Aorists*: not  $\lambda\epsilon\iota\pi\epsilon\theta\iota$ , but  $\lambda\epsilon\iota\pi-\epsilon$ ,  $\lambda\epsilon\iota\pi-\acute{\epsilon}-\tau\omega$ , &c. The First Aor. has here also  $\alpha$  as Mood-vowel, and in the second person sing.  $\sigma\upsilon$ , e. g.  $\tau\upsilon\psi-\sigma\upsilon$ ,  $\tau\upsilon\psi-\acute{\alpha}\tau\omega$ : but for  $\acute{\epsilon}\tau\omega\sigma\alpha\upsilon$ ,  $\acute{\alpha}\tau\omega\sigma\alpha\upsilon$ , there are shorter forms in  $\acute{\omicron}\nu\tau\omega\upsilon$ ,  $\acute{\alpha}\nu\tau\omega\upsilon$ .

The shorter terminations ( $\acute{\omicron}\nu\tau\omega\upsilon$ ,  $\acute{\alpha}\nu\tau\omega\upsilon$ ) are usually called *Attic*; but the fuller forms are not uncommon even in the best Attic prose-writers. In the Present and Aor. 1. (not in the Perf.) they are *identical in form* with the gen. plural (m. and n.) of the corresponding participles:  $\tau\upsilon\pi\tau\acute{\omicron}\nu\tau\omega\upsilon$ ,  $\tau\upsilon\psi\acute{\alpha}\nu\tau\omega\upsilon$ .

The *Infinitive* of the Present and Fut. is  $\epsilon\iota\nu$ ; of the 2nd Aor. and 2nd Fut.  $\epsilon\iota\nu$ ; of the Aor. 1.  $\alpha\iota$ ; and of the Perf.  $\acute{\epsilon}\nu\alpha\iota$  (*paroxytone*)<sup>6</sup>.

PASSIVE AND MIDDLE.) Here  $\sigma$  of the second person sing. is dropt throughout when it follows a mood-vowel: contraction then takes place in the *Indicative*, *Imperative*, and *Subjunctive*.

|                      |              |                                                                               |                                                                   |                                                           |
|----------------------|--------------|-------------------------------------------------------------------------------|-------------------------------------------------------------------|-----------------------------------------------------------|
| Indicative,          | Present,     | $\lambda\acute{\upsilon}-\epsilon\sigma\alpha\iota$                           | ( $\lambda\acute{\upsilon}-\epsilon\alpha\iota$ )                 | $\lambda\acute{\upsilon}-\eta$                            |
|                      | Imperf.      | $\acute{\epsilon}-\lambda\acute{\upsilon}-\epsilon\sigma\sigma\omicron$       | ( $\acute{\epsilon}-\lambda\acute{\upsilon}-\epsilon\sigma$ )     | $\acute{\epsilon}-\lambda\acute{\upsilon}-\sigma\upsilon$ |
|                      | Aor. 1. Mid. | $\acute{\epsilon}-\lambda\acute{\upsilon}\sigma-\alpha\upsilon\sigma\omicron$ | ( $\acute{\epsilon}-\lambda\acute{\upsilon}\sigma-\alpha\sigma$ ) | $\acute{\epsilon}-\lambda\acute{\upsilon}\sigma-\omega$   |
| Imperative, Present, |              | $\lambda\acute{\upsilon}-\epsilon\sigma\sigma\omicron$                        | ( $\lambda\acute{\upsilon}-\epsilon\sigma$ )                      | $\lambda\acute{\upsilon}-\sigma\upsilon$                  |
| Subjunctive,         |              | $\lambda\acute{\upsilon}-\eta-\sigma\alpha\iota$                              | ( $\lambda\acute{\upsilon}-\eta\alpha\iota$ )                     | $\lambda\acute{\upsilon}-\eta$                            |

The second sing. from  $\epsilon\sigma\alpha\iota$  is also contracted into  $\epsilon\iota$  in the Attic (especially the *old Attic*) dialect.

Several Grammarians think this took place only in the *Future*, especially the *Second Future*. It always occurs in  $\delta\psi\epsilon\iota$ ,  $\omicron\tau\epsilon\iota$ ,  $\beta\omicron\upsilon\lambda\epsilon\iota$ . In other cases it would seem the safest to follow the MSS. (Krüger.)

The Imperative of the Aor. 1. Mid. is  $\sigma\alpha\iota$  (not  $\sigma\omega$ ): e. g.  $\lambda\upsilon\sigma-\alpha\iota$  (for  $\lambda\acute{\upsilon}\sigma-\alpha\sigma\omicron$ ),  $\lambda\upsilon\sigma\acute{\alpha}-\sigma\theta\omega$ , &c.

Here too, as in the Active Voice, there are abridged forms (of which 358 holds good) for the 3rd plural,  $\acute{\epsilon}\sigma\theta\omega\upsilon$ ,  $\acute{\alpha}\sigma\theta\omega\upsilon$ , for  $\acute{\epsilon}\sigma\theta\omega\sigma\alpha\upsilon$ ,  $\acute{\alpha}\sigma\theta\omega\sigma\alpha\upsilon$ <sup>1</sup>.

The *Passive Aorists* are remains of the old method of conjugating without *mood-vowels*; which will be explained under the 'Verbs in  $\mu\iota$ ' [page 82 sqq.].—They retain the termination  $\theta\iota$  for the Imperative. When the *tense-root* ends in an *aspirate mute*, the  $\theta\iota$  will become  $\tau\iota$  (44). Thus  $\tau\acute{\upsilon}\phi\theta-\eta-\tau\iota$ ;  $\pi\lambda\acute{\epsilon}\chi\theta-\eta-\tau\iota$ <sup>1</sup>.

<sup>6</sup> On the *original terminations* of the Infinitive, see Mr. Donaldson's *New Cratylus*, p. 436.

<sup>1</sup> It is *probable* that the *Passive Aorists* had also an abridged form for the Imperative:  $\acute{\epsilon}\nu\tau\omega\upsilon$  for  $\acute{\eta}\tau\omega\sigma\alpha\upsilon$ .

365. The Second Future Act. and Mid. always has a contraction; the terminations being  $\tilde{\omega}$ ,  $\sigma\tilde{\omega}\mu\alpha\iota$ , for  $\acute{\epsilon}\text{-}\omega$ ,  $\acute{\epsilon}\text{-}\sigma\mu\alpha\iota$ : hence the Opt.  $\sigma\tilde{\omega}\mu\iota$ , Infin.  $\epsilon\tilde{\iota}\nu$ , Part.  $\tilde{\omega}\nu$ ; and in Pass.  $\sigma\tilde{\iota}\mu\eta\nu$ ,  $\epsilon\tilde{\iota}\sigma\theta\alpha\iota$ ,  $\sigma\tilde{\upsilon}\mu\epsilon\nu\sigma$ .
366. PARTICIPLES *Active*). — Considering  $\nu\tau$  as the termination, and  $\sigma$  as mood-vowel, we get  $\sigma\nu\tau$  as the final syllable of the whole participial root. If this is added to the *tense-root* of the *Present* and *Fut.* we get (taking  $\tau\acute{\upsilon}\pi\tau\omega$  for our example)  $\tau\upsilon\pi\tau\omicron\nu\tau\text{-}$ ,  $\tau\upsilon\psi\omicron\nu\tau\text{-}$ , as the roots, and the Nominatives,  $\tau\acute{\upsilon}\pi\tau\omega\nu$ ,  $\tau\acute{\upsilon}\psi\omega\nu$  (as  $\lambda\acute{\epsilon}\omega\nu$  from  $\tau$ .  $\lambda\epsilon\omicron\nu\tau\text{-}$ , 138).
367. In the Aor. 1. Act. we get in the same way  $\alpha\nu\tau$ ; or with tense-root (from  $\tau\acute{\upsilon}\pi\tau\omega$ )  $\tau\upsilon\psi\alpha\nu\tau$ , and Nom.  $\tau\acute{\upsilon}\psi\acute{\alpha}\varsigma$ , as, e. g.  $\gamma\acute{\iota}\gamma\alpha\nu\tau\text{-}\sigma\varsigma$ , Nom.  $\gamma\acute{\iota}\gamma\acute{\alpha}\varsigma$  (for  $\gamma\acute{\iota}\gamma\alpha\nu\tau\text{-}\varsigma$ ).
368. In the *Perf. Act.*, the root termination with mood-vowel  $\sigma\tau$  becomes, when the tense-root (e. g. of  $\tau\acute{\upsilon}\pi\tau\omega$ ) is added,  $\tau\epsilon\tau\upsilon\phi\sigma\tau$ . In Nom.  $\tau\epsilon\tau\upsilon\phi\sigma\tau\text{-}\varsigma$ ,  $\tau\epsilon\tau\upsilon\phi\acute{\omega}\varsigma$ .
369. *Persons and Moods of the Perfect and Pluperfect*.) Here the terminations are added immediately to the *Root*. In Pure Verbs they are added without difficulty to its final vowel, e. g.  $\pi\epsilon\phi\acute{\iota}\lambda\eta\text{-}\mu\alpha\iota$ ,  $\pi\epsilon\phi\acute{\iota}\lambda\eta\text{-}\sigma\alpha\iota$ , &c. In Mute and Liquid Verbs the consonants collide, but are easily ejected and altered by the usual rules of euphony (Comp. 26, sqq.).
370. By applying the rules in 26, sqq. it will be found that when the root ends in a *mute* or  $\nu$ , these letters assume the following forms when combined with the initial consonant of the termination.

| <i>p</i> sounds.                            | <i>k</i> sounds.                            | <i>t</i> sounds.                                | <i>v</i> .                                            |
|---------------------------------------------|---------------------------------------------|-------------------------------------------------|-------------------------------------------------------|
| S. $\mu\mu$ , $\psi$ , $\pi\tau$ ,          | $\gamma\mu$ , $\xi$ , $\kappa\tau$ ,        | $\sigma\mu$ , $\sigma$ , $\sigma\tau$ ,         | $\mu\mu$ or $\sigma\mu$ , $\nu\sigma$ , $\nu\tau$ ,   |
| D. $\mu\mu$ , $\phi\theta$ , $\phi\theta$ , | $\gamma\mu$ , $\chi\theta$ , $\chi\theta$ , | $\sigma\mu$ , $\sigma\theta$ , $\sigma\theta$ , | $\mu\mu$ or $\sigma\mu$ , $\nu\theta$ . $\nu\theta$ , |
| P. $\mu\mu$ , $\phi\theta$ . —              | $\gamma\mu$ , $\chi\theta$ . —              | $\sigma\mu$ , $\sigma\theta$ . —                | $\mu\mu$ or $\sigma\mu$ , $\nu\theta$ . —             |

[Of course the 2nd *pers. singular* (being a  $\sigma$  termination) will have the same consonant as the *Fut.*; the 2nd and 3rd dual, and 2nd plur. ( $\theta$  terminations) the same as the *Aor. 1. Pass.*]

371.

Singular.

|                                                                 |                                                               |                                                        |                                           |                                                          |
|-----------------------------------------------------------------|---------------------------------------------------------------|--------------------------------------------------------|-------------------------------------------|----------------------------------------------------------|
| $\lambda\acute{\epsilon}\iota\pi\omega$ , leave                 | $\beta\rho\acute{\epsilon}\chi\omega$ , wet                   | $\psi\epsilon\acute{\upsilon}\delta\omega$ , cheat     | $\alpha\acute{\iota}\rho\omega$ , lift up | $\phi\alpha\acute{\iota}\nu\omega$ , show.               |
| $\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$  | $\beta\acute{\epsilon}\beta\rho\epsilon\gamma\mu\alpha\iota$  | $\acute{\epsilon}\psi\epsilon\nu\sigma\mu\alpha\iota$  | $\eta\rho\mu\alpha\iota$                  | $\pi\acute{\epsilon}\phi\alpha\iota\sigma\mu\alpha\iota$ |
| $\lambda\acute{\epsilon}\lambda\epsilon\iota\psi\alpha\iota$    | $\beta\acute{\epsilon}\beta\rho\epsilon\zeta\alpha\iota$      | $\acute{\epsilon}\psi\epsilon\nu\sigma\alpha\iota$     | $\eta\rho\sigma\alpha\iota$               | $\pi\acute{\epsilon}\phi\alpha\nu\sigma\alpha\iota$      |
| $\lambda\acute{\epsilon}\lambda\epsilon\iota\pi\tau\alpha\iota$ | $\beta\acute{\epsilon}\beta\rho\epsilon\kappa\tau\alpha\iota$ | $\acute{\epsilon}\psi\epsilon\nu\sigma\tau\alpha\iota$ | $\eta\rho\tau\alpha\iota$                 | $\pi\acute{\epsilon}\phi\alpha\nu\tau\alpha\iota$ .      |

Dual. [See 350.]

|                                                                                  |                                                                                |                                                                                      |                                            |                                                                       |
|----------------------------------------------------------------------------------|--------------------------------------------------------------------------------|--------------------------------------------------------------------------------------|--------------------------------------------|-----------------------------------------------------------------------|
| [ $\lambda\epsilon\lambda\acute{\epsilon}\iota\mu\mu\epsilon\theta\omicron\nu$ ] | [ $\beta\epsilon\beta\rho\acute{\epsilon}\gamma\mu\epsilon\theta\omicron\nu$ ] | [ $\acute{\epsilon}\psi\epsilon\acute{\upsilon}\sigma\mu\epsilon\theta\omicron\nu$ ] | [ $\eta\rho\mu\epsilon\theta\omicron\nu$ ] | [ $\pi\epsilon\phi\acute{\alpha}\sigma\mu\epsilon\theta\omicron\nu$ ] |
| $\lambda\acute{\epsilon}\lambda\epsilon\iota\phi\theta\omicron\nu$               | $\beta\acute{\epsilon}\beta\rho\epsilon\chi\theta\omicron\nu$                  | $\acute{\epsilon}\psi\epsilon\nu\sigma\theta\omicron\nu$                             | $\eta\rho\theta\omicron\nu$                | $\pi\acute{\epsilon}\phi\alpha\sigma\theta\omicron\nu$                |
| $\lambda\acute{\epsilon}\lambda\epsilon\iota\phi\theta\omicron\nu$               | $\beta\acute{\epsilon}\beta\rho\epsilon\chi\theta\omicron\nu$                  | $\acute{\epsilon}\psi\epsilon\nu\sigma\theta\omicron\nu$                             | $\eta\rho\theta\omicron\nu$                | $\pi\acute{\epsilon}\phi\alpha\sigma\theta\omicron\nu$                |

## Plural.

|             |             |            |         |            |
|-------------|-------------|------------|---------|------------|
| λελείμμεθα  | βεβρέγμεθα  | ἐψεύσμεθα  | ἤρμεθα  | πεφάσμεθα  |
| λέλειφθε    | βέβρεχθε    | ἔψευσθε    | ἤρθε    | πέφασθε    |
| λελειμμένοι | βεβρεγμένοι | ἐψευσμένοι | ἡρμένοι | πεφασμένοι |
| εἰσίν }     | εἰσίν }     | εἰσίν }    | εἰσίν } | εἰσίν. }   |

So Pluperfect: ἐλελείμην, ἐλέλειψο, ἐλέλειπτο, &c.

372.

The third persons plural of *Mute* and *Liquid* verbs become by the 373.  
ejection of the colliding consonants identical with the third person sing.; hence they are not used<sup>2</sup>. To obtain special forms for them, either the *ν* of the termination is changed into *α*, and the P- and K-sounds are aspirated (λελείφαται, τετάχαται, ἐφθάραται, τετρίφαται, κεχωρίδαται [χωρίζω]); or a periphrasis is employed, as in Latin: λελειμμένοι εἰσὶ, *relictī sunt*, &c. The former is the *Ionic* mode, though found also in the *older* and *middle* Attic writers.

MOODS OF THE PERFECT.) On the Subjunctive and Optative, 374.  
see 339.

There occur, however, a few *Subjunctives* and *Optatives* of the *Perf. Pass.* from 375.  
verbs whose characteristic is adapted for receiving the termination of the Subjunctive, and the *ι* of the Optative. It is only, however, from κτάομαι, μινῆσκω, and καλῶ, that such forms are at all common. From κτάομαι, *Subj.* κικτῶμαι (ῥ, ῥται, &c.), *Opt.* κικτῶμην [ῥο, ῥτο?], and κικτῶμην, ῥο, ῥτο—ῥσθε. Of κίλῃμαι this *Opt.* in ῥμην is the only one that occurs: and this is the best supported form in κέκτημαι and μέμνημαι also. [Krüg.] See also βάλλω, τέμνω in Irreg. Verbs.

In the Imperative, Infinitive, and Participle, the forms are pro- 376.  
duced, as in the Indicative, by the ejection or change of consonants: Imp. (λέλειπ-σο) λέλειψο: from πείθω (πέπειθο), πέπεισο, πεπείσθω, &c.; Infinitive (λελείπσθαι, λε-λειπ-θαι, by 37) λελείφθαι. The Participles (as *μ* terminations) follow the Indicative: τέτριμ-μαι, τετριμ-μένος, τέταγ-μαι, τεταγ-μένος. They are *Paroxytone*.

## Imperative.

## Sing.

|             |          |         |          |         |
|-------------|----------|---------|----------|---------|
| πεπαίδενσο  | τέρριψο  | τέταξο  | πέπεισο  | ἡγγελσο |
| πεπαίδευσθω | τετρίφθω | τετάχθω | πεπείσθω | ἡγγέλθω |
| &c.         | &c.      | &c.     | &c.      | &c.     |

## Infinitive.

|              |           |          |           |          |
|--------------|-----------|----------|-----------|----------|
| πεπαίδευσθαι | τετρίφθαι | τετάχθαι | πεπεῖσθαι | ἡγγέλθαι |
|--------------|-----------|----------|-----------|----------|

<sup>2</sup> When, however, the position of words, and presence of a plural subject, leave no doubt, these forms are now and then used: αἱ αἱ κίερανται ξυμφοραί, Eur. *Hip.* 1255.—*Thiersch*.

377.

## TERMINATIONS OF

| TENSES.                                                     |    | MOODS.                          |                                                            |
|-------------------------------------------------------------|----|---------------------------------|------------------------------------------------------------|
|                                                             |    | Indicative.                     | Imperative.                                                |
| PRESENT and FUTURE, (the Future without Imperat. and Subj.) | S. | ω εἰς εἰ                        | ε ἔτω                                                      |
|                                                             | D. | ετον ετον                       | ετον ἔτων                                                  |
|                                                             | P. | ομεν ετε ουσι(ν)                | ετε ἔτωσαν<br>or ὄντων <sup>3</sup>                        |
| FUTURE 2.                                                   | S. | ῶ εἰς εἶ                        |                                                            |
|                                                             | D. | εἶτον εἶτον                     |                                                            |
|                                                             | P. | οῦμεν εἶτε οὔσι(ν)              |                                                            |
| Imperfect and Aorist 2.                                     | S. | ον ες ε                         | Aorist 2.                                                  |
|                                                             | D. | ετον ετην                       |                                                            |
|                                                             | P. | ομεν ετε ον                     |                                                            |
| PERFECT 1 & 2.                                              | S. | ᾶ ᾶς ε                          | like                                                       |
|                                                             | D. | ᾶτον ᾶτον                       |                                                            |
|                                                             | P. | ᾶμεν ᾶτε ᾶσι                    |                                                            |
| Aorist 1.                                                   | S. | ᾶ ᾶς ε                          | ον ᾶτω<br>ατον ᾶτων<br>ατε ᾶτωσαν<br>or ᾶντων <sup>3</sup> |
|                                                             | D. | ᾶτον ᾶτην                       |                                                            |
|                                                             | P. | ᾶμεν ᾶτε ᾶν                     |                                                            |
| Pluperfect 1 & 2.                                           | S. | ειν <sup>6</sup> εἰς εἰ         |                                                            |
|                                                             | D. | ειτον ειτην                     |                                                            |
|                                                             | P. | ειμεν εἶτε εισαν<br>mostly εσαν |                                                            |

REMARKS.—The Principal Tenses and Subj. have 3 dual in *ον*, 3 plur. in *σι*.  
 —The Historical Tenses and the Optat. have 3 dual in *ην*, 3 plur. in *ν*. [See 350.]  
 378. ACCENTUATION.—*εἰς*, *αι*, *οι* in the Optative are considered *long*: but *αι* is considered *short* in the Infinitive and Imperative.

- The general rule is, that the accent is as far back as possible.
- But *Infjn. Aor. 1.* and *3 sing. Opt.* (in *αι*, *οι*) are always accented on the penult. [*Infjn. κωλύσαι, φυλάξαι. Opt. κωλύοι, κωλύσαι, φυλάξαι.*]
- Infjn. of Aor. 2.* is perispomenon; *Part. oxytone.* [*βαλεῖν, βάλων.*]
- Perf. Infjn.* is paroxytone<sup>7</sup>, *Part. oxytone.* [*τετυφέναι, τετυφώς.*]
- The Imperatives *εἰπέ*, *εἰρή*, *ἐλθέ*, and (in Attic) *λαβέ*, *ἰδέ*, are oxytone.—But in their compound forms, the accent is thrown back. [*ἐξεῖλθε.*]
- In verbs compounded with a *preposition*, the accent is never moved nearer to the beginning than the *augment*:

εἶχον, προσεῖχον· εἶσχον, παρέσχον·

—But *λεῖπε*, *κατάλειπε* in the Imperative. So also if the augment is rejected by poetic licence: *ἐκφευγον* for *ἐξεφνγον*.

<sup>3</sup> The dissyllabic termination of the Imperat. 3 plur. is the more common in Attic Greek, though the longer form is not uncommon [358]. Care must be taken not to mistake it for the *gen. plur.* of a participle.

<sup>6</sup> The old Attic has also an ending, *η*, *ης*, which is contracted from the Ionic form *εα*, *εας*. Thus *ἔβειβουλεύκη* for *ἔβειβουλεύκειν*.

<sup>7</sup> This belongs to a more general rule; that all Infinitives in *ναι* are accented on the penult: *τυφῆναι, τυπῆναι, τιθέναι*.

## THE ACTIVE VOICE.

| MOODS.                              |                                                            |                  |                                              |
|-------------------------------------|------------------------------------------------------------|------------------|----------------------------------------------|
| Subjunctive.                        | Optative.                                                  | Infinitive.      | Participle.                                  |
| ω ᾗς ᾗ<br>ἦτον ἦτον<br>ωμεν ἦτε ὡσι | οἶμι οἷς οἷ<br>οἶτον οἶτην<br>οἶμεν οἶτε οἶεν              | εἶν              | ὦν οῦσα ὄν<br>όντος οὔσης ὄντος              |
|                                     | οἶμι <sup>4</sup> οἷς οἷ<br>οἶτον οἶτην<br>οἶμεν οἶτε οἶεν | εἶν              | ὦν οῦσα ὄν<br>οὔντος οὔσης οὔντος            |
| like                                | Present.                                                   | Aorist 2.<br>εἶν | Aorist 2.<br>ὦν οῦσα ὄν<br>όντος οὔσης ὄντος |
| the                                 | Present.                                                   | εἶναι            | ὥς νῖα ὅς<br>ότος νίας ότος                  |
| Like the Present.                   | αιμι <sup>5</sup> αἷς αἷ<br>αἶτον αἶτην<br>αἶμεν αἶτε αἶεν | αἷ               | ᾱς ᾱσα ᾱν<br>αντος ᾱσης αντος                |
|                                     |                                                            |                  |                                              |

g) The accent *helps* us to distinguish the three following forms, which but for that are identical.

## Aor. 1. Act.

Infu.  
φυλάξαι  
ποιῆσαι

3rd sing. Opt.  
φυλαξαι  
ποιήσαι

## Aor. 1. Mid.

2nd sing. Imperative,  
φύλαξαι  
ποιήσαι.

In *dissyllable* verbs this distinction is quite lost.

h) In participles the fem. retains the accent on the *same syllable* as the masculine; but *changes* it with reference to the final syllable: e.g. the acute on a penult with *long* vowel or diphthong is changed into the *circumflex*, when the final syllable is short:

φυλάττων  
τετυφώς  
βαλῶν  
παιδεύων

φυλάττουσα  
τετυφύᾳ  
βαλοῦσα  
παιδεύουσα

φυλάττον  
τετυφός  
βαλόν  
παιδεύον.

<sup>4</sup> Together with this ending the Optative of the Fut. 2. has also the termination οῖην (e.g. φανοῖην), which is a common Optative ending of *contracted verbs*. The *Futurum Atticum* (385) has usually this Optative; which is also occasionally found in the *Perf. Optat.* (especially that of *Perf. 2.*; πεποιθοῖην, ἐκπεφνεγοῖην, προεληλυθοῖην); and in σχοῖην, Aor. 2. Opt. from ἔχω.—

οῖην, οῖης, οῖη, —οῖητον, οῖήτην, —οῖημεν, οῖήτη, οῖησαν.  
or οῖτον, οῖτην, —οῖμεν, οῖτε, οῖεν.

<sup>5</sup> Together with this ending, another is in use (called the *Æolic Aor.*) in εἶα. In the *second* and *third sing.* and *third plur.* it is far more common than the other form.—εἶας, εἶε.—plur. εἶαν.

379.

## TERMINATIONS OF

|                                   |    | <i>Indicative.</i>  |                     |                   | <i>Imperative.</i> |                                                     |
|-----------------------------------|----|---------------------|---------------------|-------------------|--------------------|-----------------------------------------------------|
| PRESENT and FUTURE.               | S. | ομαι                | ῃ (ει) <sup>8</sup> | εται              | ου <sup>8</sup>    | έσθω                                                |
|                                   | D. | όμεθον <sup>9</sup> | εσθον               | εσθον             | εσθον              | έσθων                                               |
|                                   | P. | όμεθα <sup>9</sup>  | εσθε                | ονται             | εσθε               | έσθωσαν<br>or έσθων <sup>1</sup><br>(Future, none.) |
| PERFECT.                          | S. | μαι                 | σαι                 | ται               | σο                 | σθω                                                 |
|                                   | D. | μεθον               | σθον                | σθον              | σθον               | σθων                                                |
|                                   | P. | μεθα                | σθε                 | νται <sup>2</sup> | σθε                | σθωσαν<br>or σθων                                   |
| <i>Pluperfect.</i>                | S. | μην                 | σο                  | το                |                    |                                                     |
|                                   | D. | μιθον               | σθον                | σθην              |                    |                                                     |
|                                   | P. | μεθα                | σθε                 | ντο <sup>2</sup>  |                    |                                                     |
| <i>Imperfect and Aor. 2. Mid.</i> | S. | όμεν                | ου <sup>8</sup>     | ετο               |                    |                                                     |
|                                   | D. | όμεθον              | εσθον               | έσθην             |                    |                                                     |
|                                   | P. | όμεθα               | εσθε                | οντο              |                    |                                                     |
|                                   |    |                     |                     |                   | Aor. 2.            |                                                     |
| <i>Aor. 1. Mid.</i>               | S. | άμεν                | ω <sup>8</sup>      | ατο               | αι                 | άσθω                                                |
|                                   | D. | άμεθον              | ασθον               | άσθην             | ασθον              | άσθων                                               |
|                                   | P. | άμεθα               | ασθε                | αντο              | ασθε               | άσθωσαν<br>or άσθων                                 |
| FUT. 2. MID.                      | S. | οὔμαι               | ῃ (εῖ)              | εῖται             |                    |                                                     |
|                                   | D. | οὔμεθον             | εῖσθον              | εῖσθον            |                    |                                                     |
|                                   | P. | οὔμεθα              | εῖσθε               | οῦνται            |                    |                                                     |
|                                   |    |                     |                     |                   | None.              |                                                     |
| <i>Pass. Aorists.</i>             | S. | ην                  | ης                  | η                 | ηθι                | ήτω                                                 |
|                                   | D. | ητον                | ητον                | ήτην              | ητον               | ήτων                                                |
|                                   | P. | ημεν                | ητε                 | ησαν              | ητε                | ήτωσαν                                              |

<sup>8</sup> The second persons from *μαι*, *μην*, are properly *σαι*, *σο* (347). But when these were appended to the root by a connecting vowel, the *σ* was thrown away; and *εσαι*, for instance, contracted into *ῃ*. *Atticé* *ει*, which is the only termination for *βούλει*, *ὄψει*, *οἶει* (*you choose, will see, think*). See 361. [Kühner says, that *ει* is the regular form in *Aristophanes*, but is avoided by the *Tragic* writers: that it is used by *Thucyd.* and *Xen.*; but that *Plato* and the *Orators* use both forms.]—So *ου* is for *εσο*; *ω* (Aor. 1. Mid.) for *ασο*; *ῃ* in *Subj.* for *ησαι*; *οιο* in *Optat.* for *οισο*.

<sup>9</sup> The 1 dual and plural had an extended form, *μεσθον*, *μεσθα*, which is used even by *Attic poets*.

<sup>1</sup> The shortened form of the 3 pl. *Imperative* is very common: the *Epic poets* use no other form. It is identical with 3rd dual.

<sup>2</sup> The terminations *νται*, *ντο*, are unmanageable, except when the root ends in a vowel. The *Ionian* forms in *αται*, *ατο* (373), are also found in the *older* and *middle Attic* writers.

<sup>3</sup> *εῖν* is more common than *είησαν*. There are similar forms for the 1st and 2nd persons, *εἰμεν*, *εἴτε*, which are found in *Attic poets*, and also in *prose*.

## THE PASSIVE AND MIDDLE VOICE.

| <i>Subjunctive.</i>                                                                   | <i>Optative.</i>                                                                | <i>Infinitive.</i> | <i>Participle.</i>                |
|---------------------------------------------------------------------------------------|---------------------------------------------------------------------------------|--------------------|-----------------------------------|
| ωμαι ᾗ <sup>s</sup> ηται<br>ώμεθον ησθον ησθον<br>ώμεθα ησθε ωνται<br>(Future, none.) | οίμην οιο <sup>s</sup> οίτο<br>οίμεθον οίσθον οίσθην<br>οίμεθα οίσθε οίντο      | εσθαι              | όμενος η ον                       |
|                                                                                       |                                                                                 | σθαι               | μένος μένη μένον                  |
|                                                                                       |                                                                                 |                    |                                   |
| as                                                                                    | Present.                                                                        | Aor. 2.<br>έσθαι   | As Present.                       |
| Like Present.                                                                         | αίμην αιο αίτο<br>αίμεθον αίσθον αίσθην<br>αίμεθα αίσθε αίντο                   | ασθαι              | άμενος η ον                       |
| None.                                                                                 | οίμην οϊο οϊτο<br>οίμεθον οϊσθον οϊσθην<br>οίμεθα οϊσθε οϊντο                   | εϊσθαι             | ούμενος η ον                      |
| ω ὤς ᾧ<br>ῶμεν ῶτον ῶτον<br>ῶμεν ῶτε ῶσι                                              | εῖην εῖς εἷ<br>εἶμεν εἶσθον εἶσθην<br>εἶμεν εἶσθε εἶσαν<br>or εἶεν <sup>s</sup> | ῆναι               | εἷς εἶσα ἐν<br>ἐντος εἶσθης ἐντος |

## REMARKS.

1. The *Principal Tenses* and *Subj.* have 3 dual in *ον*, 3 plur. in *ται*; the 380. *Historical Tenses* and *Optat.* have 3 dual in *ην*, 3 plur. in *το*. On *-μεθον* see 350.

## 2. ACCENTUATION.

Accent as far back as possible.

- But *Infin.* of *Aor. 2. Mid.* is *paroxytone*. [συμβαλείσθαι.]
- Infin.* and *Part.* of *Perf. Pass.* have accent on *penult*. [πεπαιδείσθαι· λελύσθαι.—πεπαιδευμένος.]
- Infinitives* in *ναι* have always accent on *penult*. [λυθῆναι.]
- Participles of Pass. Aorists* are *oxytone*. [λυθείς.]
- The *Subj.* of the *Pass. Aorists* is *perispomenon* through the sing., and *properispomenon* in dual and plur. (it being contracted from *έω*).
- In *Imper.* of *Aor. 2. Mid.* *ον* is *perispomenon* (οῦ, έσθω); but in *dual* and *plur.* the accent is thrown back.
- The *Participles* (as was remarked in the *Active Voice*) retain the *accent* on the *same syllable*.

λυθείς      λυθειῶ      λυθῆν  
λυθίντος    λυθείσης    λυθέντος.



## 381. Paradigm of a regular verb in ω.

| THE ACTIVE. |                                                                                                                               |                                         |                                                                     |                                            |
|-------------|-------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------|---------------------------------------------------------------------|--------------------------------------------|
|             | <i>Indicative.</i>                                                                                                            | <i>Subjunctive.</i>                     | <i>Optative.</i>                                                    | <i>Imperative.</i>                         |
| Present.    |                                                                                                                               |                                         |                                                                     |                                            |
| S.          | λύ-ω<br>λύ-εις<br>λύ-ει                                                                                                       | λύ-ω<br>λύ-ης<br>λύ-η                   | λύ-οιμι<br>λύ-οις<br>λύ-οι                                          | λύ-ε<br>λυ-έτω<br>λυ-έτω                   |
| D.          | λύ-ετον<br>λύ-ετον                                                                                                            | λύ-ητον<br>λύ-ητον                      | λύ-οιτον<br>λυ-οίτην                                                | λύ-ετον<br>λυ-έτω                          |
| P.          | λύ-ομεν<br>λύ-ετε<br>λύ-ουσι(ν)                                                                                               | λύ-ωμεν<br>λύ-ητε<br>λύ-ωσι(ν)          | λύ-οιμεν<br>λύ-οιτε<br>λύ-οιεν                                      | λύ-ετε<br>λυ-έτωσαν<br>or λυ-όντων.        |
| Imperf.     | S. ἔ-λυ-ον<br>ἔ-λυ-ες<br>ἔ-λυ-ε(ν)                                                                                            | D. ———<br>ἔ-λύ-ετον<br>ἔ-λυ-έτην        | P. ἔ-λύ-ομεν<br>ἔ-λύ-ετε<br>ἔ-λυ-ον.                                |                                            |
| Perfect.    | <i>Indicative.</i>                                                                                                            | <i>Subjunctive.</i>                     | <i>Optative.</i>                                                    | <i>Imperative (very rare<sup>4</sup>.)</i> |
| S.          | λέ-λυ-κά<br>λέ-λυ-κάς<br>λέ-λυ-κε(ν)                                                                                          | λε-λύ-κω<br>&c. like<br>the Present.    | λε-λύ-κοιμι<br>&c. like<br>the Present.                             | (λέ-λυ-κε)<br>&c. like<br>the Present.     |
| D.          | λε-λύ-κατον<br>λε-λύ-κατον                                                                                                    |                                         |                                                                     |                                            |
| P.          | λε-λύ-καμεν<br>λε-λύ-κατε<br>λε-λύ-κάσι(ν)                                                                                    |                                         |                                                                     |                                            |
| Pluperf.    | S. ἔλε-λύ-κειν<br>ἔλε-λύ-κεις<br>ἔλε-λύ-κει                                                                                   | D. ———<br>ἔλε-λύ-κειτον<br>ἔλε-λυ-κίτην | P. ἔλε-λύ-κειμεν<br>ἔλε-λύ-κειτε<br>(ἔλε-λύ-κεισαν)<br>ἔλε-λύ-κεσαν |                                            |
| Future,     | <i>Indicative.</i><br>λύσω<br>like the Present.                                                                               | <i>Subjunctive.</i><br>none             | <i>Optative.</i><br>λύ-σοιμι<br>like the Present.                   | <i>Imperative.</i><br>none                 |
| Aorist.     | S. ἔ-λυ-σά<br>ἔ-λυ-σάς<br>ἔ-λυ-σε(ν)                                                                                          | λύ-σω<br>&c. like<br>the Present.       | λύ-σαιμι<br>λύ-σαις, -σειας<br>λύ-σαι, -σειε(ν)                     | λύ-σον<br>λυ-σύτω<br>λύ-σατον<br>λυ-σάτων  |
| D.          | ἔ-λύ-σατον<br>ἔ-λυ-σάτην                                                                                                      |                                         | λύ-σαιτον<br>λυ-σαίτην                                              |                                            |
| P.          | ἔ-λύ-σαμεν<br>ἔ-λύ-σατε<br>ἔ-λυ-σάν                                                                                           |                                         | λύ-σαιμεν<br>λύ-σαιτε<br>λύ-σαιεν, -σειαν                           | λύ-σατε<br>λυ-σάτωσαν<br>or λυ-σάντων.     |
| Infinitive. | Pr. λύειν; Fut. λύσειν; Aor. λύσαι; Perf. λελυκέναι.                                                                          |                                         |                                                                     |                                            |
| Particip.   | Pr. λύων, λύουσα, λύων; Fut. λύων, λύσουσα, λύσον; Aor. λύσας, λύσασα, λύσας; Perf. λελυκώς, υἷα, ός, G. κότος, κυίας, κότος. |                                         |                                                                     |                                            |

<sup>4</sup> From a few words whose *Perf.* has a *present* meaning; e. g. κηγήνετε.

| THE PASSIVE.                                          |                                                                                                                                                    |                                                    |                                                                |                                       | 382. |
|-------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------|----------------------------------------------------------------|---------------------------------------|------|
|                                                       | <i>Indicative.</i>                                                                                                                                 | <i>Subjunctive.</i>                                | <i>Optative.</i>                                               | <i>Imperative.</i>                    |      |
| Present.                                              |                                                                                                                                                    |                                                    |                                                                |                                       |      |
| S.                                                    | λύ-ομαι<br>λύ-η, -ει<br>λύ-εται                                                                                                                    | λύ-ωμαι<br>λύ-ῃ<br>λύ-ηται                         | λυ-οίμην<br>λύ-οιο<br>λύ-οιτο                                  | λύ-ου<br>λυ-έσθω                      |      |
| D. [λυ-όμεθον, 350]                                   | [λυ-ώμεθον]<br>λύ-εσθον<br>λύ-εσθον                                                                                                                | [λυ-ώμεθον]<br>λύ-ησθον<br>λύ-ησθον                | [λυ-οίμεθον]<br>λύ-οισθον<br>λύ-οίσθην                         | λύ-εσθον<br>λυ-έσθων                  |      |
| P.                                                    | λυ-όμεθα<br>λύ-εσθε<br>λύ-ονται                                                                                                                    | λυ-ώμεθα<br>λύ-ησθε<br>λύ-ωνται                    | λυ-οίμεθα<br>λύ-οισθε<br>λύ-οιντο                              | λύ-εσθε<br>λυ-έσθωσαν<br>or λυ-έσθων. |      |
| Imperfect.                                            | Singular.<br>έ-λυ-όμην<br>έ-λύ-ου<br>έ-λύ-ετο                                                                                                      | Dual.<br>[έ-λυ-όμεθον]<br>έ-λύ-εσθον<br>έ-λυ-έσθην | Plural.<br>έ-λυ-όμεθα<br>έ-λύ-εσθε<br>έ-λύ-οντο                |                                       |      |
| Perfect Indic.                                        | λέ-λϋ-μαι<br>λέ-λυ-σαι<br>λέ-λυ-ται                                                                                                                | [λε-λύ-μεθον]<br>λέ-λυ-σθον<br>λέ-λυ-σθον          | λε-λύ-μεθα<br>λέ-λυ-σθε<br>λέ-λυ-νται                          |                                       |      |
| Perfect Imper.                                        | λέ-λυ-σο<br>λε-λύ-σθω                                                                                                                              | λέ-λυ-σθον<br>λε-λύ-σθων                           | λέ-λυ-σθε<br>λε-λύ-σθωσαν<br>or λε-λύ-σθων                     |                                       |      |
| Pluperfect.                                           | έλε-λϋ-μην<br>έλε-λυ-σο<br>έλε-λυ-το                                                                                                               | [έλε-λύ-μεθον]<br>έλε-λυ-σθον<br>έλε-λύ-σθην       | έλε-λύ-μεθα<br>έλε-λυ-σθε<br>έλε-λυ-ντο.                       |                                       |      |
| [On the Subj. and Opt. of the Perfect, see 339, 375.] |                                                                                                                                                    |                                                    |                                                                |                                       |      |
|                                                       | <i>Indicative.</i>                                                                                                                                 | <i>Subjunctive.</i>                                | <i>Optative.</i>                                               | <i>Imperative.</i>                    |      |
| Future.                                               | λυ-θήσομαι                                                                                                                                         | none.                                              | λυ-θησοίμην                                                    | none.                                 |      |
| First Aor.                                            |                                                                                                                                                    |                                                    |                                                                |                                       |      |
| S.                                                    | έ-λϋ'-θην<br>έ-λϋ'-θης<br>έ-λύ-θη                                                                                                                  | λυ-θῶ<br>λυ-θῆς<br>λυ-θῆ                           | λυ-θείην<br>λυ-θείης<br>λυ-θείη                                | λύ-θητι<br>λυ-θήτω                    |      |
| D.                                                    | έ-λύ-θητον<br>έ-λυ-θήτην                                                                                                                           | λυ-θῆτον<br>λυ-θῆτην                               | λυ-θείητον, -θείτον<br>λυ-θείήτην, -θείτην                     | λύ-θητον<br>λυ-θήτων                  |      |
| P.                                                    | έ-λυ-θημεν<br>έ-λύ-θητε<br>έ-λύ-θησαν                                                                                                              | λυ-θῶμεν<br>λυ-θῆτε<br>λυ-θῶσι(ν)                  | λυ-θείημεν, -θείμεν<br>λυ-θείητε, -θείτε<br>λυ-θείησαν, -θείεν | λύ-θητε<br>λυ-θήτωσαν<br>[λυ-θέντων?] |      |
| Future 3.                                             | λε-λύ-σομαι                                                                                                                                        | none.                                              | λε-λυ-σοίμην                                                   | none.                                 |      |
| Infinitive.                                           | Pres. λύεσθαι; Perf. λελύσθαι; Aor. λυθῆναι; Future, λυθήσεσθαι; Future 3. λελύσεσθαι.                                                             |                                                    |                                                                |                                       |      |
| Participle.                                           | Pres. λυόμενος, η, ον; Perf. λελυμένος, η, ον; Aor. λυθείς, είσα, έν, G. έντος, είσης, έντος; Fut. λυθησόμενος, η, ον; Fut. 3. λελυσόμενος, η, ον. |                                                    |                                                                |                                       |      |

## THE MIDDLE.



| 383.                                             | <i>Indicative.</i>       | <i>Subjunctive.</i> | <i>Optative.</i>       | <i>Imperative.</i> |
|--------------------------------------------------|--------------------------|---------------------|------------------------|--------------------|
| Future.                                          | λύ-σομαι                 | none.               | λυ-σοίμην              | none.              |
| First Aor.                                       |                          |                     |                        |                    |
| S.                                               | ἐ-λυ-σάμην               | λύ-σωμαι            | λυ-σοίμην              |                    |
|                                                  | ἐ-λύ-σω                  | λύ-ση               | λύ-σαιο                | λῦ-σαι             |
|                                                  | ἐ-λύ-σατο                | λύ-σῃται            | λύ-σαιτο               | λυ-σάσθω           |
| D.                                               | [ἐ-λυ-σάμεθον            | λυ-σώμεθον          | λυ-σαιέμεθον]          |                    |
|                                                  | ἐ-λύ-σασθον              | λύ-σησθον           | λύ-σαισθον             | λύ-σασθον          |
|                                                  | ἐ-λυ-σάσθην              | λύ-σησθον           | λυ-σαιίσθην            | λυ-σάσθων          |
| P.                                               | ἐ-λυ-σάμεθα              | λυ-σώμεθα           | λυ-σαιέμεθα            |                    |
|                                                  | ἐ-λύ-σασθε               | λύ-σησθε            | λύ-σαισθε              | λύ-σασθε           |
|                                                  | ἐ-λύ-σαντο               | λύσωνται            | λύ-σαιντο              | λυ-σάσθωσαν        |
|                                                  |                          |                     |                        | or λυ-σάσθων       |
| Infinitive.                                      | Future, λύσεσθαι         |                     | Aor. λύσασθαι          |                    |
| Participle.                                      | Future, λυσόμενος, η, ον |                     | Aor. λυσάμενος, η, ον. |                    |
| Verbal Adjective, λῦ-τός, ή, όν· λυ-τέος, α, ον. |                          |                     |                        |                    |

## Tempora Secunda.

|                    |                                           |             |                     |  |
|--------------------|-------------------------------------------|-------------|---------------------|--|
| 384.               | (φεύγω, fly ; βάλλω, throw ; κόπτω, hew.) |             |                     |  |
| Perf. 2.           | πέφευγα, &c.                              | Pluperf.    | ἐπεφύγειν, &c.      |  |
| Aor. 2. Act. Ind.  | ἔβαλον                                    | Imper.      | βάλε                |  |
| Subj.              | βάλω                                      | Infinitive. | βαλεῖν              |  |
| Optat.             | βάλοιμι                                   | Part.       | βαλῶν, οὔσα, όν     |  |
| Aor. 2. Mid. Ind.  | ἐβαλόμην                                  | Imper.      | βαλοῦ               |  |
|                    |                                           |             | βαλέσθω             |  |
|                    |                                           |             | βάλεσθον            |  |
|                    |                                           |             | βαλέσθων            |  |
|                    |                                           |             | βάλεσθε             |  |
|                    |                                           |             | βαλέσθωσαν          |  |
|                    |                                           |             | or βαλέσθων         |  |
| Subj.              | βάλωμαι                                   | Infinitive. | βαλέσθαι            |  |
| Optat.             | βαλοίμην                                  | Part.       | βαλόμενος           |  |
| Aor. 2. Pass. Ind. | ἐκόπην                                    | Imper.      | κόπηθι, κοπήτω, &c. |  |
| Fut. 2. Pass. Ind. | κοπήσομαι                                 |             |                     |  |

*Attic Future.—Doric Future.*

When *σω* is preceded by a short vowel, the *σ* of *Fut. Act.* and 385. *Mid.* is sometimes left out in the Attic dialect, and the two vowels contracted, so that the terminations become *ῶ*, *οῦμαι*: *τελέω*, *Attic Future* *τελῶ*; *Mid.* *τελοῦμαι*.

From verbs in *έω*, *αζω* (*Fut. έσω*, *άσω*) this *Fut.* occurs often (not always) only in *καλέω*, *τελέω*, *βιβάζω*. In *Mid.* *μαχοῦμαι* (from *μάχουμαι*). *Έλῶ*, *ῥε*, *ῥ* (= *έλάσω*, from *ελαίνω*) is also the usual form: and *σκεδῶ*, *ῥε*, *ῥ*, &c. (= *σκεδάσω*, from *σκεδάννυμι*, 463), probably the only Attic form.

When the short vowel is *ι*, the two vowels are not capable of 386. contraction; but the *ω* is circumflexed, and conjugated as if a contraction had taken place. Thus (*νομίσω*), *νομιῶ*, *εἰς*, &c.

*τελέσω*—*τελῶ*, *τελείς*, } *εἶ* | *εἶτον*, *εἶτον* | *οὔμεν*, *εἶτε*, *οὔσι*(ν).  
*νομίσω*—*νομιῶ*, *νομεῖς*, }  
*βιβάσω*—*βιβῶ*, *βιβῥε*, *βιβῥε* | *ἄτον*, *ἄτον* | *ῶμεν*, *ἄτε*, *ῶσι*(ν).

So in the *Mid.* *κορίζω*, *Fut.* *κορίσομαι*, *Att. Fut.* *κομιῶμαι*, *εἶ*, *εἶται*, &c.

The termination *οῦμαι* also occurs, under the name of *Doric Future*, in *πεισοῦμαι* (from *πίπτω*, fall). So also Xen. has *παιζοῦμαι*, from *παιζω* (play). *Πνέω*, *πλέω*, *φεύγω* (blow, sail, flee), have *πνεύσομαι* and *πνευσοῦμαι*, *πλεύσομαι* and *πλευσοῦμαι*, *φεύξομαι* and *φευξοῦμαι*.

It may here be mentioned, that the penult of *άσω*, *ίσω*, *ύσω*, is always short 387. when these terminations come from verbs in *ζω* or *σω*, *ττω*.—The *α* in *ασω* is also short when *λ*, *μ*, or indeed any consonant but *ρ*, precedes it: *θλαῖ'σω*, *χαλαῖ'σω*, *κρεμαῖ'σω*, *πεταῖ'σω*, *σπαῖ'σω*, &c.

*Attic Reduplication.*

In verbs that begin with a vowel (*α*, *ε*, or *ο*), the first vowel and 388. following consonant are sometimes repeated, in the *Perf.* and *Pluperf.*, before the Temporal Augment (*reduplicatio Attica*, which, however, is not peculiar to the *Attic* dialect).

*ἀγ*, *έμ*, *όρ*, *Perf.* *ήγ*, *ήμ*, *ώρ*.  
 (*Redup.*) *άγηγ*, *έμημ*, *όρωρ*.

The *Attic Reduplication* is found principally in verbs whose 389. roots are either *monosyllabic*, or, though *dissyllabic*, consist of only two or three letters. When prefixed to *polysyllabic* roots, the long vowel-sound of the final radical syllable is shortened, if it originally arose from the lengthening of a short vowel: if it originally belonged to the root (as in *ερείδω*), it is not shortened.

(Examples.)

|    |                                            |                                                |
|----|--------------------------------------------|------------------------------------------------|
| a) | <i>ἀρώω</i> , <i>-ῶ</i> , <i>I plough.</i> | <i>έλάω</i> ( <i>ελαύνω</i> ), <i>I drive.</i> |
|    | <i>ἀρ-ήροκα</i>                            | <i>έλ-ήλακα</i>                                |
|    | <i>ἀρ-ήρομαι</i>                           | <i>έλ-ήλαμαι</i>                               |
|    | <i>αρ-ηρόκειν</i>                          | <i>έλ-ηλάκειν</i>                              |
|    | <i>έλέγχω</i> , <i>I confute.</i>          | <i>δούττω</i> , <i>I dig.</i>                  |
|    | <i>έλ-ήλεγχα</i>                           | <i>δρ-ώρῥχα</i>                                |
|    | <i>έλ-ήλεγμαι</i>                          | <i>δρ-ώρυγμαί</i>                              |
|    | <i>έλ-ηλέγχειν</i>                         | <i>δρ-ωρύχαιν</i>                              |
|    | <i>έλ-ηλέγμαι</i>                          | <i>δρ-ωρύγμαι</i>                              |
|    | <i>έλ-ηλέγμην</i>                          | <i>δρ-ωρύγμην</i>                              |

b) ἀλείφω, *I anoint.*

ἀλ-ήλιφα ἀλ-ήλιμμαι  
ἀλ-ηλίφειν ἀλ-ηλίμμην  
ἀγείρω, *I assemble.*

ἀγ-ήγερκα ἀγ-ήγερμαι  
ἀγ-ηγέρκειν ἀγ-ηγέρμην

ἀκούω, *I hear.*

ἀκ-ήκοα ἤκουσμαι  
ἤκ-ηκόειν (390) ἠκούσμην  
ἐγείρω, *I awaken.*

ἐγ-ήγερκα ἐγ-ήγερμαι  
ἐγ-ηγέρκειν ἐγ-ηγέρμην.

390. In the Pluperfect it is very rarely that the *Attic Reduplication* is itself augmented: this, however, is regularly the case in ἤκ-ηκόειν.

391. There are two verbs which take the *Attic Reduplication* in the *Second Aorist* Active. But they augment the *Reduplication*, not the root.

ἀγω, *I lead,* Aor. 2. ἤγ-αγον, Inf. ἀγ-αγεῖν.  
ἐΓΚΩ (for which φέρω is used) Aor. 2. ἤν-εγκον, Inf. ἐν-εγκεῖν.

### *Additional Remarks on the Augment.*

392. Verbs beginning with *ā* followed by a vowel, take *ā* instead of *η*; but those beginning with *ā*, *av* or *oi* followed by a vowel, take *no* Augment; e.g. *ᾄω*, to perceive (poetic), Impf. *ᾄϊον*; *ᾄηδίζομαι*, to be disgusted with, Impf. *ᾄηδίζομην*; *αὔαινω*, to dry, Impf. *αὔαινον*; *οἰακίζω*, to steer, Impf. *οἰάκισκα*, also *ἀνᾶλίσκω*, to squander, although no vowel follows *ā*, has *ἀνᾶλῶσα*, *ἀνᾶλῶκα*, as well as *ἀνήλωσα*, *ἀνήλωκα*. But *οἰομαι*, to think, always takes the Augment; e.g. *φύομην*.

393. There are also some verbs beginning with *oi* followed by a consonant, which do not take the Augment; e.g. *οἰκονορέω*, to guard the house, Aor. *οἰκούρησα*; *οἶστρεώ*, to sting to madness, *οἶστρησα*.

394. The following change *ε* into *ει*, in their augmented tenses:

|                 |                 |                                 |
|-----------------|-----------------|---------------------------------|
| ἔδω, suffer     | ἔλκω, } draw    | ἔρπω, } creep                   |
| ἐθίζω, accustom | ἔακυν, }        | ἐρπύζω, }                       |
| ἐλίσσω, wind    | ἐργάζομαι, work | ἐστιάω, entertain at a banquet. |

So also, *ἔχω*, have, and *ἔπομαι*, follow, have Imperfects *εἶχον*, *εἰχόμεν*; *εἶπομην*. *ἔειπ*, say, has *εἶπον*, *εἶπα* (*dixi*). *ἔει* has *εἶλον* [See *αἶρω* in Irreg. Verbs]. *I am accustomed*, *εἰωθα*.

395. *Ἀγνῶμι*, *ἀλίσκομαι*, *ὠθίω*, *ὠνέομαι*, take the *Syllabic Augment*.

*Βούλομαι*, *δύναμαι*, *μέλλω*, sometimes take the *Temporal Augment*.

Thus: *ἔαξα*, *ἔᾶλῶκα* (and *ἤλῶκα*), *ἔωθον*, *ἔων-όμην*, -*ημα*.

*ἠβουλήθην*, *ἠδυνήθην*, *ἠμέλλον* [but only *ἔδυνάσθην*; mostly *ἠμέλλησα*].

396. The verb *ἐορτάζω*, to celebrate a feast, takes the Augment in the second syllable, Impf. *ἐώρταζον*. The same peculiarity belongs to the following forms of the Pluperfect:

*Εἰκώ*, Perf. 2. *ἔοικα*, *I am like*, Plup. *ἐώκειν*.

*ἔλομαι*, to hope, Perf. 2. *ἔολπα*, *I hope*, Plup. *ἐώλπειν*.

*Εἰγώ*, to do, Perf. 2. *ἔοργα*, Plup. *ἐώργειν*.

397. The three following verbs take both Augments at once:

*ὁράω*, to see, Impf. *ἑώραν*, Perf. *ἑώρακα*, *ἑωράμαι*.

*ἀνοίγω*, to open, Impf. *ἀνίφγον*, Aor. *ἀνέφξα* (Inf. *ἀνοῖξαι*), &c.

*ἀλίσκομαι*, to be taken, Aor. *ἔᾶλῶν* (Inf. *ἄλῶναι*) and *ἤλῶν*.

*Augment of Compound Verbs.*

Verbs compounded with *prepositions* take the Augment *between* 398. *the preposition and the verb.* The final vowel of the preposition is then *elided*, except in *περί* and *πρό*: *πρό* often forms a crasis (16) with the *ε* (*προῦ*). *Ἐν* and *σύν* resume their *ν*, if it had been *assimilated* (by 33) or thrown away: *ἐκ* becomes *ἐξ*; as:

|             |                                    |              |                                           |
|-------------|------------------------------------|--------------|-------------------------------------------|
| ἀπο-βάλλω   | ἀπ-έβαλλον                         | ἀπο-βίβληκα  | ἀπ-εβέβληκειν                             |
| περι-βάλλω  | περι-έβαλλον                       | περι-βίβληκα | περι-εβέβληκειν                           |
| προ-βάλλω   | { προ-έβαλλον }<br>{ προῦ-βαλλον } | προ-βίβληκα  | { προ-εβέβληκειν }<br>{ προῦ-εβέβληκειν } |
| ἐμ-βάλλω    | ἐν-έβαλλον                         | ἐμ-βίβληκα   | ἐν-εβέβληκειν                             |
| ἐγ-γιγνώμαι | ἐν-εγινόμην                        | ἐγ-γίγωνα    | ἐν-εγεγόνειν                              |
| συν-σκευάζω | συν-εσκεύαζον                      | συν-εσκεύακα | συν-εσκευάκειν                            |
| συν-ρίπτω   | συν-έριπτον                        | συν-έριψα    | συν-έριψεν                                |
| ἐκ-βάλλω    | ἐξ-έβαλλον                         | ἐκ-βίβληκα   | ἐξ-εβέβληκειν.                            |

Verbs compounded with *δυσ* (*ill*) take the Augment at the *begin-* 399. *ning*, if the root of the simple verb begins with a consonant, or a vowel not capable of the Temporal Augment; but in the *middle*, if the root of the simple verb begins with a vowel that is capable of the Temporal Augment; as:

|                                            |                                                   |
|--------------------------------------------|---------------------------------------------------|
| δυσ-τυχίω, <i>I am unfortunate</i>         | ἐ-δυστύχουν, δε-δυστύχηκα, ἐ-δε-δυστυ-<br>χήκειν. |
| δυσ-ωπείω, <i>I put out of countenance</i> | ἐ-δυσώπων.                                        |
| δυσ-αριστήω, <i>I am displeased</i>        | δυσ-ηρίστων, δυσ-ηρίστηκα.                        |

In verbs compounded with *εὖ* (*well*), the *εὖ* is *sometimes* aug- 400. *mented.* If it is followed by a *short* vowel, that vowel *sometimes*, but not *necessarily*, takes the Temporal Augment.

|                                  |                                                                         |
|----------------------------------|-------------------------------------------------------------------------|
| εὐ-τυχίω, <i>I am fortunate,</i> | Impf. ηὐ-τύχουν, usually εὐ-τύχουν.                                     |
| εὐ-ωχίωμαι, <i>I banquet,</i>    | — εὐ-ωχοῖμην.                                                           |
| εὐ-εργετίω, <i>I do well to,</i> | — εὐ-ηργίτουν, Perf. εὐ-ηργίτηκα,<br>usually, εὐ-εργέτουν, εὐ-εργέτηκα. |

All other compound verbs take the Augment at the *begin-* 401. *ning*; as:

|                                    |             |              |
|------------------------------------|-------------|--------------|
| μυθολογίω, <i>I relate legends</i> | ἐμυθολόγουν | μεμυθολόγηκα |
| οἰκοδομέω, <i>I build</i>          | ψικοδόμουν  | ψικοδόμηκα   |

*Additional Remarks on the Augment of Compound Verbs.*

Some verbs compounded with a preposition take the Augment in *both* places, 402. *viz., before the root, and also before the preposition:*

|           |                               |                    |
|-----------|-------------------------------|--------------------|
| ἀμείχομαι | Impf. ἡμειχόμεν, or ἀμειχόμεν | Aor. 2. ἡμεισχόμεν |
| ἀνέχομαι  | — ἡνείχόμεν                   | — ἡνεσχόμεν        |
| ἀνорθώω   | — ἡνώρθουν                    | Aor. ἡνωρθωσα      |
| ἐνωχλέω   | — ἡνώχλουν                    | — ἡνώχλησα         |
| παροινέω  | — ἐπαρψύνουν                  | — ἐπαρψυνησα.      |

403. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but derived from other compound words, viz.

διατρώω (from διαίτα, *mode of living*), (a) *to maintain*, (b) *to be an arbiter*,  
Impf. ἐδίτρων and διήτων, Perf. ἐεδίτηκα.

ἐυκονέω, *to serve* (from διάκονος, *servant*), Impf. ἐδῆκόνουν and ἐηκόνουν,  
Perf. ἐεδῆκόνηκα.

ἀμφισβητέω (*to dispute*, from ἈΜΦΙΣΒΗΤΗΣ), Impf. ἡμφεσβήτουν and ἡμφισβήτουν.

404. *Exceptions to rule 398.*—Several verbs which, though compounded with prepositions, express what may be considered a new *simple* meaning, in which the force of the preposition is pretty nearly lost, take the Augment before the preposition; e. g.

|                                           |                                        |
|-------------------------------------------|----------------------------------------|
| ἀμφιγνῶω (γνῶω), <i>to be uncertain</i> , | Impf. ἡμφιγνῶουν or ἡμφεγνῶουν (402)   |
| ἀμφέννυμι, <i>to clothe</i> ,             | Aor. ἡμφισα, Perf. ἡμφισμαι            |
| ἐπίσταμαι, <i>to understand</i> ,         | Impf. ἡπιστάμην                        |
| καθίζω, <i>to cause to sit</i> ,          | — ἐκάθιζον, Perf. κεκάθικα             |
| καθίζομαι, <i>to sit</i> ,                | — ἐκαθέζομην and καθίζ. (without Aug.) |
| κάθημαι, <i>to sit</i> ,                  | — ἐκαθήμην and καθήμην (without Aug.)  |
| καθεύδω, <i>to sleep</i> ,                | — ἐκάθευδον, seldom καθεύδον.          |

405. An apparent exception to rule 398 is found in some verbs, which are formed by derivation from a word already compounded (comp. 403); e. g.

|                                                   |                |                   |
|---------------------------------------------------|----------------|-------------------|
| ἐναντιοῦμαι, <i>to oppose oneself to</i> ,        | from ἐναντίος  | Impf. ἡναντιοῦμην |
| ἀντιδικέω, <i>be an opponent</i> (in a law-suit), | from ἀντιδίκος | — ἡντιδίκουν      |
| ἐμπεδῶ, <i>to establish</i> ,                     | from ἔμπεδος   | — ἡμπέδουν.       |

### Contract Pure Verbs.

406. Contract Pure verbs are such as have for their characteristic α, ε, or ο, which are contracted with the mood-vowel following. Contraction takes place only in the *Present* and *Imperfect* of both voices, because it is only in these two tenses that the characteristic vowel is followed by another vowel.

407. The contractions which occur are these:

- 1) α before an *e*-sound becomes  $\bar{\alpha}$  {  $\epsilon$  being *subscript*, if the  
α before an *o*-sound becomes  $\omega$  { *e*-sound is  $\epsilon\iota$ ,  $\eta$ ; or the  
*o*-sound,  $\omicron\iota$ .

|                           |                |
|---------------------------|----------------|
| Thus, αε = $\bar{\alpha}$ | αο = $\omega$  |
| αη = $\bar{\alpha}$       | αω = $\omega$  |
| αει = $\varphi$           | αοι = $\psi$   |
| αη = $\varphi$            | αου = $\omega$ |

- 2) εε becomes  $\epsilon\iota$ .

εο becomes  $\omicron\upsilon$ .

ε is thrown away before long vowels and diphthongs.

|                   |                          |
|-------------------|--------------------------|
| Thus, εη = $\eta$ | εει = $\epsilon\iota$    |
| εη = $\eta$       | εοι = $\omicron\iota$    |
| εω = $\omega$     | εου = $\omicron\upsilon$ |

3) *οε, οο, οου*, become *ου*.

*οη, οω*, become *ω*.

*οη* (subscript), *οει, οοι*, become *οι* (but *οει = ου* in Infin.).

On the lengthening of the *characteristic* vowel in the Future, &c. 408. see 282 sqq.

The *Present Optative* in *οῖην* (for *ε-οῖην, ο-οῖην*), and *φῖην* (for *α-οῖην*), is the prevailing form in the *Singular*, at least for the *first* (and *second*) persons: in the *Plural* it is *rare*; *φῖσαν* is no where found, *οῖσαν* *hardly* ever. (Krüger.)

It is at least *very probable* that the Infinitive of these verbs was 410. originally *εν* (not *ειν*). Thus the Infinitive from, e. g. *χρυσόω* is *χρυσούεν*, the *regular contraction* from *χρυσό-εν*; whereas *χρυσό-ειν* would be *regularly* contracted into *χρυσοῖεν*. Hence some modern grammarians and editors print the Infin. from *άω* without the *ι* subscript: *τιμᾶν*, not *τιμᾶιν*.

Dissyllables in *έω* (as *πλέω, πνέω*, &c.) take no contraction, except 411. *ει* (from *εει* or *εε*).

*Admitting contraction.*

*πλέεις = πλεῖς*

*πλέει = πλεῖ*

*ἔπλεε = ἔπλει*

*πλείεν = πλεῖν*

*Not admitting contraction.*

*πλέω*

*πλέης, πλέη*

*πλέομεν, &c.*

*πλείοιμι, πλέων, &c.*

*Δέω*, to bind (not *δέω*, to want), is, however, usually contracted throughout; 412. particularly in its compounds; e. g. *τὸ δοῦν, τοῦ δοῦντος, διαδοῦμαι, κατέδουν*.

Several verbs deviate from the general rules of contraction: e. g. 413.

(a) *αε* and *αει* are contracted into *η* and *η* (instead of into *α* and *α*), from (*ζάειν*) *ζῆν*, to live; (*πεινάειν*) *πεινῆν*, to be hungry; (*διψάειν*) *διψῆν*, to be thirsty; (*χραίσθαι*) *χοῖσθαι*, to use. These are also the *regular* contractions from *κνάω*, *scrape*; *σμάω*, *stear*; *ψάω*, *rub*. See also *χράω* and *χρή* in Irreg. Verbs.

(b) *οο* and *οε* are contracted into *ω* (instead of into *ου*), and *ογ* into *φ* (instead of into *οι*), in *ρίγώω*, *ρίγῶ*, to freeze, Inf. *ρίγιῶν* and *ρίγοῦν*, Part. Gen. *ρίγωντος* and *ρίγουντος*, Subj. *ρίγῶ*, Opt. *ρίγῃην*, &c.

The *contracted* third singular rejects the *ν* *ἐφελευστικόν* (19): 414. e. g. *ἔπλεε, ἔπλεεν = ἔπλει* (never *ἔπλειν*).



415.

## TABLE OF CONTRACT VERBS.

(ACTIVE.)

| A) PRES.    |    | τιμ-                                                                             | φιλ-                                                                                   | χρυσ-                                                                                  |
|-------------|----|----------------------------------------------------------------------------------|----------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------|
| Indicat.    | S. | άω -ῶ<br>άεις -ῆς<br>άι -ῃ                                                       | έω -ῶ<br>έεις -ῆς<br>έι -ῃ                                                             | όω -ῶ<br>όεις -οῖς<br>όει -οῖ                                                          |
|             | D. | άετον -ᾶτον<br>άετον -ᾶτον<br>άομεν -ῶμεν<br>άετε -ᾶτε<br>άουσι -ῶσι             | έετον -εῖτον<br>έετον -εῖτον<br>έομεν -οῦμεν<br>έετε -εῖτε<br>έοισι -οῦσι              | όετον -οῦτον<br>όετον -οῦτον<br>όομεν -οῦμεν<br>όετε -οῦτε<br>όουσι -οῦσι              |
|             | P. |                                                                                  |                                                                                        |                                                                                        |
|             |    |                                                                                  |                                                                                        |                                                                                        |
|             |    |                                                                                  |                                                                                        |                                                                                        |
|             |    |                                                                                  |                                                                                        |                                                                                        |
| Subjunct.   | S. | άω -ῶ<br>άῃς -ῆς<br>άῃ -ῃ                                                        | έω -ῶ<br>έῃς -ῆς<br>έῃ -ῃ                                                              | όω -ῶ<br>όῃς -οῖς<br>όῃ -οῖ                                                            |
|             | D. | άῃτον -ᾶτον<br>άῃτον -ᾶτον<br>άωμεν -ῶμεν<br>άῃτε -ᾶτε<br>άωσι -ῶσι              | έῃτον -ῆτον<br>έῃτον -ῆτον<br>έωμεν -ῶμεν<br>έῃτε -ῆτε<br>έωσι -ῶσι                    | όῃτον -ῶτον<br>όῃτον -ῶτον<br>όωμεν -ῶμεν<br>όῃτε -ῶτε<br>όωσι -ῶσι                    |
|             | P. |                                                                                  |                                                                                        |                                                                                        |
|             |    |                                                                                  |                                                                                        |                                                                                        |
|             |    |                                                                                  |                                                                                        |                                                                                        |
|             |    |                                                                                  |                                                                                        |                                                                                        |
| Optative.   | S. | άοιμι -ῶμι<br>άοις -ῶς<br>άοι -ῶ                                                 | έοιμι -οῖμι<br>έοις -οῖς<br>έοι -οῖ                                                    | όοιμι -οῖμι<br>όοις -οῖς<br>όοι -οῖ                                                    |
|             | D. | άοιτον -ῶτον<br>άοίτην -ῶτην<br>άοιμεν -ῶμεν<br>άοιτε -ῶτε<br>άοιεν -ῶεν         | έοιτον -οῖτον<br>έοίτην -οῖτην<br>έοιμεν -οῖμεν<br>έοιτε -οῖτε<br>έοιεν -οῖεν          | όοιτον -οῖτον<br>όοίτην -οῖτην<br>όοιμεν -οῖμεν<br>όοιτε -οῖτε<br>όοιεν -οῖεν          |
|             | P. |                                                                                  |                                                                                        |                                                                                        |
|             |    |                                                                                  |                                                                                        |                                                                                        |
|             |    |                                                                                  |                                                                                        |                                                                                        |
|             |    |                                                                                  |                                                                                        |                                                                                        |
| Imperat.    | S. | αε -α<br>αῖτω -ᾶτω<br>αῖτον -ᾶτον<br>αῖτων -ᾶτων<br>αῖτε -ᾶτε<br>αῖτωσαν -ᾶτωσαν | εε -ει<br>εῖτω -εῖτω<br>εῖτον -εῖτον<br>εῖτων -εῖτων<br>εῖτε -εῖτε<br>εῖτωσαν -εῖτωσαν | οε -ου<br>οῖτω -οῖτω<br>οῖτον -οῖτον<br>οῖτων -οῖτων<br>οῖτε -οῖτε<br>οῖτωσαν -οῖτωσαν |
|             | D. |                                                                                  |                                                                                        |                                                                                        |
|             | P. |                                                                                  |                                                                                        |                                                                                        |
| Infinitive. |    | άειν -ῆν [or ᾶν]                                                                 | έειν -εῖν                                                                              | όειν -οῖν                                                                              |
| Particip.   | M. | άων -ῶν                                                                          | έων -ῶν                                                                                | όων -ῶν                                                                                |
|             | F. | άουσα -ῶσα                                                                       | έουσα -οῦσα                                                                            | όουσα -οῦσα                                                                            |
|             | N. | άον -ῶν                                                                          | έον -οῦν                                                                               | όον -οῦν                                                                               |
| B) IMPF.    |    | ιτίμ-                                                                            | ιφίλ-                                                                                  | ιχρύς-                                                                                 |
| Indicat.    | S. | αον -ων<br>αεις -ας<br>αε -α                                                     | εον -ουν<br>εις -εις<br>εε -ει                                                         | οον -ουν<br>οεις -οιν<br>οε -ου                                                        |
|             | D. | άιτον -ᾶτον<br>άιτην -ᾶτην<br>άομεν -ῶμεν<br>άετε -ᾶτε<br>αον -ων                | έετον -εῖτον<br>έιτην -εῖτην<br>έομεν -οῦμεν<br>έετε -εῖτε<br>εον -ουν                 | όετον -οῦτον<br>οῖτην -οῖτην<br>όομεν -οῦμεν<br>όετε -οῖτε<br>οον -ουν                 |
|             | P. |                                                                                  |                                                                                        |                                                                                        |
|             |    |                                                                                  |                                                                                        |                                                                                        |
|             |    |                                                                                  |                                                                                        |                                                                                        |
|             |    |                                                                                  |                                                                                        |                                                                                        |

## (PASSIVE.)

416.

| A) PRES.    |    | τιμ-                                                    | φιλ-                                                    | χρυσ-                                                   |
|-------------|----|---------------------------------------------------------|---------------------------------------------------------|---------------------------------------------------------|
| Indicat.    | S. | ἀομαι -ῶμαι<br>ἀγ -ᾶται<br>αἶται                        | ἔομαι -οῦμαι<br>ἐγ -ῶται<br>ἔεται                       | όομαι -οῦμαι<br>όγ -οῖται<br>όεται                      |
|             | D. | αῶμεθον -ῶμεθον<br>αἶσθον -ᾷσθον<br>αἶσθον -ᾷσθον       | ἐόμεθον -οῦμεθον<br>ἐίσθον -εἰσθον<br>ἐίσθον -εἰσθον    | οῶμεθον -οῦμεθον<br>οἶσθον -οῖσθον<br>οἶσθον -οῖσθον    |
|             | P. | αῶμεθα -ῶμεθα<br>αἶσθε -ᾷσθε<br>αἶνται -ᾷνται           | ἐόμεθα -οῖμεθα<br>ἐίσθε -εἰσθε<br>έονται -οῦνται        | οῶμεθα -οῖμεθα<br>οἶσθε -οῖσθε<br>όονται -οῦνται        |
|             | S. | ἀωμαι -ῶμαι<br>ἀγ -ᾶται<br>ἀηται                        | ἔωμαι -ῶμαι<br>ἐγ -ῶται<br>ἐηται                        | όωμαι -ῶμαι<br>όγ -οῖται<br>όηται                       |
|             | D. | αῶμεθον -ῶμεθον<br>ἀησθον -ᾷσθον<br>ἀησθον -ᾷσθον       | ἐώμεθον -ῶμεθον<br>ἐησθον -ῆσθον<br>ἐησθον -ῆσθον       | οῶμεθον -ῶμεθον<br>οἶσθον -οῖσθον<br>οἶσθον -οῖσθον     |
|             | P. | αῶμεθα -ῶμεθα<br>ἀησθε -ᾷσθε<br>ἀωνται -ᾷνται           | ἐώμεθα -ῶμεθα<br>ἐησθε -ῆσθε<br>έωνται -ᾷνται           | οῶμεθα -ῶμεθα<br>οἶσθε -οῖσθε<br>όωνται -ᾷνται          |
| Optative.   | S. | αοίμην -ψίμην<br>αοιο -ψο<br>αοιτο -ψτο                 | εοίμην -οίμην<br>έοιο -οῖο<br>έοιτο -οῖτο               | οοίμην -οίμην<br>όοιο -οῖο<br>όοιτο -οῖτο               |
|             | D. | αοίμεθον -ψίμεθον<br>αοισθον -ψίσθον<br>αοισθην -ψίσθην | εοίμεθον -οίμεθον<br>έοισθον -οῖσθον<br>εοισθην -οῖσθην | οοίμεθον -οίμεθον<br>όοισθον -οῖσθον<br>οοισθην -οῖσθην |
|             | P. | αοίμεθα -ψίμεθα<br>αοισθε -ψίσθε<br>αοιντο -ψιντο       | εοίμεθα -οίμεθα<br>έοισθε -οῖσθε<br>έοιντο -οῖντο       | οοίμεθα -οίμεθα<br>όοισθε -οῖσθε<br>όοιντο -οῖντο       |
|             | S. | αίου -ῶ<br>αἶσθω -ᾷσθω<br>αἶσθον -ᾷσθον                 | έίου -οῦ<br>εἶσθω -εἰσθω<br>εἶσθον -εἰσθον              | όίου -οῦ<br>οἶσθω -οῖσθω<br>οἶσθον -οῖσθον              |
|             | D. | αἶσθων -ᾷσθων<br>αἶσθων -ᾷσθων<br>αἶσθε -ᾷσθε           | εἶσθων -εἰσθων<br>εἶσθων -εἰσθων<br>εἶσθε -εἰσθε        | οἶσθων -οῖσθων<br>οἶσθων -οῖσθων<br>οἶσθε -οῖσθε        |
|             | P. | αἶσθωσαν -ᾷσθωσαν<br>αἶσθωσαν -ᾷσθωσαν                  | εἶσθωσαν -εἰσθωσαν<br>εἶσθωσαν -εἰσθωσαν                | οἶσθωσαν -οῖσθωσαν<br>οἶσθωσαν -οῖσθωσαν                |
| Infinitive. |    | αἶσθαι -ᾷσθαι                                           | εἶσθαι -εἰσθαι                                          | οἶσθαι -οῖσθαι                                          |
| Particip.   | M. | αῶμενος -ῶμενος                                         | ἐόμενος -οῦμενος                                        | οῶμενος -οῦμενος                                        |
|             | F. | αομένη -ωμένη                                           | εομένη -ουμένη                                          | οομένη -ουμένη                                          |
|             | N. | αῶμενον -ῶμενον                                         | ἐόμενον -οῦμενον                                        | οῶμενον -οῖμενον                                        |
| B) IMPF.    |    | ιτιμ-                                                   | ιφιλ-                                                   | ιχρυσ-                                                  |
| Indicat.    | S. | αόμην -ώμην<br>αου -ῶ<br>αέτο -ᾶτο                      | ἐόμην -οῦμην<br>έου -οῦ<br>έετο -εῖτο                   | οόμην -οῦμην<br>όου -οῦ<br>όετο -οῖτο                   |
|             | D. | αῶμεθον -ῶμεθον<br>αἶσθον -ᾷσθον<br>αἶσθην -ᾷσθην       | ἐόμεθον -οῦμεθον<br>ἐίσθον -εἰσθον<br>ἐίσθην -εἰσθην    | οῶμεθον -οῦμεθον<br>οἶσθον -οῖσθον<br>οἶσθην -οῖσθην    |
|             | P. | αῶμεθα -ῶμεθα<br>αἶσθε -ᾷσθε<br>αἶντο -ᾷντο             | ἐόμεθα -οῖμεθα<br>ἐίσθε -εἰσθε<br>έονται -οῦντο         | οῶμεθα -οῖμεθα<br>οἶσθε -οῖσθε<br>όονται -οῦντο         |
|             | S. | αοίμην -ψίμην<br>αοιο -ψο<br>αοιτο -ψτο                 | εοίμην -οίμην<br>έοιο -οῖο<br>έοιτο -οῖτο               | οοίμην -οίμην<br>όοιο -οῖο<br>όοιτο -οῖτο               |
|             | D. | αοίμεθον -ψίμεθον<br>αοισθον -ψίσθον<br>αοισθην -ψίσθην | εοίμεθον -οίμεθον<br>έοισθον -οῖσθον<br>εοισθην -οῖσθην | οοίμεθον -οίμεθον<br>όοισθον -οῖσθον<br>οοισθην -οῖσθην |
|             | P. | αοίμεθα -ψίμεθα<br>αοισθε -ψίσθε<br>αοιντο -ψιντο       | εοίμεθα -οίμεθα<br>έοισθε -οῖσθε<br>έοιντο -οῖντο       | οοίμεθα -οίμεθα<br>όοισθε -οῖσθε<br>όοιντο -οῖντο       |

M

VERBS IN  $\mu$ .

417. This is a peculiar, but small class of verbs and parts of verbs, which append the terminations immediately to the root without the intervention of a *mood-vowel*.
418. Their peculiarity belongs only to the *Pres.* and *Imperf.* of all the voices, and to the *Aor. 2. Act.* and *Mid.*
419. They form the rest of their tenses from simpler, generally *monosyllabic, pure roots*. These roots we will call the *original roots*.
420. They have also some peculiar terminations. In the Active Voice these are :

$\mu$ ,  $\sigma$ ( $\nu$ ) for 1st and 3rd *Sing.* of the *Pres.*  
 $\theta$  for 2nd *Sing.* of the *Imperative*.  
 $\eta$  $\nu$ ,  $\eta$  $\varsigma$ , &c. for *Optative*.  
 $\nu$  for *Infinitive*.  
 $\nu$  $\tau$  $\varsigma$  as termination of the *Participles*.  
 $\sigma$  $\alpha$  $\nu$ , 3rd *Plural* of *Imperf.* and *Aor. 2.*

421. The characteristic vowel of the *original root* is lengthened in the *Singular of the Indicative Mood*; and if the *original root* begins with a single consonant, this consonant with  $\iota$  is prefixed to the *Present* and *Imperfect* as a *Reduplication*. In the Reduplication the *smooth mute* is, of course, used for the aspirate.

| Short Root.         | Reduplicated Root.                     | Verb.                                                              |
|---------------------|----------------------------------------|--------------------------------------------------------------------|
| $\theta$ $\epsilon$ | $\tau$ $\iota$ - $\theta$ $\eta$       | $\tau$ $\acute{\iota}$ $\theta$ $\eta$ $\mu$ , <i>place</i> .      |
| $\delta$ $\omicron$ | $\delta$ $\iota$ - $\epsilon$ $\omega$ | $\delta$ $\acute{\iota}$ $\epsilon$ $\omega$ $\mu$ , <i>give</i> . |

422. This kind of *reduplicated root* belongs to but few verbs; e. g.  $\kappa$  $\acute{\iota}$  $\chi$  $\rho$  $\eta$  $\mu$  and, with a euphonic  $\mu$  inserted,  $\pi$  $\acute{\iota}$  $\mu$  $\pi$  $\lambda$  $\eta$  $\mu$ ,  $\pi$  $\acute{\iota}$  $\mu$  $\rho$  $\eta$  $\mu$ . When these verbs are compounded with  $\epsilon$  $\nu$  or  $\sigma$  $\acute{\upsilon}$  $\nu$ , this euphonic  $\mu$  is dropt when the  $\nu$  appears as  $\mu$ ; e. g.  $\epsilon$  $\nu$ - $\pi$  $\acute{\iota}$  $\rho$  $\eta$  $\mu$  (but  $\epsilon$  $\nu$  $\epsilon$  $\pi$  $\acute{\iota}$  $\mu$  $\pi$  $\lambda$  $\eta$  $\nu$ ),  $\sigma$  $\upsilon$  $\mu$  $\pi$  $\acute{\iota}$  $\pi$  $\lambda$  $\eta$  $\mu$ , &c.

423. If the *original root* begins with  $\sigma$  $\tau$ ,  $\pi$  $\tau$ , or an aspirated vowel, an *aspirated  $\iota$*  is prefixed instead of the Reduplication. (In  $\acute{\iota}$  $\eta$  $\mu$  this  $\acute{\iota}$  is usually *long* in Attic poets.)

| Short Root.              | Augmented Root.                           | Verb.                                                                      |
|--------------------------|-------------------------------------------|----------------------------------------------------------------------------|
| $\sigma$ $\tau$ $\alpha$ | $\acute{\iota}$ - $\sigma$ $\tau$ $\eta$  | $\acute{\iota}$ $\sigma$ $\tau$ $\eta$ $\mu$ .                             |
| $\pi$ $\tau$ $\alpha$    | ( $\acute{\iota}$ - $\pi$ $\tau$ $\eta$ ) | $\acute{\iota}$ $\pi$ $\tau$ $\acute{\alpha}$ $\mu$ $\alpha$ (a Deponent). |
| $\acute{\epsilon}$       | $\acute{\iota}$ - $\eta$                  | $\acute{\iota}$ $\eta$ $\mu$ ( <i>send forth</i> ).                        |

424. Another class of verbs in  $\mu$  append to the *original root*  $\nu\bar{u}$  or  $\nu\bar{u}\bar{\nu}$ :  $\nu\bar{u}$  to *pure roots* in  $\alpha$ ,  $\epsilon$ ,  $\omicron$ ;  $\nu\bar{u}$  to *impure roots*.

| ROOT.                                            | VERB.                                                                                                     |
|--------------------------------------------------|-----------------------------------------------------------------------------------------------------------|
| $\sigma$ $\kappa$ $\epsilon$ $\delta$ $\alpha$ - | $\sigma$ $\kappa$ $\epsilon$ $\delta$ $\acute{\alpha}$ - $\nu\bar{u}\bar{\nu}$ - $\mu$ ( <i>scatter</i> ) |
| $\kappa$ $\omicron$ $\rho$ $\epsilon$ -          | $\kappa$ $\omicron$ $\rho$ $\acute{\epsilon}$ - $\nu\bar{u}\bar{\nu}$ - $\mu$ ( <i>satisfy</i> )          |
| $\sigma$ $\tau$ $\rho$ $\omicron$ -              | $\sigma$ $\tau$ $\rho$ $\acute{\omega}$ - $\nu\bar{u}\bar{\nu}$ - $\mu$ ( <i>strew</i> )                  |
| $\delta$ $\epsilon$ $\iota$ $\kappa$ -           | $\delta$ $\epsilon$ $\iota$ $\kappa$ - $\nu\bar{u}$ - $\mu$ ( <i>show</i> ).                              |
| $\delta$ $\mu$ -                                 | $\delta$ $\mu$ - $\nu\bar{u}$ - $\mu$ ( <i>swear</i> ).                                                   |

Of this class, only  $\sigma$  $\beta$  $\acute{\iota}$  $\nu\bar{u}\bar{\nu}$  $\mu$  (*extinguish, quench*) forms *Aor. 2.*  $\epsilon$  $\sigma$  $\beta$  $\eta$  $\nu$  ( $\tau$ .  $\sigma$  $\beta$  $\epsilon$ -).

## THE TENSES.

Terminations of Tenses :

425.

[Vowel shortened <sup>1</sup> before termination of Dual and Plur. except in *ἴσθην*.]

|                | Sing.                       | Dual.    | Plur.         |
|----------------|-----------------------------|----------|---------------|
| <i>Pres.</i>   | μι, <i>ς</i> , σι,          | τον, τον | μεν, τε, ντι. |
| <i>Imperf.</i> | ν, <i>ς</i> , ν thrown away | τον, την | μεν, τε, σαν. |
| <i>Aor. 2.</i> |                             |          |               |

*ἔσθ' In Plur. 3. εντι αυτι οντι υντι*  
 become *εισι* *ἄσι* *ουσι* *ῦσι* (by 36)  
 or *ἑῶσι* *οἶσι* *υῶσι*

For examples see 451. *Τιθέασι* and *διδόασι* are used *almost* exclusively by the best Attic writers. From *ἴημι ἰεῶσιν* was not used, but *ἰῶσι(ν)*.

The *Imperfect* is formed from the reduplicated or augmented root by appending the termination *ν*, and prefixing the Augment if the initial letter can receive it.

The *Second Aorist* has also the termination *ν* and the *Augment* (when the initial letter is capable of augmentation), but it rejects the Reduplication or prefixed *ι*.

|            |         |         |         |           |
|------------|---------|---------|---------|-----------|
| Present,   | τιθη-μι | ἴστη-μι | ἔιδω-μι | δείκνυ-μι |
| Imperfect, | ἐτίθην  | ἴσθην   | ἐδίδων  | ἐδείκνυν  |
| Aorist 2.  | ἔθην    | ἔσθην   | ἔδων    | (none)    |

## THE MOODS.

Terminations of Moods :

429.

|                | Indic. | Imper.         | Subj. | Opt. | Infinit. | Part. |
|----------------|--------|----------------|-------|------|----------|-------|
| <i>Present</i> | μι     | θι             | ω     | —ιην | ναι      | ντες  |
| <i>Aor. 2.</i> | ν      | θι or <i>ς</i> |       |      |          |       |

(1) For the *Moods* and *Participle* of the *Present* the terminations are appended to the root of the *Present Indicative*, with its final vowel shortened (*τιθε-, ἱστα-, ἔιδω-*).

(2) For the *Aor. 2.* they are to be added (except in *Indic.*) to the *original* root (*θε-, στα-, ἔδω-*).

(3) The final vowel of the root is contracted into *ω* in the Subjunctive. The Optative (of *Present* and *Aorist 2.*) ends in *ην*: this termination is appended by means of a *connective ι*, which forms a diphthong with the final vowel of the root. Thus: Subj. *τιθῶ, ἱστώ, εἰδῶ*. Aor. 2. *θῶ, στῶ, ἔῶ*. Optat. *τιθείην, ἱσταίην, εἰδείην*. Aor. 2. *θείην, σταίην, δόιην*.

(4) But the Infinitive of the *Second Aorist* has a *long penult*: *ε, α, ο* become respectively *ει, η, ου* or *ω*: *θεῖναι, στήναι, δοῦναι* (but *γιῶναι*).

(5) *Στήθι* (Aor. 2. from *ἴσθημι*) is the only Imperative in which the *θι* is retained in the *regular* conjugation of verbs in *μι*. For the others the Imperatives in use are:

|                                             |
|---------------------------------------------|
| Present, <i>τίθει, ἴσθη, εἰδου, δείκνυ,</i> |
| Aor. 2. <i>θείς, δός,</i> (none)            |

|                                                                                      |
|--------------------------------------------------------------------------------------|
| (6) In the Participle <i>εντες, αντες, οντες</i> } <i>τιθέντες ἱστάντες δίδόντες</i> |
| become, of course, <i>εις, ἄς, ους.</i> } <i>τιθείς ἱστάς δίδούς</i>                 |
| Aor. 2. { <i>θίντες στάντες εἰόντες</i>                                              |
| { <i>θείς στάς δούς</i>                                                              |

<sup>1</sup> The *η* of *ἴσθημι*, as coming from *ἄω*, must be shortened into *ῶ*.

| 431.           | Indic.                                                                                                                                                                     | Imperat.                                                    | Subj.                                                                                        | Opt.                                              | Infinit.                                                                | Part.                                                                |
|----------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------|----------------------------------------------------------------------------------------------|---------------------------------------------------|-------------------------------------------------------------------------|----------------------------------------------------------------------|
| <i>Pres.</i>   | <i>τίθῃμι</i><br>(τίθειμι) <i>τίθει</i><br><i>ἵστανμι</i><br>(ἵστασθι) <i>ἵστη</i><br><i>διδῶμι</i><br>(διδόθῃ) <i>δίδω</i><br><i>δεικνύμι</i><br>(δείκνυθι) <i>δείκνυ</i> | <i>τίθει</i><br><i>ἵστη</i><br><i>δίδω</i><br><i>δείκνυ</i> | <i>τιθῶ</i> ( <i>ῥς, ῥ</i> )<br><i>ιστῶ</i> ( <i>ῥς, ῥ</i> )<br><i>διδῶ</i> ( <i>φς, φ</i> ) | <i>τιθείην</i><br><i>ισταίην</i><br><i>διδόην</i> | <i>τιθεῖναι</i><br><i>ιστᾶναι</i><br><i>διδόναι</i><br><i>δεικνύναι</i> | <i>τιθείς.</i><br><i>ιστάς.</i><br><i>διδούς.</i><br><i>δεικνύς.</i> |
| <i>Aor. 2.</i> | <i>ἔθην</i><br><i>ἔστην</i><br><i>ἔδων</i>                                                                                                                                 | <i>θείς</i><br><i>στήθι</i><br><i>δός</i>                   | <i>θῶ</i> ( <i>ῥς, ῥ</i> )<br><i>στῶ</i> ( <i>ῥς, ῥ</i> )<br><i>δῶ</i> ( <i>φς, φ</i> )      | <i>θείην</i><br><i>σταίην</i><br><i>δοίην</i>     | <i>θεῖναι</i><br><i>σταῖναι</i><br><i>δοῦναι</i>                        | <i>θείς.</i><br><i>στάς.</i><br><i>δούς.</i>                         |

## 432. IMPERATIVE. The terminations are:

| Sing.          | Dual.          | Plur.                     |
|----------------|----------------|---------------------------|
| (θι) <i>τω</i> | <i>τον των</i> | <i>τε τωσαν.</i> See 454. |

433. In the compounds of *ἵστανμι* the Imper. of *Aor. 2.* is *στᾶ*; e. g. *ἀπόστα*: so *πρόβᾶ, κατάβᾶ*, for *προ-, κατα-*βίηθι from *βαίω* (*to go*).

434. SUBJUNCTIVE.—The Subj. has the mood-vowels *ω* and *η*, like verbs in *-ω*; but the following deviations from the verbs in *-ω*, in respect to contraction, are to be noted:

*αη* becomes *η*, not *ᾶ* (*αη* = *η*)

*οη* becomes *ω*, not *οι* (*οη* = *ω*)

|        |                     |             |                       |             |                         |                        |                         |
|--------|---------------------|-------------|-----------------------|-------------|-------------------------|------------------------|-------------------------|
| Thus { | <i>ιστά-ω</i> = )   | <i>ιστῶ</i> | <i>ιστῆς</i>          | <i>ιστῇ</i> | <i>ιστῆτον, &amp;c.</i> |                        |                         |
|        | <i>στά-ω</i> = )    | <i>στῶ</i>  | <i>στῆς</i>           | <i>στῇ</i>  |                         | <i>στῆτον, &amp;c.</i> |                         |
|        | <i>διδό-ω</i> = )   | <i>διδῶ</i> | <i>διδῆς</i>          | <i>διδῇ</i> |                         |                        | <i>διδῶτον, &amp;c.</i> |
|        | <i>δύ-ω</i> = )     | <i>δῶ</i>   | <i>δῆς</i>            | <i>δῇ</i>   |                         |                        |                         |
|        | <i>(τιθεί-ω</i> = ) | <i>τιθῶ</i> | <i>τιθῆς, &amp;c.</i> |             |                         |                        |                         |

435. The Subj. of *ἵστανμι* and *τίθῃμι* is like the Subj. of the two Pass. Aorists of all verbs; e. g. *τυφῶ, -ῥς, -ῥ*, &c., *τυπῶ, -ῥς, -ῥ*, from *τύπτω*.

On the Subj. of verbs in *-νμι*, see 439.

## 436. OPTATIVE. The terminations are:

*ην ης η* | *ητον ητην* | *ημεν ητε ησαν*

as in *Opt.* of the *Passive Aorists*. But in the *Dual* and *Plural*, the *η* is mostly rejected in the Attic dialect, and we have

*οἶμεν οἶτε* | *εἶμεν εἶτε* | *αἶμεν αἶτε*  
for *οἶημεν οἶητε* | *εἶημεν εἶητε* | *αἶημεν αἶητε*

In the third Plural *ησαν* is shortened into *εν*: e. g. *εἶεν, αἶεν, οἶεν*, for *εἶησαν, &c.*

This abridgement takes place in the third Plural of the *Passive Aorists* from verbs in *ω* (See *Paradigms* in 379, and note 3).—In the *Second Aorist Optative* of the *Act*, Voice the abbreviated forms usually occur in the *third Plural*, not in the other persons.

437. The PARTICIPLES are declined regularly from roots, *τιθεντ-, ἵσταντ-, δίδοντ-, δεικνυντ-, &c.*; in *Aor. 2.* *θεντ-, σταντ-, δοιτ-, δεικνυντ-*.

| Pres.       |            |                | Aor. 2. |         |              |
|-------------|------------|----------------|---------|---------|--------------|
| τιθείς      | τιθεῖσα    | τιθέν          | θείς    | θεῖσα   | θέν          |
| τιθέντ-ος   | τιθεῖσ-ης  | τιθέντ-ος, &c. | θέντ-ος | θεῖσ-ης | θέντ-ος, &c. |
| ιστᾶς       | ιστάσα     | ιστάν          | σταῖς   | στάσα   | σάν          |
| ιστάντ-ος   | ιστασ-ης   | ιστάντ-ος      | σάντ-ος | στάσ-ης | σάντ-ος      |
| διδούς      | διδούσα    | διδόν          | δούς    | δούσα   | δόν          |
| διδόντ-ος   | διδούσ-ης  | διδόντ-ος      | δόντ-ος | δούσ-ης | δόντ-ος      |
| δεικνύς     | δεικνύσα   | δεικνύν        | (none.) |         |              |
| δεικνύντ-ος | δεικνύσ-ης | δεικνύντ-ος    |         |         |              |

☞ The Dat. Pl. of -εις is regular (-εισι); not (as in *χαρίεις*) 438. -εσι. The Participles of the *Passive Aorists* of verbs in ω are all declined like *τιθείς* or *θείς*.

In the *Imperf. Active* the singular of *τίθημι* and *ἵημι* is often, 439. that of *διδωμι* regularly, formed as if from *τιθέω*, *διδώω*: *ἐτίθουν* is not found; but *ἐτίθεις*, *ἐτίθει*, are far commoner than *ἐτίθης*, *ἐτίθη*: *ἐδίδουν*, *ἐδίδους*, *ἐδίδον*. In Attic poetry the forms of the *Present* *τιθείς*, *τιθεῖ*, and (from *ἵημι*) *ἰεῖς*, *ἰεῖ* are also found.—Of verbs in *νμι*, the corresponding forms from -ῶ may be used in the *Present* and *Imperfect* of the *Indicative* (-*νουναι* is more common than *νᾶσι*), and must be used in the *Present Subjunctive* and *Optative*; e.g. *δεικνύης*, *δεικνύοις*, from *δείκνυμι* (as if from *δεικνύω*).

#### PASSIVE AND MIDDLE.

The terminations are those of the *common* conjugation: *μαι, σαι, ται, &c.*, 440. as in 347.

The *ς* of *σαι* is usually *retained* after *ε, α, ο*, in the *Indic. Pres.* 441. (*τίθειςαι*, &c., 457); but *rejected* in the *Subj.* of *Present Pass.* and *Aor. 2. Mid.* (458).

The *ς* of *σο* is *necessarily rejected* after *ε, α, ο*, only in the 442. *Aor. 2. Mid.* (*ἐθέμην*, *ἔθου*, &c., 457). In the *Present Imperative* and in the *Imperfect* it is never dropt, not even after *ε*:

|          |         |         |         |
|----------|---------|---------|---------|
| ἐτίθεσο, | τίθεσο: | ἴστασο, | ἴστασο, |
| ἔθου,    | θοῦ:    | ἔδου,   | δοῦ.    |

From *ἴσταμαι*, *ἴστασο* is more common than *ἴσω*, which is rather poetical. 443. But from *ἔνναμαι*, *ἐπισταμαι*, *πρίσμαι*, the *regular* forms were *ἐδύνω* or *ἠδύνω*; *ἐπίσω*, *ἠπίσω*: *πρίω*, *ἐπρίω*. Since *δίδου*, *ἐδίδου*, are also forms of the *Active* voice, *δίδεσο*, *ἐδίδεσο*, were mostly used in the *Passive*. (Krüger.)

| Pres. Indic. | Imper.   | Subj. | Opt.  | Inf.  | Part.   | 444. |
|--------------|----------|-------|-------|-------|---------|------|
| τιθ-εμαι     | εσο (ου) | ῶμαι  | είμην | εσθαι | έμενος  |      |
| ἴστ-εμαι     | ασο (ω)  | ῶμαι  | αίμην | ασθαι | άμενος  |      |
| διδ-εμαι     | οσο (ου) | ῶμαι  | οίμην | οσθαι | όμενος  |      |
| δεικν-εμαι   | ῦσο      | —     | —     | υσθαι | ύμενος. |      |

The Attics form the *Subj.* and *Opt.* of *τίθεμαι*, *ἵεμαι*, *δίδεμαι*, 445. exactly as if from verbs in *ομαι*, the accent being thrown back:

*τίθωμαι* (not *τιθῶμαι*), *τίθοιτο*, *πρόσθεται*, &c.

446. This analogy, as far as regards the *accent*, is followed by *δύναμαι* (*am able*) and *ἐπίσταμαι* (*know how*).

Thus: *ἐπίστωμαι*, -ῆ -ῆται | *δυναίμην* -αιο -αιτο  
 But *ιστῶμαι* -ῆ̄ -ῆ̄ται | *ισταίμην* -αῖο -αῖτο  
 So also *δυναίμην* *δυναίτο* *δυναίτο*.

|                     |         |             |        |         |          |          |
|---------------------|---------|-------------|--------|---------|----------|----------|
| 447.                | Aor. 2. | Imper.      | Subj.  | Opt.    | Infinit. | Part.    |
| ἔθιμην              |         | (θῆσο) θοῦ  | θῶμαι  | θείμην  | θίσθαι   | θίμενος  |
| [ἱστάμην not found] |         |             |        |         |          |          |
| ἑπτάμην, ῥεω        |         | (πτάσο) πτῶ | πτῶμαι | πταίμην | πτάσθαι  | πτάμενος |
| ἑδόμην              |         | (δόσο) δοῦ  | δῶμαι  | δοίμην  | δόσθαι   | δόμενος  |

448. The other tenses of these verbs are formed as if from *θίω*, *στάω*, *δῶ*, *δείκω*; and *ἵμι* as from *ῥω*: but

1) *τίθημι*, *ἵμι*, *δίδωμι*, make anomalous *Aor. 1.* with *κα*: thus *Aor. 1.* *ἔθηκα*, which is confined to the *Indic. Mood*, and almost to the *Singular* and *3 Pers. Plural*<sup>1</sup>, *ἤκα*, *ἔδωκα*.

2) In *τίθημι* and *ἵμι*, the *Perf.* is distinguished by a change of vowel-sound: *τίθεικα*, *ἔλκα*,—*Pass.* *τίθειμαι*, *εἶμαι*.

3) In the *Aor.* and *Fut. Passive* these verbs add the termination to the *short vowel*: *ἔτεθην*, *ἑστάθην*, *ἑδόθην*. In *ἵστημι*, *δίδωμι* the *Perf.* and *Plup.* have also the short vowel: *ἑσταμαι*, *δέδομαι*.

4) In *Act.* of *ἵστημι*, *Aor. 2*, *Perf.*, and *Plup.* have the *intransitive* meaning (*stand*); the *Perf.* with meaning of *Pres.* (*I stand*).

In *Pass.* the meaning is, 'to be placed,' throughout.

In *Mid.* the meaning is, 'place myself:' and also, *place, erect.* *Aor. 1.* *Mid.* has only the *trans.* meaning.

449. In the *Active Voice* the *3rd Plural* of *ἵστημι* is alike in *both Aorists*: these forms must therefore be distinguished by their meaning.

450. Hence the remaining tenses of *τίθημι*, *ἵστημι*, *δίδωμι*, *δείκνυμι*, are these:

#### Future.

|       |                  |                   |                  |                    |
|-------|------------------|-------------------|------------------|--------------------|
| Act.  | <i>θήσω</i>      | <i>στήσω</i>      | <i>δώσω</i>      | <i>δείξω</i>       |
| Mid.  | <i>θήσομαι</i>   | <i>στήσομαι</i>   | <i>δώσομαι</i>   | <i>δείξομαι</i>    |
| Pass. | <i>τεθήσομαι</i> | <i>σταθήσομαι</i> | <i>δοθήσομαι</i> | <i>δειχθήσομαι</i> |

#### Aorist.

|       |                       |                  |                       |                  |
|-------|-----------------------|------------------|-----------------------|------------------|
| Act.  | <i>ἔθηκα</i> (479, e) | <i>ἑστησα</i>    | <i>ἔδωκα</i> (479, e) | <i>ἔδειξα</i>    |
| Mid.  | [ <i>ἑθηκάμην</i> ]   | <i>ἑστησάμην</i> | [ <i>ἑδωκάμην</i> ]   | <i>ἑδείξάμην</i> |
| Pass. | <i>ἔτεθην</i>         | <i>ἑστάθην</i>   | <i>ἑδόθην</i>         | <i>ἑδείχθην</i>  |

#### Perfect.

|       |                 |                    |                |                  |
|-------|-----------------|--------------------|----------------|------------------|
| Act.  | <i>τέθεικα</i>  | <i>ἔστηκα</i>      | <i>δέδωκα</i>  | <i>δέδειχα</i>   |
| Pass. | <i>τέθειμαι</i> | ( <i>ἑσταμαι</i> ) | <i>δέδομαι</i> | <i>δέδειγμαι</i> |

#### Pluperfect.

|       |                   |                                     |                  |                    |
|-------|-------------------|-------------------------------------|------------------|--------------------|
| Act.  | <i>ἔτεθεικέν</i>  | <i>εἰστήκειν</i><br><i>ἑστήκειν</i> | <i>ἑδέδωκέν</i>  | <i>ἑδέδειχέν</i>   |
| Pass. | <i>ἔτεθειμένη</i> | ( <i>ἑστάμην</i> )                  | <i>ἑδέδομένη</i> | <i>ἑδέδειγμένη</i> |

On the syncopated forms of the *Perf.* *ἑστηκα*, see 469, sqq. For *ἵμι*, see 476.

<sup>1</sup> The *Aor. 2.* (which is not used in the *Singular*) is used for the *Dual* and two first persons of the *Plural*.

PARADIGM OF VERBS IN *μι*.

451.

*τίθημι*, place; *ἵστημι*, make to stand; *δίδωμι*, give; *δείκνυμι*, show.

## ACTIVE.

## Indicative.

## Present.

|        |                   |                  |                   |                     |
|--------|-------------------|------------------|-------------------|---------------------|
| Sing.  | <i>τίθημι</i>     | <i>ἵστημι</i>    | <i>δίδωμι</i>     | <i>δείκνυμι</i>     |
|        | <i>τίθης</i>      | <i>ἵστης</i>     | <i>δίδως</i>      | <i>δείκνυς</i>      |
|        | <i>τίθησι(ν)</i>  | <i>ἵστησι(ν)</i> | <i>δίδωσι(ν)</i>  | <i>δείκνυσι(ν)</i>  |
| Dual   | <i>τίθετον</i>    | <i>ἵστατον</i>   | <i>δίδοτον</i>    | <i>δείκνυτον</i>    |
|        | <i>τιθετον</i>    | <i>ἵστατον</i>   | <i>δίδοτον</i>    | <i>δείκνυτον</i>    |
| Plural | <i>τίθεμεν</i>    | <i>ἵσταμεν</i>   | <i>δίδομεν</i>    | <i>δείκνυμεν</i>    |
|        | <i>τιθετε</i>     | <i>ἵστατε</i>    | <i>δίδοτε</i>     | <i>δείκνυτε</i>     |
|        | <i>τιθέασι(ν)</i> | <i>ἵστασι(ν)</i> | <i>διδύασι(ν)</i> | <i>δείκνυασι(ν)</i> |

## Imperfect.

|        |                        |                |                                     |                   |
|--------|------------------------|----------------|-------------------------------------|-------------------|
| Sing.  | <i>ἐτίθην</i>          | <i>ἵστην</i>   | [ <i>ἐδίδων</i> <sup>2</sup> , 439] | <i>ἐδείκνυν</i>   |
|        | ( <i>ἐπιθης</i> , 439) | <i>ἵστης</i>   | [ <i>ἐδίδως</i> ]                   | <i>ἐδείκνυς</i>   |
|        | ( <i>ἐτίθη</i> )       | <i>ἵστη</i>    | [ <i>ἐδίδω</i> ]                    | <i>ἐδείκνυ</i>    |
| Dual   | <i>ἐτίθετον</i>        | <i>ἵστατον</i> | <i>ἐδίδοτον</i>                     | <i>ἐδείκνυτον</i> |
|        | <i>ἐπιθέτην</i>        | <i>ἱστατήν</i> | <i>ἐδιδύτην</i>                     | <i>ἐδείκνυτήν</i> |
| Plural | <i>ἐτίθεμεν</i>        | <i>ἵσταμεν</i> | <i>ἐδίδομεν</i>                     | <i>ἐδείκνυμεν</i> |
|        | <i>ἐπιθετε</i>         | <i>ἵστατε</i>  | <i>ἐδίδοτε</i>                      | <i>ἐδείκνυτε</i>  |
|        | <i>ἐπιθεσαν</i>        | <i>ἵστασαν</i> | <i>ἐδίδοσαν</i>                     | <i>ἐδείκνυσαν</i> |

## 2nd Aorist.

|        |                         |                |                 |        |
|--------|-------------------------|----------------|-----------------|--------|
| Sing.  | [ <i>ἔθην</i> : 479, e] | <i>ἔστην</i>   | [ <i>ἔδωμ</i> ] | (none) |
|        | [ <i>ἔθης</i> ]         | <i>ἔστης</i>   | [ <i>ἔδως</i> ] |        |
|        | [ <i>ἔθη</i> ]          | <i>ἔστη</i>    | [ <i>ἔδω</i> ]  |        |
| Dual   | <i>ἔθετον</i>           | <i>ἔστητον</i> | <i>ἔδοτον</i>   |        |
|        | <i>ἐθέτην</i>           | <i>ἐστήτην</i> | <i>ἐδύτην</i>   |        |
| Plural | <i>ἔθεμεν</i>           | <i>ἔστημεν</i> | <i>ἔδομεν</i>   |        |
|        | <i>ἔθετε</i>            | <i>ἔστητε</i>  | <i>ἔδοτε</i>    |        |
|        | <i>ἔθεσαν</i>           | <i>ἔστησαν</i> | <i>ἔδοσαν</i>   |        |

## Subjunctive.

452.

## Present.

|        |                  |                  |                  |                      |
|--------|------------------|------------------|------------------|----------------------|
| Sing.  | <i>τιθῶ</i>      | <i>ίστῶ</i>      | <i>διδῶ</i>      | from <i>δείκνυμι</i> |
|        | <i>τιθῆς</i>     | <i>ίστῆς</i>     | <i>διδῶς</i>     |                      |
|        | <i>τιθῇ</i>      | <i>ίστῇ</i>      | <i>διδῷ</i>      |                      |
| Dual   | <i>τιθήτον</i>   | <i>ίστήτον</i>   | <i>διδῶτον</i>   |                      |
|        | <i>τιθήτον</i>   | <i>ίστήτον</i>   | <i>διδῶτον</i>   |                      |
| Plural | <i>τιθῶμεν</i>   | <i>ίστῶμεν</i>   | <i>διδῶμεν</i>   |                      |
|        | <i>τιθήτε</i>    | <i>ίστήτε</i>    | <i>διδῶτε</i>    |                      |
|        | <i>τιθῶσι(ν)</i> | <i>ίστῶσι(ν)</i> | <i>διδῶσι(ν)</i> |                      |

<sup>2</sup> *ἰδιούν, ἰδιδούς, ἰδίδον*, 439. *ἰδίδως* only Xen. An. 5, 8, 4. (as Od. r. 367.)



| 2nd Aorist. |     |     |     |
|-------------|-----|-----|-----|
| Sing.       | θῶ  | στώ | ῥῶ  |
|             | θῆς | σῆς | ῥῆς |

(none)

The Terminations as in the Present.

453.

*Optative.*

Present.

|        |              |              |              |              |
|--------|--------------|--------------|--------------|--------------|
| Sing.  | τιθείην      | ισταίην      | διδοίην      | from δεικνύω |
|        | τιθείης      | ισταίης      | διδοίης      |              |
|        | τιθείη       | ισταίη       | διδοίη       |              |
| Dual   | {τιθείητον   | {ισταίητον   | {διδοίητον   |              |
|        | {τιθείτον    | {ισταῖτον    | {διδοῖτον    |              |
|        | {τιθείητην   | {ισταίητην   | {διδούητην   |              |
|        | {τιθείτην    | {ισταῖτην    | {διδοῖτην    |              |
| Plural | {τιδείημεν   | {ισταίημεν   | {διδοίημεν   |              |
|        | {τιδείμεν    | {ισταῖμεν    | {διδοῖμεν    |              |
|        | {τιδείητε    | {ισταίητε    | {διδοίητε    |              |
|        | {τιδείτε     | {ισταῖτε     | {διδοῖτε     |              |
|        | {(τιδείησαν) | {(ισταίησαν) | {(διδοίησαν) |              |
|        | {τιδείεν     | {ισταῖεν     | {διδοῖεν     |              |

2nd Aorist.

|       |       |        |       |        |
|-------|-------|--------|-------|--------|
| Sing. | θείην | σταίην | δοίην | (none) |
|-------|-------|--------|-------|--------|

Terminations as in the Present.

454.

*Imperative.*

Present.

|        |             |            |             |               |
|--------|-------------|------------|-------------|---------------|
| Sing.  | [τίθεται]   | [ἴσταῖθι]  | [δίδοθι]    | [δείκνυθι]    |
|        | τίθει       | ἴστη       | δίδου       | δείκνυ        |
|        | τιθείτω     | ιστάτω     | διδότω      | δεικνύτω      |
| Dual   | τίθετον     | ἴστατον    | δίδοτον     | δεικνύτον     |
|        | τιθέτων     | ιστάτων    | διδότων     | δεικνύτων     |
| Plural | τίθετε      | ἴστατε     | δίδοτε      | δείκνυτε      |
|        | [τιθέτωσαν] | [ἴσάτωσαν] | [διδότωσαν] | [δείκνυτωσαν] |
|        | τιθέντων    | ιστάτων    | διδόντων    | δεικνύντων    |

2nd Aorist.

|       |      |      |      |        |
|-------|------|------|------|--------|
| Sing. | θές  | σῆθι | δός  | (none) |
|       | θίτω | σῆτω | δύτω |        |

Terminations as in the Present.

455.

*Infinitive.*

Present.

|         |         |         |             |
|---------|---------|---------|-------------|
| τιθέναι | ιστάναι | διδόναι | (δεικνύναι) |
|---------|---------|---------|-------------|

2nd Aorist.

|        |       |        |        |
|--------|-------|--------|--------|
| θεῖναι | σῆναι | δοῦναι | (none) |
|--------|-------|--------|--------|

*Participle.*

456.

*Present.*

|       |          |        |         |          |
|-------|----------|--------|---------|----------|
| Masc. | τιθείς   | ιστάς  | διδούς  | δείκνύς  |
|       | G. έντος | άντος  | όντος   | ύντος    |
| Fem.  | τιθείσα  | ιστάσα | διδούσα | δείκνυσα |
| Neut. | τιθέν    | ιστάν  | διδόν   | δείκνυν  |

*2nd Aorist.*

θείς, θείσα, θέν, στάς, στάσα, στάν, δούς, δοῦσα, δόν, (none)

## PASSIVE AND MIDDLE.

*Indicative.*

457.

*Present.*

|        |             |           |           |              |
|--------|-------------|-----------|-----------|--------------|
| Sing.  | τιθεμαι     | ἴσταμαι   | δίδομαι   | δείκνυμαι    |
|        | τιθεσαι     | ἴστασαι   | δίδοσαι   | δείκνυσαι    |
|        | [τιθη]      | [ἴστω]    |           |              |
|        | τιθεται     | ἴστανται  | διδονται  | δείκνυνται   |
| Dual   | [τιθέμεθον] | ιστάμεθον | διδόμεθον | δείκνυμεθον] |
|        | τιθεςθον    | ἴσταςθον  | δίδοςθον  | δείκνυσθον   |
|        | τιθεςθον    | ἴσταςθον  | δίδοςθον  | δείκνυσθον   |
| Plural | τιθέμεθα    | ιστάμεθα  | διδόμεθα  | δείκνυμεθα   |
|        | τιθεςθε     | ἴσαςθε    | δίδοςθε   | δείκνυσθε    |
|        | τιθενται    | ἴστανται  | διδονται  | δείκνυνται   |

*Imperfect.*

|        |              |           |            |               |
|--------|--------------|-----------|------------|---------------|
| Sing.  | ἐπιθέμην     | ἰστάμην   | ἐδιδόμην   | ἐδείκνυμην    |
|        | ἐτίθεσο      | ἴστασο    | ἐδίδοσο    | ἐδείκνυσσο    |
|        | [ἐτίθου]     | [ἴστω]    | [ἐδίδου]   |               |
|        | ἐτίθετο      | ἴστατο    | ἐδίδοτο    | ἐδείκνυτο     |
| Dual   | [ἐπιθέμεθον] | ιστάμεθον | ἐδιδόμεθον | ἐδείκνυμεθον] |
|        | ἐτίθεςθον    | ἴσταςθον  | ἐδίδοςθον  | ἐδείκνυσθον   |
|        | ἐτιθέσθην    | ιστάσθην  | ἐδιδόσθην  | ἐδείκνυσθην   |
| Plural | ἐπιθέμεθα    | ιστάμεθα  | ἐδιδόμεθα  | ἐδείκνυμεθα   |
|        | ἐτίθεςθε     | ἴσαςθε    | ἐδίδοςθε   | ἐδείκνυσθε    |
|        | ἐτίθεντο     | ἴσαντο    | ἐδίδοντο   | ἐδείκνυντο    |

*2nd Aorist Middle.*

|       |        |           |        |        |
|-------|--------|-----------|--------|--------|
| Sing. | ἰθέμην | [ἰστάμην] | ἐδόμην | (none) |
|       | ἔθου   | [ἔστω]    | ἔδου   |        |
|       | ἔθετο  | [ἔστατο]  | ἔδοτο  |        |

Terminations the same as those of the Imperfect.

π

458.

*Subjunctive.**Present.*

|        |            |           |            |              |
|--------|------------|-----------|------------|--------------|
| Sing.  | τιθῶμαι    | ἰστώμαι   | διδῶμαι    | from δεικνύω |
|        | τιθῇ       | ἰστῇ      | διδῷ       |              |
|        | τιθῇται    | ἰστῇται   | διδῶται    |              |
| Dual   | [τιθώμεθον | ἰστώμεθον | διδώμεθον] |              |
|        | τιθῇσθον   | ἰστῇσθον  | διδῷσθον   |              |
|        | τιθῇσθον   | ἰστῇσθον  | διδῷσθον   |              |
| Plural | τιθώμεθα   | ἰστώμεθα  | διδώμεθα   |              |
|        | τιθῇσθε    | ἰστῇσθε   | διδῷσθε    |              |
|        | τιθῶνται   | ἰστώνται  | διδῶνται   |              |

*2nd Aorist Middle.*

|       |       |          |       |        |
|-------|-------|----------|-------|--------|
| Sing. | θῶμαι | [στώμαι] | δῶμαι | (none) |
|       | θῇ    | [στῇ]    | δῷ    |        |

Terminations the same as those of the Present.

459.

*Optative.**Present.*

|        |             |            |             |              |
|--------|-------------|------------|-------------|--------------|
| Sing.  | τιθείμην    | ἰσταίμην   | διδοίμην    | from δεικνύω |
|        | τιθείῃο     | ἰσταῖο     | διδυῖο      |              |
|        | τιθείῃτο    | ἰσταῖτο    | διδυῖτο     |              |
| Dual   | [τιθείμεθον | ἰσταίμεθον | διδοίμεθον] |              |
|        | τιθείσθον   | ἰσταῖσθον  | διδυῖσθον   |              |
|        | τιθείσθον   | ἰσταῖσθον  | διδυῖσθον   |              |
| Plural | τιθείμεθα   | ἰσταίμεθα  | διδοίμεθα   |              |
|        | τιθείσθε    | ἰσταῖσθε   | διδυῖσθε    |              |
|        | τιθείντο    | ἰσταίντο   | διδυῖντο    |              |

*2nd Aorist Middle.*

|       |        |           |        |        |
|-------|--------|-----------|--------|--------|
| Sing. | θείμην | [σταίμην] | δοίμην | (none) |
|-------|--------|-----------|--------|--------|

Terminations the same as those of the Present.

460.

*Imperative.**Present.*

|        |              |            |            |              |
|--------|--------------|------------|------------|--------------|
| Sing.  | τίθεσο       | ἵσταῦσο    | δίδου      | δείκνυσσο    |
|        | [τίθου]      | [ἵστω]     | [δίδου]    |              |
|        | τιθείσθω     | ἵστασθω    | διδόσθω    | δείκνυσθω    |
| Dual   | τίθεσθον     | ἵστασθον   | διδόσθον   | δείκνυσθον   |
|        | τιθείσθων    | ἵστάσθων   | διδύσθων   | δείκνυσθων   |
| Plural | τίθεσθε      | ἵστασθε    | διδόσθε    | δείκνυσθε    |
|        | τιθείσθωσαν  | ἵστάσθωσαν | διδύσθωσαν | δείκνυσθωσαν |
|        | or τιθείσθων | ἵστάσθων   | διδύσθων   | δείκνυσθων   |

*2nd Aorist Middle.*

|       |        |              |       |        |
|-------|--------|--------------|-------|--------|
| Sing. | θοῦ    | [στάσο, στῶ] | δοῦ   | (none) |
|       | θείσθω | [στάσθω]     | δόσθω |        |

Terminations the same as in the Present.

*Infinitive.**Present.*

τίθεσθαι ἴστασθαι διδῶσθαι δείκνυσθαι

*2nd Aorist Middle.*

θίεσθαι [στάσθαι] δόσθαι (none)

*Participle.**Present.*

τιθέμενος, η, ον ἰστάμενος, η, ον διδόμενος, η, ον δεικνύμενος, η, ον

*2nd Aorist Middle.*

θέμενος, η, ον [στάμενος, η, ον] δόμενος, η, ον (none)

*Examples of Verbs in -μι which annex the Syllable ννῦ or νῦ to the original Root.*

## A) Verbs whose original Root ends with α, ε, or ο.

463.

| Voice.       | Tenses.         | a) Root in α.                     | b) Root in ε.                     | c) Root in ο (ω).         |
|--------------|-----------------|-----------------------------------|-----------------------------------|---------------------------|
| <i>Act.</i>  | <i>Pres.</i>    | σκεδά-ννῦ-μι <sup>1</sup>         | κορέ-ννῦ-μι <sup>1</sup>          | στρώ-ννῦ-μι <sup>1</sup>  |
|              | <i>Impf.</i>    | ἔ-σκεδά-ννῦ-ν <sup>1</sup>        | ἔ-κορέ-ννῦ-ν <sup>1</sup>         | ἔ-στρώ-ννῦ-ν <sup>1</sup> |
|              | <i>Perf.</i>    | ἔ-σκεδά-κα                        | κε-κόρε-κα                        | ἔ-στρω-κα                 |
|              | <i>Plup.</i>    | ἔ-σκεδά'-κειν                     | ἔ-κε-κορέ-κειν                    | ἔ-στρώ-κειν               |
|              | <i>Fut.</i>     | σκεδά'-σω                         | κορέ'-σω                          | στρώ'-σω                  |
|              | <i>Aor.</i>     | Att. σκεδῶ, -ᾶς, -ᾷ<br>ἔ-σκεδά-σα | Att. κορῶ, -εῖς, -εῖ<br>ἔ-κόρε-σα | στρώ-σα                   |
| <i>Mid.</i>  | <i>Pres.</i>    | σκεδά-ννῦ-μαι                     | κορέ-ννῦ-μαι                      | στρώ-ννῦ-μαι              |
|              | <i>Impf.</i>    | ἔ-σκεδα-ννῦ-μην                   | ἔ-κορε-ννῦ-μην                    | ἔ-στρω-ννῦ-μην            |
|              | <i>Perf.</i>    | ἔ-σκεδά-σ-μαι                     | κε-κόρε-σ-μαι                     | ἔ-στρω-μαι                |
|              | <i>Plup.</i>    | ἔ-σκεδά-σ-μην                     | ἔ-κε-κορέ-σ-μην                   | ἔ-στρώ-μην                |
|              | <i>Fut.</i>     |                                   | κορέ-σ-ομαι                       |                           |
|              | <i>Aor. Pf.</i> |                                   | ἔ-κορε-σ-άμην<br>κε-κορέ-σ-ομαι   |                           |
| <i>Pass.</i> | <i>Aor.</i>     | ἔ-σκεδά-σ-θην                     | ἔ-κορέ-σ-θην                      | ἔ-στρώ-θην                |
|              | <i>Fut.</i>     | σκεδα-σ-θήσομαι                   | κορε-σ-θήσομαι                    | στρω-θήσομαι              |

## B) Verbs whose original Root ends with a Consonant.

464.

|                 |                                      |                         |                                                                 |            |
|-----------------|--------------------------------------|-------------------------|-----------------------------------------------------------------|------------|
| <i>Pres.</i>    | ὄλ-λῦ-μι <sup>2</sup> , <i>perdo</i> | ὄλ-λῦ-μαι, <i>pereo</i> | ὄμ-νῦ-μι <sup>2</sup>                                           | ὄμ-νῦ-μαι  |
| <i>Impf.</i>    | ὠλ-λῦ-ν <sup>2</sup>                 | ὠλ-λῦ-μην               | ὠμ-νῦ-ν <sup>2</sup>                                            | ὠμ-νῦ-μην  |
| <i>Perf. 1.</i> | ὄλ-ῶλε-κα ('ΟΛΕΩ), <i>perdidī</i>    |                         | ὀμ-ῶμο-κα ('ΟΜΟΩ)                                               | ὀμ-ῶμο-μαι |
| <i>Perf. 2.</i> | ὄλ-ῶλε-α, <i>perīi</i>               |                         |                                                                 |            |
| <i>Plup. 1.</i> | ὄλ-ῶλέ-κειν, <i>perdideram</i>       |                         | ὀμ-ῶμό-κειν                                                     | ὀμ-ῶμό-μην |
| <i>Plup. 2.</i> | ὄλ-ῶλε-ιν, <i>perieram</i>           |                         |                                                                 |            |
| <i>Fut.</i>     | ὄλ-ῶ, -εῖς, -εῖ                      | ὄλ-οῦμαι, -εῖ           | ὀμ-οῦμαι, -εῖ                                                   | ὠμο-σάμην  |
| <i>Aor. 1.</i>  | ῶλε-σα                               | A. 2. ὠλ-όμην           | ῶμο-σα<br>A. 1. P. ὠμό-σ-θην & ὠμόθην<br>F. 1. P. ὀμο-σ-θήσομαι |            |

<sup>1</sup> And σκεδα-ννῦω, ἔσκεδά-ννυσον — κορε-ννῦω, ἔκορέ-ννυσον — στρω-ννῦω, ἔστρώ-ννυσον (always ῦ).

<sup>2</sup> Ὀλλυμι by assimilation from ὄλ-νυμι. There is also ὀλλύ-ω, ὠλλυ-ον — ὀμνύ-ω, ὠμνυ-ον (always ῦ).

465. For an example of a root ending with a mute, see *δείκνυμι* (451). The Part. Perf. Mid. or Pass. of *δύνυμι* is *δύμωσμένος*. The remaining forms of the Perf. and Plup. mostly omit the *σ* among the Attic writers; e.g. *δύωμοται*, *δύωμοτο*. For lists of verbs in *μι*, see Tables VIII., IX., X. below.

*Verbs with 2nd Aorist like Verbs in μι.*

466. Several verbs whose roots are (or originally were) *pure* (ending in *α, ε, ο, υ*) form a *Second Aorist Active* (seldom *2nd Aor. Mid.*) like verbs in *μι*. Those whose characteristic is *α* follow *ἴστην* (451). Hence it is only necessary to give examples of those in *ην* from root in *ε*, and those in *αν, υν, ων*. The Aorists given are *ἀπείδρᾱν*, fr. *ἀποδιεράσσω* (to run away); *ἰρρύην*, fr. *ῥέω* (to flow); *ἔγνων*, fr. *γιννώσκω* (to know); and *ἐφῦν* (*I am disposed by nature*), fr. *φύω*.

467. 2nd Aorist.

Indicative.

|    |            |          |         |        |
|----|------------|----------|---------|--------|
| S. | ἀπείδρᾱν   | ἰρρύην   | ἔγνων   | ἐφῦν   |
|    | ἀπείδρᾱς   | ἰρρύης   | ἔγνως   | ἐφύς   |
|    | ἀπείδρᾱ    | ἰρρύη    | ἔγνω    | ἐφύ    |
| D. | ἀπείδρᾱτον | ἰρρύητον | ἔγνωτον | ἐφύτον |
|    | ἀπιδρῦτην  | ἰρρύητην | ἔγνώτην | ἐφύτην |
| P. | ἀπείδρᾱμεν | ἰρρύημεν | ἔγνωμεν | ἐφύμεν |
|    | ἀπείδρᾱτε  | ἰρρύητε  | ἔγνωτε  | ἐφύτε  |
|    | ἀπείδρᾱσαν | ἰρρύησαν | ἔγνωσαν | ἐφῶσαν |

Subjunctive.

|    |             |          |          |                       |
|----|-------------|----------|----------|-----------------------|
| S. | ἀποδρῶ      | ῥύω      | γνώ      | φύω (prob. <i>υ</i> ) |
|    | ἀποδρῶς     | ῥύης     | γνώς     | φύης                  |
|    | ἀποδρῶ      | ῥύη      | γνώ      | φύη                   |
| D. | ἀποδρῶτον   | ῥύητον   | γνώτον   | φύητον                |
|    | ἀποδρῶτον   | ῥύητον   | γνώτον   | φύητον                |
| P. | ἀποδρῶμεν   | ῥύωμεν   | γνώμεν   | φύωμεν                |
|    | ἀποδρῶτε    | ῥύητε    | γνώτε    | φύητε                 |
|    | ἀποδρῶσι(ν) | ῥύωσι(ν) | γνώσι(ν) | φύωσι                 |

Optative.

|    |           |        |        |                              |
|----|-----------|--------|--------|------------------------------|
| S. | ἀποδραίην | ῥυεῖην | γνοίην | φύοιμι or φύῃην <sup>3</sup> |
|    | ἀποδραίης | ῥυεῖης | γνοίης | φύοις or φύῃς                |
|    | ἀποδραίη  | ῥυεῖη  | γνοίη  | φύοι or φύῃη                 |
|    | &c.       | &c.    | &c.    | &c.                          |

Imperative.

|    |          |       |       |        |
|----|----------|-------|-------|--------|
| S. | ἀπόδρᾱθι | ῥύηθι | γνώθι | (φῦθι) |
|    | ἀποδρᾱτω | ῥύητω | γνώτω | (φύτω) |
|    | &c.      | &c.   | &c.   | &c.    |

Infinitive.

|  |           |        |        |       |
|--|-----------|--------|--------|-------|
|  | ἀποδρᾶναι | ῥύηναι | γνῶναι | φύναι |
|--|-----------|--------|--------|-------|

Participle.

|  |                   |                 |                     |                |
|--|-------------------|-----------------|---------------------|----------------|
|  | ἀποδρᾶ́ς, ᾶσα, ᾶν | ῥυεῖς, εἶσα, ἐν | γνούς, γνούσα, γνόν | φύς, φύσα, φύν |
|--|-------------------|-----------------|---------------------|----------------|

<sup>3</sup> Φῦῃην for φύῃην. Hippocrates has *Aor. 2. ἐφῦην* (φύηναι, &c.), like *ἰρρύην*. This is the usual form in later writers; and the Subj. *φύω* (Plat.) must be referred to this, not to *ἐφυν*. (Buttmann.)

The following are additional examples of this formation :

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|                                              | Aor. 2.                                                         | Imp.             | Subj.                                   | Opt.                         | Infin.                          | Partic.                                    |
|----------------------------------------------|-----------------------------------------------------------------|------------------|-----------------------------------------|------------------------------|---------------------------------|--------------------------------------------|
| <i>ἀλίσκομαι</i><br>(am taken)               | <i>ἦλων</i> (was taken)<br><i>ἔα' λων</i> (Att.)                | —                | <i>ἀλῶ</i> (ῥς, ῥ)                      | <i>ἀλοίην</i>                | <i>ἀλῶναι</i>                   | <i>ἀλούς</i> [accept in Ind.]              |
| <i>βαίνω</i> , go<br><i>βιῶω</i> , live      | <i>ἔβην</i> (went)<br><i>ἐβίων</i> (lived)                      | <i>βῆθι</i><br>— | <i>βῶ</i> (ῥς, ῥ)<br><i>βιῶ</i> (ῥς, ῥ) | <i>βαιήν</i><br><i>βιύην</i> | <i>βῆναι</i><br><i>βιῶναι</i>   | <i>βίας</i><br><i>βιοίς</i><br>(οὔσα, οὖν) |
| <i>πίτομαι</i> , fly<br><i>σκέλλω</i> , dry  | <i>ἔπτην</i> (flew) <sup>4</sup><br><i>ἔσκλην</i><br>(withered) | —<br>—           | (πτῶ?)<br>—                             | <i>πταίην</i><br>—           | <i>πτῆναι</i><br><i>σκληναι</i> | <i>πτάς</i>                                |
| <i>εἶω</i>                                   | <i>εἰῶν</i> (went into)                                         | <i>εὔθι</i>      | <i>εὔω</i> (ῥς, ῥ)                      | [ <i>εὔην</i><br>Hom.]       | <i>εὔναι</i>                    | <i>εὔς</i> (ῡσα)                           |
| <i>φράνω</i><br>(come before,<br>anticipate) | <i>ἔφθην</i>                                                    | —                | <i>φθῶ</i> (ῥς, ῥ)                      | <i>φθαιήν</i>                | <i>φθῆναι</i>                   | <i>φθάς</i>                                |

*Syncopated or abridged forms of the Perfect and Pluperfect.*

There are a few Perfects (of which *ἔστηκα* is the most complete example), that in the *Dual* and *Plural* of the *Indicative* append the terminations immediately to the *short root*, retaining the short vowel throughout. In this way they are analogous to the Present Indicative of verbs in *μι*. Thus from the Homeric *δεῖδω* or *ΔΙΩ* (to fear), *ἐέδι-α*, *δέ-δι-μεν*, *δέ-δι-τε*, &c. This occurs also to some extent in the Pluperfect, in the Infin. and Partec. of the Perfect, and in the Subjunctive and Optative of those whose root ends in *α*.

|             | Sing.                                                                                                  | Perfect.<br>Dual.                     | Plural.                                             |
|-------------|--------------------------------------------------------------------------------------------------------|---------------------------------------|-----------------------------------------------------|
| Indicative  | <i>ἔστηκα</i><br><i>ἔστηκας</i><br><i>ἔστηκε(ν)</i>                                                    | —<br><i>ἔστατον</i><br><i>ἔστατον</i> | <i>ἔσταμεν</i><br><i>ἔστατε</i><br><i>ἔστασι(ν)</i> |
| Subjunctive | <i>ἔστω</i>                                                                                            |                                       |                                                     |
| Optative    | <i>ἔσταιην</i> , <i>ἔσταίης</i> , &c.                                                                  |                                       |                                                     |
| Imperative  | <i>ἔσταθι</i> , <i>ἔστάτω</i> , &c.                                                                    |                                       |                                                     |
| Infinitive  | <i>ἔσταναι</i> .                                                                                       |                                       |                                                     |
| Participle  | <i>ἔστώς</i> , <i>ῶσα</i> , <i>ῶς</i> or <i>ός</i> , Gen. <i>ἔστώτος</i> , <i>ώσης</i> , <i>ῶτος</i> . |                                       |                                                     |

Pluperfect.

| Sing.            | Dual.           | Plural.        |
|------------------|-----------------|----------------|
| <i>εἰστήκειν</i> | —               | <i>ἔσταμεν</i> |
| <i>εἰστήκεις</i> | <i>ἔστατον</i>  | <i>ἔστατε</i>  |
| <i>εἰστήκει</i>  | <i>ἔσταντην</i> | <i>ἔστάσαν</i> |

These syncopated Perfects are only found in the *Dual* and *Plural*: but even of 471.

<sup>4</sup> Late: *ἐπτόμην* the usual form.

*ἴστηκα* the regular forms are sometimes met with, though the shorter forms are the commoner in the best authors, especially for the *Plural*.

472. In the Pluperf. of *ἴστημι*, *ἔστασαν* is the form of this kind that principally occurs.
473. The Participle arises by contraction from *ἄως*. The *ω* (as arising from *αο*) is retained through the oblique cases: but the neuter *ἰστός* seems to have been more common than *ἰστός*.—From *τίθνηκα* the Participle is *τεθνηώς*, with the (Ionic) intercalation of *ε*.

474. *List of syncopated or abridged forms of the Perfect.*

|                                                                                                                                                                                                                                                                                                                                                                            |                                                                                                                                                                                                                                                                                                             |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>βαίνω, go</i>                                                                                                                                                                                                                                                                                                                                                           | <i>βέβηκα</i> (-ας, -ε), <i>βέβῃμεν</i> , <i>βέβᾱτε</i> , <i>βεβᾶσσι</i> , <i>βεβῆσι</i> <sup>5</sup> . Part. <i>βεβᾶως</i> , <i>βεβανία</i> , contracted <i>βεβώς</i> , -ῶσα, -ῶς (-ῶσα, Plat.). Inf. <i>βεβᾶναι</i> . Pluperf. <i>ἔβεβᾶμεν</i> , <i>ἔβεβᾱτε</i> , <i>ἔβεβᾶσαν</i> .                       |
| <i>γίγνομαι, become</i>                                                                                                                                                                                                                                                                                                                                                    | <i>γέγονα</i> (-ας, -ε), <i>γέγάμεν</i> , <i>γέγάτε</i> , <i>γεγάσσι</i> . Part. <i>γεγώς</i> (-ῶσα, -ῶς).                                                                                                                                                                                                  |
| <i>δεῖδω</i> (Hom.), <i>fear</i> , <i>δεῖδια</i> (rare in Sing.), Pl. <i>δέδιμεν</i> , <i>δέδιτε</i> , <i>δεδιᾶσιν</i> . Part. <i>δεδιώς</i> . Imperf. <i>δέδιθι</i> . Subj. <i>δέδιω</i> . Opt. <i>δέδειην</i> . Impf. <i>δέδιεναι</i> . Pluperf. 3rd Plur. <i>ἔδειδον</i> or <i>ἔδεισαν</i> . [ <i>Isæus</i> has <i>ἐδείαμεν</i> for <i>δέδιμεν</i> as 1st pl. of Perf.] |                                                                                                                                                                                                                                                                                                             |
| <i>θνήσκω, die</i>                                                                                                                                                                                                                                                                                                                                                         | <i>τέθνηκα</i> (-ας, -ε), <i>τέθνᾶμεν</i> , <i>τέθνᾱτε</i> , <i>τεθνᾶσι</i> . Part. <i>τεθνηώς</i> (-εῶσα, -εῶς). Imperat. <i>τίθναθι</i> . Opt. <i>τεθναίην</i> . Inf. <i>τεθναῖναι</i> .                                                                                                                  |
| <i>τλήναι, endure</i>                                                                                                                                                                                                                                                                                                                                                      | <i>τέτληκα</i> (-ας, -ε)   <i>τέτλατον</i> , <i>τέτλατον</i>   <i>τέτλαμεν</i> , <i>ἄτε</i> , <i>ᾶσι</i> . Part. <i>τετληκώς</i> (reg.). Imperf. <i>τέτλαθι</i> . Opt. <i>τετλαίην</i> . Inf. <i>τετλαῖναι</i> . Pluperf. <i>ἔτέτλατον</i> , -την   <i>ἔτέτλαμεν</i> , <i>ἔτέτλατε</i> , <i>ἔτέτλασαν</i> . |

Of these *τέθνηκα* and *δέδια* are the only Perfects whose syncopated forms are in common use in *prose*, the Partep. *βεβώς* forming a partial exception. Of *τέθνηκα*, it is only the Inf. and Partep. that are common in *Attic prose*. *Δέδια* occurs *throughout*: the longer form, *δεδοικα*, occurs only in the *Indic.* of Perf. and Pluperf. (where it is commoner in the *Singular* than the abridged forms), in the Inf. in the dramatic writers, and in the Participle.

*Ἴημι*,—*εἰμί* and *εἴμι*,—*φημί*.

475. It is very important that the pupil should acquire a thorough familiarity with the forms of *ἴημι*, *εἰμί* and *εἴμι*, which, from the resemblance of some to others, are often hard to distinguish: indeed some forms are *identical*, and can only be distinguished by the sense. *Ἴημι* occurs principally in its compounds, *ἄφημι*, *μεθήμι*, &c. The *ι* is usually *long* in *Attic Greek* [as *short*, it occurs principally in the *participle*].

<sup>5</sup> Third Plural Subj. (from *ἰμβάινω*) *ἰμβιζῶσι*. Partep. *προδιαβιβῶτας*, Xen. Hell. 7, 2, 3.

| (ἴημι.)                        |                                                  |                   |       |        |        |                      | 476. |
|--------------------------------|--------------------------------------------------|-------------------|-------|--------|--------|----------------------|------|
| Active.                        |                                                  |                   |       |        |        |                      |      |
|                                | Ind.                                             | Imper.            | Subj. | Opt.   | Inf.   | Part.                |      |
| Pres.                          | ἴημι                                             | ἴει<br>ἰέτω, &c.  | ἴω    | ἰέην   | ἰέναι  | ἰείς, ἰέισα,<br>[ἰέν |      |
| Impf.                          | ἴην                                              |                   |       |        |        |                      |      |
| Perf.                          | εἴκα                                             |                   |       |        |        |                      |      |
| Plup.                          | εἴκειν                                           |                   |       |        |        |                      |      |
| Aor. 1.                        | ἦκα                                              |                   |       |        |        |                      |      |
| Aor. 2.                        | Pl. {<br>[ἦν]<br>εἴμεν<br>εἴτε<br>εἴσαν          | { ἔς, ἔτω,<br>&c. | ῶ     | εἴην   | εἶναι  | εἴς, εἴσα, ἔν        |      |
|                                |                                                  |                   |       |        |        |                      |      |
|                                |                                                  |                   |       |        |        |                      |      |
| Fut.                           | ἦσω                                              |                   |       |        |        |                      |      |
| Passive.                       |                                                  |                   |       |        |        |                      | 477. |
| Pres.                          | ἴεμαι (as τιθεμαι). [On Subj. and Opt. see 445.] |                   |       |        |        |                      |      |
| Impf.                          | ἰέμην                                            |                   |       |        |        |                      |      |
| Perf.                          | εἴμαι                                            | εἴσο              |       |        | εἴσθαι | εἰμένος              |      |
| Plup.                          | εἴμην                                            |                   |       |        |        |                      |      |
| Aor.                           | εἴθην                                            | εἴθητι            | ἰθῶ   | ἰθείην | ἰθῆναι | ἰθείς                |      |
| Fut. 1.                        | ἰθήσομαι                                         |                   |       |        |        |                      |      |
| Fut. 3.                        | (none)                                           |                   |       |        |        |                      |      |
| Middle.                        |                                                  |                   |       |        |        |                      | 478. |
| Aor. 1.                        | (ἠκάμην)                                         |                   |       |        |        |                      |      |
| Aor. 2.                        | εἴμην                                            | οὔ                | ῶμαι  | εἴμην  | ἔσθαι  | ἔμενος               |      |
| Fut.                           | ἦσομαι                                           |                   |       |        |        |                      |      |
| Verbal Adjective, ἐτός, ἐτέος. |                                                  |                   |       |        |        |                      |      |

As a general rule, ἴημι is conjugated like τιθημι.

479.

- The 3rd *Plur.* of the *Present Indic. Act.* is ἰᾶσι(ν), for ἰᾶσι(ν), or ἰᾶσι.
- The *Imperf.* ἴην is doubtful: ἴουν, ἴεις, ἴει are undoubted, and it seems that ἴεν also was used as 1st Sing.\*
- From ἀφίημι the *Imperf.* appears with a double augment: ἠφίει· ἠφίεσαν. but ἀφίει, and especially ἀφίεσαν, have more and better authority.
- The *Aor. 1.* ἦκα is only used in the singular by the generality of writers; seldom in the plural, except by Euripides, Xenophon, and Demosthenes. Of ἦν the singular of the *Indicative* is nowhere found.
- [What is here said of ἦκα, ἦν, applies also to ἔδωκα, ἔθθηκα: ἔδων, ἔθην. In *Aor. 1. Mid.* ἠκάμην is sometimes, but ἰωκάμην, ἰθηκάμην, never found in Attic writers.]
- The *Dual* and *Plur.* of 2nd *Aor. Act.*; the *Indic.* of *Aor. 2. Mid.* and *Aor. 1. Pass.* are found in the common language (also in Herodotus); but always with the augment. Hence ἔμεν, ἔτε, ἔσαν, ἔθην, ἔμην, never occur.

\* This and the following remarks are from Krüger.



- g) Whether *εἰμεν*, *εἴτε*, *εἴμην* are *Indic.* or *Opt.* can only be determined by the context.
- h) In compounds of *ἴημι* the accent of the *Imperative* *ἔς* is thrown back: *ἄφες*. But *οὐ* retains it, even in compounds, in this form, not in the others: *προοὐ*; but *προίσθε*.
- i) Of forms conjugated like barytone verbs, *ἀφιοῖτε*, *-οῖεν*, are found as *Pres.* *Opt.*; and *ἴω* is sometimes accented as a *Barytone Subj.* (for *ἰώ*).

(Εἰμί, εἴμι.)

480. ~~Εἰμί~~ *Εἰμί* (*am*) has root *ἐς· εἴμι* (*ibo*) root *i*.(1) *εἰμί*, *I am*; *εἴμι*, *I shall go* (*Pres.* mostly with *Fut.* meaning).

|       | Imperat.                                           | Subj.     | Opt.         | Inf.         | Part.                    |
|-------|----------------------------------------------------|-----------|--------------|--------------|--------------------------|
| Moods | { <i>εἰμί</i> , <i>ἴσθι</i> , ( <i>ἔστω</i> , &c.) | <i>ῶ</i>  | <i>εἴην</i>  | <i>εἶναι</i> | <i>ῶν</i> ( <i>am</i> )  |
|       | { <i>εἴμι</i> , <i>ἴθι</i> , ( <i>ἴτω</i> , &c.)   | <i>ἴω</i> | <i>ἴοιμι</i> | <i>ἰέναι</i> | <i>ἰών</i> ( <i>go</i> ) |

481. PRESENT.

| Indicative. |                                                                               | Subj. of <i>to be</i> .                                                       |                                                     | Subj. of <i>to go</i> .                         |  |
|-------------|-------------------------------------------------------------------------------|-------------------------------------------------------------------------------|-----------------------------------------------------|-------------------------------------------------|--|
| S.          | <i>εἰμί, to be</i><br><i>εἴ</i><br><i>ἔστί(ν)</i>                             | <i>εἴμι, to go</i><br><i>εἴ</i><br><i>ἔσσι(ν)</i>                             | S. <i>ῶ</i><br><i>ῆς</i><br><i>ῆ</i>                | <i>ἴω</i><br><i>ῆς</i><br><i>ῆ</i>              |  |
| D.          | <i>ἔσόν</i><br><i>ἔσόν</i>                                                    | <i>ἴτον</i><br><i>ἴτον</i>                                                    | D. <i>ῆτον</i><br><i>ῆτον</i>                       | <i>[ἴητον?]</i><br><i>[ἴητον?]</i>              |  |
| P.          | <i>ἔσμέν</i><br><i>ἔστέ</i><br><i>εἰσί(ν)</i>                                 | <i>ἴμεν</i><br><i>ἴτε</i><br><i>ἴασι(ν)</i>                                   | P. <i>ῶμεν</i><br><i>ῆτε</i><br><i>ῶσι(ν)</i>       | <i>ἴωμεν</i><br><i>ἴητε</i><br><i>ἴωσι(ν)</i>   |  |
| Imp. S.     | <i>ἴσθι</i>                                                                   | <i>ἴθι</i> ( <i>πρόσθι</i> :<br>seld. <i>πρόσει</i> )                         |                                                     |                                                 |  |
|             | <i>ἔστω</i>                                                                   | <i>ἴτω</i> ( <i>πρόσιτω</i> )                                                 | Inf. <i>εἶναι</i>                                   | <i>ἰέναι</i>                                    |  |
| D.          | <i>ἔστον</i><br><i>ἔστων</i>                                                  | <i>ἴτον</i><br><i>ἴτων</i>                                                    |                                                     |                                                 |  |
| P.          | <i>ἔστε</i><br><i>ἔστωσαν</i><br>and <i>ἔστων</i><br>( <i>όντων</i><br>Plat.) | <i>ἴτε</i><br><i>ἴωσαν</i> or<br><i>ἰόντων</i> ( <i>ἴτων</i><br>Æsch. E. 32.) | Part. <i>ῶν, οὔσα, ὄν</i><br>G. <i>όντος, ούσης</i> | <i>ἰών, ιούσα, ἰόν</i><br><i>ἰόντος, ιούσης</i> |  |

482. IMPERFECT.

| Indicative. |                                                                  | Opt. of <i>to be</i> .                                                            |                                                                                                                | Opt. of <i>to go</i> .                                    |  |
|-------------|------------------------------------------------------------------|-----------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------|--|
| S.          | <i>ἦν, I was</i><br><i>ἦσθα</i><br><i>ἦν</i> (from <i>ἦε-ν</i> ) | <i>ἦεν</i> or <i>ἦα, I went</i><br><i>ἦεις</i> , usu. <i>ἦεισθα</i><br><i>ἦει</i> | S. <i>εἴην</i><br><i>εἴης</i><br><i>εἴη</i>                                                                    | <i>ἴοιμι</i> or <i>ἰοίην</i><br><i>ἴοις</i><br><i>ἴοι</i> |  |
| D.          | <i>ἦστον</i> [ <i>ἦτον</i> ]<br><i>ἦστην</i> [ <i>ἦτην</i> ]     | <i>ἦιτον</i> , us. <i>ἦτον</i><br><i>ἦιτην</i> , — <i>ἦτην</i>                    | D. [ <i>εἴητον, εἴτον?</i> ]<br><i>εἴητην, εἴτην</i>                                                           | <i>[ἴοιτον?]</i><br><i>[ἰοίτην?]</i>                      |  |
| P.          | <i>ἦμεν</i><br><br><i>ἦστε</i> ( <i>ἦτε</i> )<br><i>ἦσαν</i>     | <i>ἦιμεν</i> — <i>ἦμεν</i><br><br><i>ἦειτε</i> — <i>ἦτε</i><br><i>ἦεσαν</i>       | P. <i>εἴημεν</i> (seld.<br><i>εἴμεν</i> )<br><i>εἴητε</i> (scl. <i>εἴτε</i> )<br><i>εἴησαν</i> and <i>εἴεν</i> | <i>ἴοιμεν</i><br><br><i>ἴοιτε</i><br><i>ἴοιεν</i>         |  |

*Fut.* ἔσομαι, *I shall be*, ἔσῃ or ἔσει, ἔσται, &c. *Opt.* ἐσοίμην. *Inf.* ἔσεσθαι. *Part.* ἐσόμενος. *Verbal Adj.* ἰστίον, συνεστίον.

The *Middle* form (ἵεμαι, ἵεσαι or ἵη, ἵεται, &c., *Imp.* ἵεσο, *Inf.* 483. ἵεσθαι, *Part.* ἵέμενος, *Impf.* ἵεμην, ἵεσο, &c.), signifying *to hasten*, ought probably to be written with the rough breathing (a supposition which is mostly confirmed by the manuscripts), and referred to ἵημι.—*Verbal Adj.* ἰτός, ἰτέον or ἰτητόν, ἰτητέον.

- a) On the *enclitic* forms of εἶμι, *to be*, see 76 and 82. In compounds, the 484. accent is on the preposition, as far back as the general rules of accentuation permit, e.g. *πάρεμι*, *πάρει*, *πάρεστι*, &c., *Imp.* *πάρισθι*; but *παρήν* on account of the temporal augment (378, f); *παρίσται* on account of the omission of *ε* (*παρ-ίσταται*); *παρίναι* from the general rule for infinitives in *ναι* (378, note \*); *παρῶ*, -ῦς, -ῦ, &c., on account of the contraction; and the accentuation of the *Partcp.* in compound words should be particularly noted, e.g. *παρών*, *Gen.* *παρόν-τος*, so also *παριών*, *Gen.* *παριόντος*.
- b) With reference to *accentuation*, the compounds of εἶμι, *ibo*, follow the same rules as those of εἶμι, *sum*; hence several forms of these two verbs are the same in compounds, e.g. *πάρεμι*, *πάρει* and *πάρεστι* (third sing. of εἶμι, and third plur. of εἶμι \*), but *Inf.* *παρίναι*, *Part.* *παριών*.—Göttling thinks the *Inf.* of εἶμι, *ibo*, should be ἵεναι (from ἵ-μεναι).
- c) The form εἴην, *esto*, *be it so, good*, is, according to *Buttmann* and *Kühner*, shortened from εἴη and strengthened by a *ν*: but all the recent lexicons make it the 3rd plur. *Opt.*, εἴεν = εἴησαν. The form of the first person *Impf.* is often ἦ in Attic poets, and sometimes in Plato; the form ἦμην (which occurs in no other person) is very rare in Attic Greek. (*Xen.*) The *un-Attic* form of the second person *Impf.* ἦς is found frequently in the later writers, and now and then in lyric passages of the Attic poets. The dual forms with *σ* (ἦσπον, ἦστην) are preferred, but ἦτε is almost exclusively employed. Ἔστων is less common than ἔστωσαν.
- d) The third pers. sing. *Impf.* ἦεν instead of ἦει is found in the Attic poets only before vowels, προσῆεν. [Before a consonant, *Pl. Crit.* 114.]
- e) The *Pres.* of εἶμι, *to go*, has, in Attic prose, almost always a Future meaning. ἵναι and ἰών occur both as *Present* and as *Future*. So also the Optative. (*Krüger.*)

Φημί, *to say*. [οὐ φημι = *nego*; *say . . . not.*]

485.

(*Moods*: φημί, φάθι or φαθί, φῶ, φαίην, φάναί, φάς.)

| Present. | Singular.  | Dual. | Plural. |
|----------|------------|-------|---------|
|          | φημί       |       | φαμέν   |
|          | φής (φής?) | φατόν | φατέ    |
|          | φησί(ν)    | φατόν | φασί(ν) |

\* The following table will show how difficult, and sometimes how ambiguous, the forms of these verbs are. The appended numerals indicate the number of identical forms.

παρέν, πάρες, πάρει 2, παρή, παρῶ 2, παρή, παρείη 2, παρήει.  
 παρίς, παρείεν 2, παρίεσιν 2, παρίσιν, παμείσιν, παρίᾱσιν, παρίασιν,  
 παριοῦσιν, παροῦσιν.  
 ἰθι, ἴσθι 2, ἴτε 2, ἴστε 2, ἔτε, παρήτε 3, παρῶτε, παρείτε 3, παρείται,  
 παριήτε 2, ἦειτε, ῥτε, ῥστε, ἦσθε 2.  
 ἰστί, ἴσθη, ἴσται, ἴσεσθαι, ἰρίσθαι, εἰρίσθαι, εἰρίσθαι, εἰρίσθαι 3.  
 παρίσαν, παρίσαν, ῥσαν (also from ῥέω) 3, ῥέσαν, ῥσαν, ἦσαν, ἦσαν, ἦσο.

486.

Imperfect.

Singular.

Dual.

Plural.

ἔφην

(ἔφης) ἔφησθα

ἔφατον

ἔφαμεν

ἔφη

ἔφάτην

ἔφατε

ἔφασαν

Fut. φήσω. Aor. ἔφησα. Verbal Adjective, φάτός, φάτεος.

487.

- a) The second sing. φής is quite anomalous both in *accent* and in the *ι* subscript (see Elmsley ad Med. 674: Göttling and Krüger print φής, against 'the *very decisive tradition*' which Buttman, Rost, Kühner, and Hartung acquiesce in). The compounds retain, in this form, the accent on the ultima, e. g. ἀντιφής, but σύμφημι, ἀπόφημι, σύμφαθι, &c. On the enclitic forms of φημί, see 76 and 82, 83.
- b) This verb has two significations, (a) *to say* in general, (b) *to affirm, to assert*, &c. (αἰο). The Fut. φήσω, however, has only the last signification. Ἐφών has usually the meaning of an *Aorist* (*said*); and φάναι *always* relates to the *past*. Krüger observes, however, that not only ἔφην, but also ἔλεγεν, ἐκέλευεν, are often used where we should have expected the *Aorist*. The Participle φάς does not belong to *Attic prose*.
- c) With φημί the verb ἡμί, *inquam*, may be compared. The Imperfect ἦν, ἦ is used in the phrases ἦν δ' ἐγώ, *said I*, ἦ δ' ὅς, *said he*, in relating a conversation. They are inserted parenthetically after a word or two of the speech related.

Οἶδα. Κεῖμαι. Ἦμαι.

488. Οἶδα (*novi*) is properly a Perf. 2. from root *ειδ-* [*vid-ēre*]; but it passes over to the forms of a verb in *μι*: having second sing. -θα (as ἔφησθα, ἦσθα have from φημί, εἰμί).

Moods: οἶδα | ἴσθι (ἴστω) | εἰδῶ | εἰδείην | εἰδέναι | εἰδώς, νῖα, ὅς.

Present.

Singular.

Dual.

Plural.

οἶδα

οἶσθα

οἶδε(ν)

ἴστον

ἴστον

ἴσμεν

ἴστε

ἴσασι(ν)

Imperfect.

Singular.

Dual.

Plural.

ἦδειν, Att. ἦcη

{ ἦδεισθα, Att. { ἦcησθα ἦδειτον  
 { ἦcεις, { ἦcης

ἦcει, Att. ἦδειν, ἦcη

ἦδείτην

ἦcειμεν

ἦcειτε

ἦcεσαν [ἦδεισαν]

Fut. εἴσομαι. Verbal Adjective, ιστέον.

489.

- a) In the *Dual* and *Plur.* of Imperf. ἦστην, ἦσμεν, -τε, -σαν, are also found in the poets.
- b) Fut. εἴσομαι, and the *Subj.* [Opt.] and *Infin.* of the *Present* have also the meaning of *to understand*.

*Κεῖμαι* (*jaceo*) and *ἤμαι* (*sedeo*) are peculiar *Passive* forms. *Κεῖ-* 490.  
*μαι*, according to Krüger, is from *κείομαι* = *κείομαι*: according to  
Buttmann, a *Perfect* for *κέκειμαι*.

- a) The *Infin.* is accented like a *Perf. Infin.*, and retains this  
accent in compounds: *κεῖσθαι*, *κατακεῖσθαι*.  
b) But *κατάκειμαι*, *κατάκεισαι* throw back the accent.

*Ἦμαι* (in Attic prose *κάθημαι* is the usual form) is in form a 491.  
*Passive Perfect*.

| Present.        |                   |                    |                  | 492. |
|-----------------|-------------------|--------------------|------------------|------|
| Ind.            | Subj.             | Opt.               | Imperfect.       |      |
| <i>κεῖμαι</i>   | [ <i>κέωμαι</i> ] | [ <i>κεοίμην</i> ] | <i>έκειμην</i>   |      |
| <i>κεῖσαι</i>   | [ <i>κέη</i> ]    | [ <i>κέοιο</i> ]   | <i>έκεισο</i>    |      |
| <i>κεῖται</i>   | <i>κέηται</i>     | <i>κέοιτο</i>      | <i>έκειτο</i>    |      |
| <i>κείμεθον</i> |                   |                    | <i>έκείμεθον</i> |      |
| <i>κεῖσθον</i>  |                   |                    | <i>έκεισθον</i>  |      |
| <i>κεῖσθον</i>  |                   |                    | <i>έκείσθην</i>  |      |
| <i>κείμεθα</i>  |                   |                    | <i>έκείμεθα</i>  |      |
| <i>κεῖσθε</i>   |                   |                    | <i>έκεισθε</i>   |      |
| <i>κείνται</i>  | <i>κείωνται</i>   | <i>κείοντο</i>     | <i>έκείντο</i>   |      |

Imper. *κεῖσο*, *κεῖσθω*, &c. *Infin.* *κεῖσθαι*. *Part.* *κείμενος*. *Fut.*  
*κείσομαι*. No Aorist.

- a) Present, *ἤμαι*, *ἦσαι*, *ἦσται*, &c. 3 plur. *ἦνται*. 493.  
Imper. *ἦσο*, *ἦσθω*, &c. *Inf.* *ἦσθαι*. *Part.* *ἦμενος*.  
Imperf. *ἦμην*, *ἦσο*, *ἦστο*, &c. 3 plur. *ἦντο*.  
b) Present, *κάθημαι*, *κάθησαι*, *κάθηται*, &c.  
Subj. *καθῶμαι*. 3. *καθῆται*. Plur. 1. *καθῶμεθα*. 3.  
*καθῶνται*.  
Opt. *καθοίμην* [*καθήμην*?]. 3. *καθοῖτο* [*καθῆτο*?].  
Imper. *κάθησο* [*κάθου*]. *Inf.* *καθῆσθαι*. *Part.* *καθήμενος*.  
Imperf. *έκαθήμην* (*καθήμην*). 3. *έκάθητο*, *καθήστο* (*καθῆτο*).  
3 plur. *έκάθηντο*, *καθήντο*.

The Imperf. of *κάθημαι* often prefixes the Syll. Augment (but not 494.  
in the Tragic poets) in *έκαθήμην*: but also *καθῆσο*, *καθῆτο* are found  
(more commonly *καθήστο*, *καθήντο*) where the Augment is *com-*  
*pensated* for by the accentuation. So also *καθήσθε*: whereas *κάθ-*  
*ησθε* is the *Present*. In the Subj. *καθῶμαι* is more regular than  
*κάθωμαι*: so also *καθοῖτο*, Opt., for which, *perhaps*, *καθήμην*, *καθῆτο*  
(but only in these forms) were used<sup>9</sup>.

<sup>9</sup> Krüger. Gütting. de Acc. p. 66.

## ANOMALOUS VERBS.

495. The principal cause of anomaly in verbs arises from the various modifications of the root by *reduplication*, or by *strengthening* or other *affixes*. The letters thus added will be gathered from the Remarks at the head of each List (518, sqq.). Another cause is the *borrowing* of forms from other roots, as in List VII. (524). Two other causes that deserve mention are *Metathesis* and *Syncope*.
496. METATHESIS (i. e. the transposition of letters) occurs in the *Perfects* and *Aor. 1. Pass.* of βάλλω, καλῶ, κάμνω (τ. καμ), τέμνω, θνήσκω (τ. θαν); the roots being transposed into βλα, κλα, κμα, τμε, θνα: hence ἐβλήθην, βέβληκα, βέβλημαι, &c.
497. SYNCOPE occurs principally in several *Second Aorists*; principally by the rejection of ε: as ἡγρόμην (for ἡγερόμην), fr. ἐγείρω; ἐπτόμην and πτήσομαι, fr. πέτομαι. Syncope occurs also after the reduplication; as γίγνομαι (for γι-γέιν-ομαι); πίπτω (= πι-πέτ-ω); μίμνω (= μι-μέν-ω): also in some *Perfects*; as πέπτωκα, πέπταμαι, fr. πίπτω, πεπάννυμι respectively.
498. It is an anomaly of meaning when the *Future Middle* (in form) has a *Passive* sense.

## FUTURE MIDDLE with PASSIVE sense.

|                               |                                                       |
|-------------------------------|-------------------------------------------------------|
| τιμήσομαι, shall be honoured  | } In these the <i>Pass.</i> meaning is pretty steady. |
| ἀοικήσομαι, shall be injured  |                                                       |
| οικήσομαι, shall be inhabited |                                                       |

|                                |                                                                                                                               |
|--------------------------------|-------------------------------------------------------------------------------------------------------------------------------|
| ζημιώσομαι, shall be punished  | } In these, usage fluctuates between these forms and those in -θήσομαι; those in -θήσομαι denoting rather a continued action. |
| στέρησομαι, shall be deprived  |                                                                                                                               |
| φοβήσομαι, shall be feared     |                                                                                                                               |
| ὠφελήσομαι, shall be benefited |                                                                                                                               |

(Herm.)

499. [See in Irreg. Verbs: ἀρχω, τρέφω, ἄγω, εἶρω, τρέβω, βλέπω, ταράσσω, φυλάσσω.]
500. This irregularity occurs hardly ever, in Attic prose perhaps never, in *Liquid verbs* (except in Homer, who, with one exception, always used *Fut. Mid.* for *Pass.*): it is the most common in *Pure verbs*, but a few instances occur in *Mute verbs*. On αὔαινομαι, φθεροῦμαι, see Irreg. Verbs (αὔαινω, φθείρω).
501. A few *Futures* in ιοῦμαι are so used: e. g. ὁμαλιεῖται, πλυνεῖται, ἀνασκολοπισθαι, ὑβριεῖται, ὀνειδιεῖσθε, are so found. (Krüger.)
502. Some *Active verbs* have the *Future Middle* (in form), with an *Active* signification. These are especially verbs that denote some *manifestation of bodily or mental power*.

*Futura Media* of regular verbs which in classical writers are the quite or nearly 503. exclusive forms.

ἀκούσομαι (-οῦω), shall hear.  
ἀλαλαῖομαι (-άω), shall shout out.  
ἀπαντησομαι (-άω), shall meet.  
ἀπολαύσομαι (-αῖω), shall derive (from any thing).  
βαδισομαι (-ιζω), shall walk.  
βοήσομαι (-άω), shall shout.  
γελάσομαι (-άω), shall laugh.  
κωκυσομαι (-ῦω), shall wail.  
οἰώσομαι (-ώω), shall wail, lament.

ὀλοῦξομαι (-ύζω), shall cry aloud (to the gods).  
πηξήσομαι (-άω), shall leap.  
σιγήσομαι (-άω), shall be silent.  
σιωπήσομαι (-άω), shall hold my tongue.  
σπουδάσομαι (-άζω), shall make haste, be busy.  
συριξομαι (-ιζω), shall pipe.  
τωθάσομαι (-άζω), shall jeer.

*Futura Media* of regular verbs whose *Future Active* is a less common form : 504.

ᾄσομαι, ᾄσω (-ᾄω), will sing.  
ἀρπάσομαι, -άσω (-άρῳ), shall snatch.  
γηράσομαι, -άσω (α[σ]ῳ), shall grow old.  
βλίσσομαι, -ψω (-πῳ), shall look.  
διώξομαι, -ξω (-κῳ), shall pursue.  
ἐγκωμιασομαι, -άσω (-άζω), shall panegyrize.

ἐπαινέσομαι, -έσω (-έω), shall praise.  
ἐπιωρκήσομαι, -ήσω (-έω), shall forswear myself.  
θαυμάσομαι, -άσω (-άζω), shall wonder.  
κλέψομαι, -ψω (-πῳ), shall steal.  
ρόφήσομαι, -ήσω (-έω), shall sup up.  
σκαψομαι, -ψω (-πῳ), shall mock.  
χωρήσομαι, -ήσω (-έω), shall retire.

Θηράσομαι and θηρεύσομαι, will chase, and κολάσομαι, will chastise, do not belong here; for the *Middle* form of other tenses is found as *Active* (implying that the action is done for the agent's own satisfaction), and the *Futures* in -σω are also in use. The same is true of ἐψήσομαι (Plat.) = mihi coquam. The regular Fut. is ἐψήσω.

The *Future Middle* is almost without exception in the following 506. irregular verbs :

ἀμυοτήσομαι (ἀμαρτάνω), will err.  
βήτομαι (βαίνω), will go.  
γενήσομαι (γίγνομαι), will become.  
γινώσομαι (γινώσκω), will know.  
ἐδήσομαι (δάκνω), will bite.  
ἐαυθήσομαι (? εαρθάνω), will sleep.  
δεισομαι (δείδω, Ep.), will fear.  
ἐρατομαι (διεδράσκω), will run away.  
θευσομαι (θέω), will run.  
θίξομαι (θιγγάνω), will touch.  
θανοῦμαι (θνήσκω), will die.  
[θροῦμαι] (θρόσκω), will leap, skip.  
καμοῦμαι (κόμω), laborabo.  
κλυοῦμαι (κλαίω), will weep.  
λήξομαι (λαγχάνω), will receive by lot.  
ληψομαι (λαμβάνω), will receive.  
μαθήσομαι (μανθάνω), will learn.  
νευσομαι (νέω), will swim.

δοῦμαι (δυνναι), will swear.  
ὄψομαι (as fut. of ὀράω), will see.  
παίξομαι } (παίζω) { will play.  
παιζοῦμαι }  
πείσομαι (πάσχω), will suffer.  
πείσομαι (πίπτω), will fall.  
πλειύσομαι } (πλέω) { will sail.  
πλευσοῦμαι }  
πνεύσομαι } (πνέω) { will breathe.  
πνευσσοῦμαι }  
ρῖνῃσομαι } (ρέω) { will flow.  
ρίνσομαι }  
ἐρσοῦμαι (τρέχω), will run.  
τρώσομαι (τρώγω), will gnaw.  
φεύξομαι } (φεύγω) { will flee.  
φευσοῦμαι }  
χανοῦμαι (χάσκω, χαίνω), will gape.

So also ἴσομαι, shall be; εἴσομαι (οἶδα), shall know; φθάνω (arrive first or before), φθήσομαι, but also φθάσω. θιγγάνω, perhaps θιζω as well as θιζομαι<sup>10</sup>.

The Deponents (248, 255) have nearly always the *Future* 507. *Middle*; and most of them the *Aorist Middle* also.

<sup>10</sup> Add χεῖσομαι from χεῖζω: οὐρήσομαι is the regular Fut. from οὐρέω.

508. *Deponents that have both Middle and Passive Futures.*

αἰδέσσομαι, seldom αἰδεσθήσομαι, shall reverence, (-εομαι.)  
 ἀχθείσομαι, ἀχθεσθήσομαι, shall be vexed, (-ομαι.)  
 διαλέξομαι, διαλεχθήσομαι, shall converse with, (-εγομαι.)  
 ἐπιμελήσομαι, seldom ἐπιμεληθήσομαι, shall take care of, (-ελομαι.)  
 προθυμήσομαι, seldom προθυμηθήσομαι, shall be eager  
 ἐανοήσομαι, ἐανοηθήσομαι, shall think over; shall intend } (-εομαι).

ἔσθ' [ἔραμαι] has Fut. ἐρασθήσομαι; ἐνθυμέομαι (to consider), ἐνθυμηθήσομαι (not ἐνθυμήσομαι); ἐναντιώθην for ἐναντιώσομαι, only Lucian; εὐλαβήθην for εὐλαβήσομαι only in the Septuagint.

509. *Deponents Passive (i. e. that have a Passive Aorist, 255).*

|                                                          |                                                 |             |
|----------------------------------------------------------|-------------------------------------------------|-------------|
| ἡδυνήθην or ἐδυνήθην; ἐδυνάσθην,<br>was able, (δύναμαι.) | ἐπεμελήθην, cared for, (-ομαι.)                 | } (-εομαι.) |
| ἠράσθην, loved, (ἔραμαι.)                                | ἐνεθυμήθην, considered                          |             |
| ἡχθέσθην, was vexed at, (ἄχθομαι.)                       | προεθυμήθην, was eager                          |             |
| ἐβουλήθην, ἡβουλήθην, wished;<br>chose, (βούλομαι.)      | ἐνενοήθην, considered, intended.                |             |
| ἐδέήθην, begged, (δέομαι.)                               | διενοήθην, thought over; intended.              |             |
| ἡσθην, was delighted; was<br>pleased, (ἡῶμαι.)           | ἀπενοήθην, was beside myself;<br>was desperate. |             |
| ψήθην, thought, (οἶομαι.)                                | ἠναντιώθην, opposed, (-όομαι.)                  |             |
| ἐσέφθην <sup>1</sup> , revered, (σέβομαι.)               | εὐλαβήθην, shunned scrupulously,<br>(-εομαι.)   |             |
| ἐφαντάσθην, likened myself, (-αζομαι.)                   | ἐφιλοτιμήθην, was ambitious, (-εομαι.)          |             |
| ἐελέχθην, conversed with, (ἐαλέγομαι.)                   |                                                 |             |

(Observe how many of these occur also in the preceding list.)

510. The following fluctuate between *Aorist Mid.* and *Pass.*: αὐλίζομαι, ὀρέγομαι,πραγματεύομαι, φιλοφρονέομαι.511. In the following, the *Aorist Middle* is more common than the *Passive*.

|                                      |                                   |
|--------------------------------------|-----------------------------------|
| ἐβρυχησάμην (Plat.), roared,         | less commonly                     |
| ἐγενόμην, became,                    | ἐβρυχήθην (Soph.).                |
| ἐμεμψάμην, blamed,                   | ἐγενήθην.                         |
| ὠλοφυράμην, bewailed,                | ἐμέμφθην.                         |
| ἀπελογησάμην, defended,              | ὠλοφύρθην (Thuc. 6, 78).          |
| ἐκοινολογησάμην, consulted together, | ἀπελογήθην <sup>2</sup> (Polyb.). |
|                                      | ἐκοινολογήθην (Polyb.).           |

<sup>1</sup> Plat. Phædr. 254.

<sup>2</sup> Passive in Xen. Hell. 1, 4, 13.

In the following, the *Passive Aorist* is more common than the 512. *Middle*.

|                                          |                                |
|------------------------------------------|--------------------------------|
| ἠγάσθην, <i>admired</i> ,                | <i>less commonly</i>           |
| ἠέεισθην, <i>reverenced</i> ,            | ἠγασάμην ( <i>Ep., Dem.</i> ). |
| ἠμυλλήσθην, <i>contended with</i> ,      | ἠέεισάμην <sup>3</sup> .       |
| ἠρνήσθην, <i>denied</i> ,                | ἠμυλλήσάμην ( <i>Eur.</i> ).   |
| προενοήσθην, <i>planned beforehand</i> , | ἠρνήσάμην ( <i>Herod.</i> ).   |
|                                          | προενοησάμην ( <i>Eur.</i> ).  |

There are many verbs (which may be called *Medio-Passive* 513. verbs) in which the *agent co-operates* in the action he suffers: where we should often use either the Active with the reflexive pronoun or the Active only; e.g. ἀθροίζομαι, *to be assembled* (= *to assemble themselves*, or *to assemble*). These take the *Pass. Aorist*: as ἐστιάομαι, εὐωχέομαι, διατρώομαι, πολιτεύομαι, εὐφραίνομαι, τέρπομαι, ἀνιάομαι, λυπέομαι, ὀργίζομαι, φοβέομαι, πείθομαι, σφάλλομαι, στρέφομαι, ὀρμιάομαι, πορεύομαι, ἐπείγομαι, ἐκπανάομαι, ἀπορέομαι, &c. On their Fut. see the List.—Several of them have a different meaning, according as they take *Aor. Mid.* or *Pass.*; e.g. ἐψεύσάμην, *I lied*; ἐψεύσθην, *I deceived myself* (or *was disappointed of*); ἐσωσάμην, *I saved for myself*; ἐσώθην, *I was saved*; ἐκομισάμην, *I obtained for myself* (again); ἐκομίσθην, *I travelled*. Some fluctuate between both Aorists without any change of meaning: as ὀπλιζεσθαι, ὀρμίζεσθαι, ἀνάγεσθαι, πειρᾶσθαι, ποιεῖσθαι, μαλακίζεσθαι.

Many Deponents are also used in a *Passive* meaning. 514.

This is seldom the case in the *Present*, with the exception of βιάζομαι, *I compel*, and *am compelled* or *forced*. The Active is *poetical*.

When these Deponents have an *Aorist Middle*, they have often 516. also a *Passive Aorist* with *Passive* meaning. So

|              |              |            |               |
|--------------|--------------|------------|---------------|
| ἀγωνισθῆναι  | ἀπολογηθῆναι | ἐργασθῆναι | μυμηθῆναι     |
| (αἰκισθῆναι) | βιασθῆναι    | ἰαθῆναι    | προφασισθῆναι |
| αἰνιχθῆναι   | δεχθῆναι     | λογισθῆναι | (χρησθῆναι)   |
| αἰτιαθῆναι   | δωρηθῆναι    | λαβῆθῆναι  | ὠνηθῆναι      |

It is more strange that several *Perfects* of *Deponent Verbs* have 517. both an *Active* and a *Passive* meaning. So

|             |                  |                 |               |
|-------------|------------------|-----------------|---------------|
| (ἠγωνίσθαι) | ἐσκέφθαι         | μεμιμῆσθαι      | ἀποκεκρίσθαι  |
| ἠ-τιᾶσθαι   | ἠ-χθαι (εὐχομαι) | πεπραγματεῦσθαι | συλλελογίσθαι |
| βιβιάσθαι   | ἠγῆσθαι          | κεχαρίσθαι      | ἀπονενοῆσθαι  |
| ἐκωρῆσθαι   | κεκτῆσθαι        | ἐωνῆσθαι        |               |
| εἰργασθαι   | (μεμηχανῆσθαι)   | ἀπολελογῆσθαι   |               |

<sup>3</sup> ἠ-εἰσάμην (in Attic prose) = *to pardon a transgressor*.



TABLES of the principal Verbs that are rendered anomalous by modifications of the root; or by borrowing the roots of other Verbs.

518. I. Verbs in  $\omega$ , with collateral forms in  $\epsilon\omega$  or  $\epsilonομαι$ .

| Present.                                                           | Future.                                                                         | Perfect.                                                                  | Aorist.                                                                |
|--------------------------------------------------------------------|---------------------------------------------------------------------------------|---------------------------------------------------------------------------|------------------------------------------------------------------------|
| $\alpha\lambda\acute{\epsilon}\xi\omega$ , <i>ward off</i>         | [ $\alpha\lambda\epsilon\acute{\xi}\eta\sigma\omega$ ]                          |                                                                           | [ $\eta\lambda\epsilon\acute{\xi}\alpha$ ]                             |
| Middle                                                             | $\alpha\lambda\epsilon\acute{\xi}\eta\sigmaομαι$                                |                                                                           | $\eta\lambda\epsilon\acute{\xi}\alpha\muην$                            |
| $\beta\acute{o}\sigma\kappa\omega$ , <i>feed</i>                   | $\beta\epsilon\sigma\kappa\acute{\eta}\sigma\omega$                             |                                                                           |                                                                        |
| ( $\epsilon$ ) $\theta\acute{\epsilon}\lambda\omega$ , <i>will</i> | ( $\epsilon$ ) $\theta\epsilon\lambda\acute{\eta}\sigma\omega$                  | $\eta\theta\epsilon\lambda\eta\kappa\alpha$                               | $\eta\theta\epsilon\lambda\eta\sigma\alpha$                            |
| $\epsilon\acute{\rho}\rho\omega$ , <i>take oneself off</i>         | $\epsilon\acute{\rho}\rho\acute{\eta}\sigma\omega$                              | $\eta\acute{\rho}\rho\eta\kappa\alpha$                                    | $\eta\acute{\rho}\rho\eta\sigma\alpha$                                 |
| $\epsilon\ddot{\upsilon}\delta\omega$ , <i>sleep</i>               | $\epsilon\ddot{\upsilon}\delta\acute{\eta}\sigma\omega$                         | (none)                                                                    | (none)                                                                 |
| $\epsilon\psi\omega$ , <i>boil</i>                                 | $\epsilon\psi\acute{\eta}\sigma\omega$ (505)                                    | ?                                                                         | $\eta\psi\eta\sigma\alpha$                                             |
| Passive                                                            |                                                                                 | $\eta\psi\eta\muαι$                                                       | $\eta\psi\eta\thetaην$                                                 |
| Middle                                                             | $\epsilon\psi\acute{\eta}\sigmaομαι$                                            |                                                                           | $\eta\psi\eta\sigma\acute{\alpha}\muην$                                |
| $\mu\acute{\epsilon}\lambda\epsilon\iota$ , <i>curæ est</i>        | $\mu\epsilon\lambda\acute{\eta}\sigma\epsilon\iota$                             | $\mu\epsilon\mu\acute{\epsilon}\lambda\eta\kappa\epsilon\nu$              | $\epsilon\mu\acute{\epsilon}\lambda\eta\sigma\epsilon\nu$              |
| $\mu\acute{\epsilon}\lambda\lambda\omega$ , <i>am going</i>        | $\mu\epsilon\lambda\lambda\acute{\eta}\sigma\omega$                             | ?                                                                         | $\epsilon\mu\acute{\epsilon}\lambda\lambda\eta\sigma\alpha$            |
| $\mu\acute{\epsilon}\nu\omega$ , <i>remain</i>                     | $\mu\epsilon\nu\acute{\omega}$                                                  | $\mu\epsilon\mu\acute{\epsilon}\nu\eta\kappa\alpha$                       | $\epsilon\mu\epsilon\iota\nu\alpha$                                    |
| $\nu\acute{\epsilon}\mu\omega$ , <i>distribute</i>                 | $\nu\epsilon\mu\acute{\omega}$                                                  | $\nu\epsilon\mu\acute{\epsilon}\nu\eta\kappa\alpha$                       | $\epsilon\upsilon\epsilon\iota\mu\alpha$                               |
| Passive                                                            |                                                                                 | $\nu\epsilon\mu\acute{\epsilon}\nu\eta\muαι$                              | $\epsilon\upsilon\epsilon\mu\acute{\eta}\thetaην$                      |
| $\delta\acute{\omega}\omega$ , <i>smell (of)</i>                   | $\delta\acute{\omega}\acute{\eta}\sigma\omega$                                  | [ $\delta\acute{\omega}\omega\delta\alpha$ ]                              | $\delta\acute{\omega}\acute{\eta}\sigma\alpha$                         |
| $\delta\phi\epsilon\iota\lambda\omega$ , <i>owe (ought)</i>        | $\delta\phi\epsilon\iota\lambda\acute{\eta}\sigma\omega$                        | $\acute{\omega}\phi\epsilon\iota\lambda\eta\kappa\alpha$                  | $\acute{\omega}\phi\epsilon\iota\lambda\eta\sigma\alpha$               |
| $\tau\acute{\upsilon}\pi\tau\omega$ , <i>beat</i>                  | $\tau\upsilon\pi\tau\acute{\eta}\sigma\omega$                                   | ?                                                                         | ( $\epsilon\tau\upsilon\pi\sigma\iota\nu$ )                            |
| Passive                                                            | $\tau\upsilon\pi\tau\acute{\eta}\sigmaομαι$                                     | $\tau\acute{\epsilon}\tau\upsilon\mu\muαι$                                | $\acute{\epsilon}\tau\upsilon\pi\eta\nu$                               |
| $\chi\alpha\acute{\iota}\rho\omega$ , <i>rejoice</i>               | $\chi\alpha\iota\rho\acute{\eta}\sigma\omega$                                   | $\kappa\epsilon\chi\acute{\alpha}\rho\eta\kappa\alpha$<br>( $\eta\muαι$ ) | $\acute{\epsilon}\chi\acute{\alpha}\rho\eta\nu$                        |
| $\acute{\alpha}\chi\thetaομαι$ , <i>am vexed (at)</i>              | $\acute{\alpha}\chi\theta\acute{\epsilon}\sigma(\theta\acute{\eta}\sigma)\ομαι$ | ?                                                                         | $\acute{\alpha}\chi\theta\acute{\epsilon}\sigma\thetaην$               |
| $\beta\acute{o}\upsilon\lambdaομαι$ , <i>will; choose</i>          | $\beta\omicron\upsilon\lambda\acute{\eta}\sigmaομαι$                            | $\beta\epsilon\beta\omicron\upsilon\lambda\eta\muαι$                      | $\acute{\epsilon}\rho\beta\omicron\upsilon\lambda\acute{\eta}\thetaην$ |
| [ $\acute{\epsilon}\rhoομαι$ ], <i>ask</i>                         | $\acute{\epsilon}\rho\acute{\eta}\sigmaομαι$                                    | (none)                                                                    | $\eta\rho\acute{o}\muην$                                               |
| $\mu\acute{\alpha}\chiομαι$ , <i>fight</i>                         | $\mu\alpha\chi\omicron\upsilon\muαι$                                            | $\mu\epsilon\mu\acute{\alpha}\chi\eta\muαι$                               | $\epsilon\mu\alpha\chi\epsilon\sigma\acute{\alpha}\muην$               |
| $\mu\acute{\epsilon}\lambdaομαι$ , <i>care for</i>                 | $\mu\epsilon\lambda\acute{\eta}\sigmaομαι$                                      | $\mu\epsilon\mu\acute{\epsilon}\lambda\eta\muαι$                          | $\epsilon\mu\epsilon\lambda\acute{\eta}\thetaην$                       |
| $\omicron\acute{\iota}\sigmaομαι$ , <i>think</i>                   | $\omicron\acute{\iota}\acute{\eta}\sigmaομαι$                                   | (none)                                                                    | $\phi\acute{\eta}\thetaην$                                             |
| $\omicron\acute{\iota}\chiομαι$ , <i>am gone</i>                   | $\omicron\acute{\iota}\chi\acute{\eta}\sigmaομαι$                               | [ $\phi\acute{\chi}\chi\eta\muαι$ ]                                       | (none)                                                                 |

519. II. Verbs in  $\acute{\epsilon}\omega$ , with a collateral form in  $\omega$ .

| Present.                                                                                           | Future.                                                                         | Perfect.                                                | Aorist.                                                    |
|----------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------|---------------------------------------------------------|------------------------------------------------------------|
| $\gamma\alpha\mu\acute{\epsilon}\omega$ , <i>marry</i>                                             | $\gamma\alpha\mu\acute{\omega}$                                                 | $\gamma\epsilon\gamma\acute{\alpha}\mu\eta\kappa\alpha$ | $\acute{\epsilon}\gamma\eta\mu\alpha$                      |
| Middle                                                                                             | $\gamma\alpha\mu\omicron\upsilon\muαι$                                          | $\gamma\epsilon\gamma\acute{\alpha}\mu\eta\muαι$        | $\acute{\epsilon}\gamma\eta\mu\acute{\alpha}\muην$         |
| $\delta\omicron\kappa\acute{\epsilon}\omega$ , <i>seem</i>                                         | $\delta\acute{\omicron}\acute{\omega}$                                          | $\delta\acute{\epsilon}\delta\omicron\gamma\muαι$       | $\acute{\epsilon}\delta\omicron\sigma\alpha$               |
| $\rho\acute{\iota}\pi\tau\acute{\epsilon}\omega$ , $\rho\acute{\iota}\pi\tau\omega$ , <i>throw</i> | $\rho\acute{\iota}\psi\omega$                                                   | $\acute{\epsilon}\rho\acute{\rho}\iota\phi\alpha$       | $\acute{\epsilon}\rho\acute{\rho}\iota\psi\alpha$          |
| Passive                                                                                            |                                                                                 | $\acute{\epsilon}\rho\acute{\rho}\iota\phi\muαι$        | $\acute{\epsilon}\rho\acute{\rho}\iota\phi(\theta)\eta\nu$ |
| $\acute{\omega}\theta\acute{\iota}\omega$ , <i>thrust</i>                                          | $\acute{\omega}\sigma\omega$ ( $\acute{\omega}\theta\acute{\eta}\sigma\omega$ ) | ( $\acute{\epsilon}\omega\kappa\alpha$ )                | $\acute{\epsilon}\omega\sigma\alpha$                       |
| Passive                                                                                            | $\acute{\omega}\sigma\theta\acute{\eta}\sigmaομαι$                              | $\acute{\epsilon}\omega\sigma\muαι$                     | $\acute{\epsilon}\acute{\omega}\sigma\thetaην$             |
| Middle                                                                                             | $\acute{\omega}\sigmaομαι$                                                      |                                                         | $\acute{\epsilon}\acute{\omega}\sigma\acute{\alpha}\muην$  |

III. Verbs in ἄν-ω, ἄν-ομαι; i. e., whose roots are formed by αν 520. appended to the simpler root. (With some in νω, ἰνω, αύνω, αἰρομαι, νέομαι.)

| Present.                         | Future.       | Perfect.     | Aorist.       |
|----------------------------------|---------------|--------------|---------------|
| ἁμαρτάνω, <i>miss; sin</i>       | ἁμαρτήσομαι   | ἡμάρτηκα     | ἡμαρτον       |
| Passive                          |               | ἡμάρτημαι    | ἁμαρτηθῆναι   |
| αὐξ(αν)ω, <i>increase</i>        | αὐξήσω        | ἠύξηκα       | ἠύξησα        |
| Passive                          | αὐξή(θή)σομαι | ἠύξημαι      | ἠύξηθην       |
| βλαστάνω, <i>bud (274)</i>       | βλαστήσω      | (β)εβλάστηκα | ἔβλαστον      |
| δαρθάνω, <i>sleep</i>            | δαρθήσομαι(?) | ἐεάρθηκα     | ἐεαρθον       |
| δλισθάνω, <i>slip</i>            | δλισθήσω(?)   | (ὠ)λισθηκα   | ὠλισθον       |
| αἰσθάνομαι, <i>perceive</i>      | αἰσθήσομαι    | ᾗσθημαι      | ᾗσθόμην       |
| ἀπεχθάνομαι, <i>become hated</i> | ἀπεχθήσομαι   | ἀπήχθημαι    | ἀπηχθόμην     |
| τίνω, <i>pay</i>                 | τίσω          | τέτικα       | ἔτισα, τῖσαι  |
| Passive                          |               | τέτισμαι     | ἐτίσθην       |
| Middle                           |               |              | ἐτισάμην      |
| φθάνω, <i>come before</i>        | φθήσομαι      | ἔφθακα       | ἔφθασα, ἔφθην |
| ἐάκνω, <i>bite</i>               | δῆξομαι       | ?            | ἔεακον        |
| Passive                          | ἐηχθήσομαι    | δέδηγμαι     | ἐήχθην        |
| κῆμνω, <i>become weary</i>       | καμοῦμαι      | κέκμηκα      | έκαμον        |
| τεμνω, <i>cut</i>                | τεμῶ          | τέτμηκα      | ἔτεμον        |
| Passive                          | τετμήσομαι    | τέτμημαι     | ἐτμήθην       |
| βαίνω, <i>go</i>                 | βήσομαι       | βέβηκα       | ἔβην          |
| ἐλαύνω, <i>drive</i>             | ἐλῶ           | ἐλήλακα      | ἤλασα         |
| Passive                          |               | ἐλήλαμαι     | ἤλα'θην       |
| Middle                           |               |              | ἤλασάμην      |
| ὀσφραίνομαι, <i>smell</i>        | ὀσφρήσομαι    | [ὠσφρημαι]   | ὠσφρόμην      |
| ἰκνέομαι, <i>come</i>            | ἵξομαι        | ἵγμαι        | ἰκούμην.      |

IV. Verbs in ἄνω, ἄνομαι, whose *short root* was strengthened by 521. ν, before αν was appended: ληθ-, λαθ-; λανθ-, λανθ-άν-ω.

| Present.                       | Future.     | Perfect. | Aorist.   |
|--------------------------------|-------------|----------|-----------|
| λανθάνω, <i>am hid</i>         | λήσω        | λέληθα   | ἔλαθον    |
| Middle                         | λήσομαι     | λέλησμαι | ἐλαθόμην  |
| μανθάνω, <i>learn</i>          | μαθήσομαι   | μεμάθηκα | ἔμαθον    |
| λαμβάνω, <i>take</i>           | λήψομαι     | εἵληφα   | ἔλαβον    |
| Passive                        | ληφθήσομαι  | εἵλημμαι | ἐλήφθην   |
| Middle                         |             |          | ἐλαβόμην  |
| θιγγάνω, <i>touch</i>          | θιξομαι(ω?) | ?        | ἔθιγον    |
| λαγχάνω, <i>receive by lot</i> | λήξομαι     | εἵληχα   | ἔλαχον    |
| Passive                        |             | εἵληγμαι | ἐλήχθην   |
| τυγχάνω, <i>hit a mark</i>     | τεύξομαι    | τετύχηκα | ἔτυχον    |
| πυνθάνομαι, <i>enquire</i>     | πεύσομαι    | πέπυσμαι | ἐπυνθομην |

## 522. V. Verbs in σκω appended to the simpler root.

| Present.                     | Future.        | Perfect.  | Aorist.      |
|------------------------------|----------------|-----------|--------------|
| γηρά(σκ)ω, <i>grow old</i>   | γηράσσομαι(σω) | γεγήρακα  | ἐγήρασα      |
| ἡβή(σκ)ω, <i>pubescere</i>   | ἡβήσω          | ἡβήκα     | ἡβήσα        |
| ἀρέσκω, <i>please</i>        | ἀρέσω          | (ἀρήρεκα) | ἤρεσα        |
| εὐρίσκω, <i>find</i>         | εὐρήσω         | εὐρήκα    | εὐρον        |
| Passive                      | εὐρεθήσομαι    | εὔρημαι   | εὐρίθην      |
| ἀναλίσκω, <i>spend</i>       | ἀναλώσω        | ἀνάλωκα   | ἀνάλωσα      |
|                              |                | ἀνήλωκα   | ἀνήλωσα      |
| Passive                      | ἀναλωθήσομαι   | ἀνάλωμαι  | ἀναλώθην     |
|                              |                | ἀνήλωμαι  | ἀνηλώθην     |
| ἀμβλίσκω, <i>miscarry</i>    | (ἀμβλώσω)      | ἤμβλωκα   | ἤμβλωσα      |
| θνήσκω, <i>die</i>           | θανοῦμαι       | τέθνηκα   | ἔθανον       |
| ιλάσκομαι, <i>propitiate</i> | ιλάσσομαι      |           | ιλασάμην     |
| Passive                      |                | (ἴλασμαι) | ιλάσθην      |
| ἀλίσκομαι, <i>am taken</i>   | ἀλώσομαι       | ἔάλωκα    | ἔαλων, ἤλων. |
|                              |                | ἤλωκα     |              |

## 523. VI. Verbs in σκω appended to a simpler root reduplicated :

βρω-, βιβρωσκ-.

| Present.                     | Future.      | Perfect. | Aorist.  |
|------------------------------|--------------|----------|----------|
| βιβρώσκω, <i>eat</i>         | [βρώσομαι]   | βέβρωκα  | [ἔβρωσα] |
| Passive                      | (βρωθήσομαι) | βέβρωμαι | ἐβρώθην  |
| γιγνώσκω, <i>know</i>        | γινώσομαι    | ἔγνωκα   | ἔγνων    |
| Passive                      | γνωσθήσομαι  | ἔγνωμαι  | ἐγνώσθην |
| τιτρώσκω, <i>wound</i>       | τρώσω        | ?        | ἔτρωσα   |
| Passive                      | τρωθήσομαι   | τέτρωμαι | ἐτρώθην  |
| μιμνήσκω, <i>put in mind</i> | μνήσω        |          | ἔμνησα   |
| Passive (= remember)         | μνησθήσομαι  | μέμνημαι | ἐμνήσθην |
|                              | μεμνήσομαι   |          |          |
| διδράσκω, <i>run away</i>    | δράσομαι     | δέδρακα  | ἔδραν    |
| πιπράσκω, <i>buy</i>         |              | πέπρακα  |          |
| Passive                      | πεπράσομαι   | πέπραμαι | ἐπραθην  |

## 524. VII. Verbs that supply their tenses from other roots.

| Present. Borrowed Root.        | Future.     | Perfect.  | Aorist.    |
|--------------------------------|-------------|-----------|------------|
| αἰρέω, <i>take</i> , ἔλ-       | αἰρήσω      | ἤρηκα     | ἔιλον      |
|                                | αἰρεθήσομαι | ἤρημαι    | ἤρέθην     |
| εἰπεῖν, <i>say</i> , ἔρ-       | ἔρῶ         | εἶρηκα    | εἶπον (α)  |
| Passive                        | ῥηθήσομαι   | εἶρημαι   | ἐῤῥήθην    |
|                                | εἰρήσομαι   |           |            |
| ἔρχομαι, <i>go</i> , ἔλευθ-    | ἐλεύσομαι   | ἐλήλυθα   | ἤλθον      |
| ἐσθίω, <i>eat</i> , ἐδ-, φαγ-, | ἔδομαι      | ἔδηδεκα   | ἔφαγον     |
| Passive                        |             | ἐδήδεσμαι | (ἦ' ἐσθην) |

| Present.                                                            | Borrowed Root.                     | Future.                                                     | Perfect.                                                    | Aorist.                                               |
|---------------------------------------------------------------------|------------------------------------|-------------------------------------------------------------|-------------------------------------------------------------|-------------------------------------------------------|
| ἔχω, <i>have</i> ,<br>Passive<br>Middle                             | σχ, σχε                            | ἔξω, σχήσω                                                  | ἔσχηκα<br>ἔσχημαι                                           | ἔσχον<br>[ἔσχιέτην]<br>ἔσχόμεν                        |
| ὁράω, <i>see</i> ,<br>Passive<br>Middle                             | ὀπ-, ἰδ-                           | ὕψομαι<br>ὀφθήσομαι                                         | ἰώρᾱκα<br>ἰώρᾱμαι, ὤμμαι                                    | εἶδον<br>ὤφθην<br>εἰδόμεν                             |
| πάσχω, <i>suffer</i> ,<br>πίνω, <i>drink</i> ,<br>Passive<br>Middle | πηθ-, πενθ-<br>πε-, πο-            | πέισομαι<br>πόθομαι<br>πεσοῦμαι                             | πέπονθα<br>πέπωκα<br>πέπομαι                                | ἔπαθον<br>ἔπιον<br>ἐπόθην<br>ἔπεσον                   |
| πίπτω, <i>fall</i> ,<br>τρέχω, <i>run</i> ,<br>Passive<br>Middle    | πετ-, πετο-<br>δραμ-<br>ἐνεκ-, οἰ- | δραμοῦμαι<br>οἴσω<br>{ ἐνεχθήσομαι<br>οἰσθήσομαι<br>οἴσομαι | δέπτωκα<br>δεδράμηνκα<br>δεδραμῆσθαι<br>ἐνήιοχα<br>ἐνήνεγμα | ἔδραμον<br>ἔδραμον<br>ἤνεγκον<br>ἤνέχθην<br>ἤνεγκάμην |

## VIII. Verbs in μι whose original root ends in α (like ἵστημι). 525.

| Present.                                                                                      | Future.                                               | Perf.   | Aorist.                                                                | Root.                                      | Other forms.                                                                                                                   |
|-----------------------------------------------------------------------------------------------|-------------------------------------------------------|---------|------------------------------------------------------------------------|--------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------|
| κίχομαι, <i>lend</i><br>Mid. <i>borrow</i>                                                    | χρήσω<br>χρήσομαι                                     | κίχηκα  | ἔχρησα<br>*ἔχρησάμην                                                   | χρα-                                       | Inf. κιχράναι<br>*ἔχρησάμην = 'I<br>borrowed,' un-Attic.                                                                       |
| δνίνημι, <i>benefit</i><br>δνίναμαι, Mid.<br><i>to derive ad-</i><br><i>vantage.</i><br>Pass. | δνήσω<br>δνήσομαι                                     |         | ὠνησα<br>{ δνήμην,<br>(ησο, &c.)<br>ὠνάμην,<br><i>later.</i><br>ὠνήθην | όνα-                                       | Inf. Pr. δνινάναι.—<br>Aor. Imper. δνησο.<br>Opt. δναιμην.<br>Part. δνήμενος<br>(Hom.). [Therest<br>supplied by ὠφε-<br>λιῖν.] |
| πίμπλημι <sup>4</sup> , <i>fill</i><br>Mid. {<br>Pass. { πίμ-<br>πλάμαι                       | πλήσω<br>πλησθή-<br>σομαι                             | πέπληκα | ἔπλησα<br>ἐπλησάμην<br>ἐπλήμην<br>(poet.)<br>ἐπλήσθην                  | πλα-<br>(πληθ-<br>for<br>other<br>tenses)  | Inf. Pr. πιμπλάναι.<br>Impf. ἐπιμπλήν.<br>Inf. Pr. Mid. πίμ-<br>πλάσθαι Impf.<br>ἱτιμπλάμην.                                   |
| πίμπρημι,<br><i>burn</i><br>Mid. { πίμ-<br>Pass. { πρᾶμαι                                     | πρήσω<br>{ κρησθή-<br>σομαι<br>πεπρήσομαι<br>τλήσομαι | πέπρηκα | ἔπρησα<br>ἐπρήσθην                                                     | πρα-<br>(other<br>tenses<br>from<br>πρηθ-) | Exactly like πίμ-<br>πλημι. Xen. has<br>πιμπράω.                                                                               |
| [τλήμι] <i>en-</i><br><i>dure</i>                                                             | τλήσωμαι                                              | τέτληκα | ἔτλην                                                                  | τλα-                                       | ἔτλην, τλήθι, τλώ,<br>τλαίην, τλήναι,<br>τλάς. The word<br>is rare in Attic<br>prose.                                          |

On φημί, see 485.

<sup>4</sup> The μ in the reduplication of this and the following verb is usually omitted in composition, when a μ precedes the reduplication; e.g. ἱμπίπλαμαι, but ἐνεπιμπλάμην.

526.

(Deponents.)

| Present.                                 | Future.        | Perf.     | Aorist.                                             | Other forms.                                                                                                                                                                                      |
|------------------------------------------|----------------|-----------|-----------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| ἀγᾶμαι, wonder                           | ἀγάσομαι (Ep.) |           | ἡγάσθην<br>ἡγασάμην (Ep. once Dem.)                 | • Moods of Pres. δύν-ασο, -ωμαι, -αίμην, -ασθαι, -άμενος. [δύν-ωμαι, accentu retracto.] Imperf. ἰδυνάμην or ἡδυνάμην.                                                                             |
| δύναμαι*, can                            | δυνήσομαι      | δεδύνημαι | { ἰδυνήθην<br>ἡδυνήθην<br>ἰδυνάσθην (Ion. and Xen.) | † Moods of Pres. ἰπιστ-ω (less commonly -ασο), -ωμαι, -αίμην, -ασθαι, -άμενος. Imp. ἡπιστάμην, 2 sing. ἡπίστω (less commonly -ασο). <del>ἡπιστ-ωμαι</del> <sup>ἐπιστ-ωμαι</sup> accentu retracto. |
| ἐπίσταμαι † <sup>5</sup> , understand    | ἐπιστήσομαι    |           | ἡπιστήθην                                           |                                                                                                                                                                                                   |
| ἐραμαι, love                             | ἐρασθήσομαι    |           | ἡράσθην                                             |                                                                                                                                                                                                   |
| (ἐραω is the prose form.)                |                |           |                                                     |                                                                                                                                                                                                   |
| κρέμαμαι (See κρεμάννυμι, Table X. 529). |                |           |                                                     |                                                                                                                                                                                                   |

527. To these must be added:

(1) χρή, oportet, ἔχρην or χρῆν, oportebat, χρήσει, oportebit (R. χρα- or χρε-).

| Imper.     | Subj. | Opt. | Inf.   | Part.     |
|------------|-------|------|--------|-----------|
| χρή (none) | χρῆ   | χρήη | χρήναι | τὸ χρεών. |

(2) ἀπόχρη, sufficit, Inf. ἀποχρῆν [or -χρῆν], Part. ἀποχρῶν. Imperf. ἀπέχρη, Fut. ἀποχρήσει, Aor. ἀπέχρησε(ν). It also takes some personal forms (as from ἀποχράω), ἀποχρῶσιν, ἀποχρήσοισι(ν). In Mid. ἀποχρήσθαι (= to have enough) is conjugated like χράομαι.

(3) ἐπριάμην, to buy (used by the Attics as Aorist to ὠνέομαι).

| Imper.   | Subj. | Opt.    | Inf.     | Part.      |
|----------|-------|---------|----------|------------|
| ἐπριάμην | πρίω  | πρίαμην | πρίασθαι | πριάμενος. |

528. IX. Verbs in νυμι appended to an impure original root.

| Present.                  | Future.    | Perfect.  | Aorist.           |
|---------------------------|------------|-----------|-------------------|
| ἀγννυμι, break            | ᾄξω        | ἔαγα      | ἔατα              |
| Passive                   |            | [ἔαγμαι]  | (ἔα' γην)         |
| δείκνυμι, show (431, 451) |            |           |                   |
| ζεύγνυμι, bind            | ζεύξω      | ?         | ἔζειντα           |
| Passive                   |            | ἔζεινγμαι | ἔζυγην (ἔζεύχθην) |
| Middle                    | ζεύξομαι   |           | ἔζεινδάμην        |
| μίγνυμι, mix              | μίξω       | (μέμιχα)  | ἔμιξα             |
| Passive                   | μιχθήσομαι | μέμιγμαι  | ἐμίχθην, ἐμίγην   |
| οἶγνυμι, οἶγω, open       | οἶξω       | ἔωχα      | ἔωξα, οἶξαι       |
| Passive (= am open)       |            | ἔωγμαι    | ἐώχθην, οἰχθῆναι  |
| ὀμόργνυμι, wash off       |            | ?         | ὠμορῶα            |
| Passive                   |            | ?         | ὠμόρχθην          |
| Middle                    | ὀμόρξομαι  |           | ὠμορῶαμην         |

\* Properly to stand upon (i. e. as having mastered it).

| Present.                    | Future.   | Perfect.     | Aorist.     |
|-----------------------------|-----------|--------------|-------------|
| πήγνυμι, <i>fix, fasten</i> | .         | πέπηγα (334) | ἔπηξα       |
| ρήγνυμι, <i>tear</i>        | ρήξω      | ἔρρωγα (334) | ἔρρηξα      |
| Passive                     | ραγήσομαι |              | ἐρράγην     |
| Middle                      |           |              | ἐρρήξαμην   |
| ὀμνυμι, <i>swear</i>        | ὀμοῦμαι   | ὀμώμοκα      | ὤμοσα       |
|                             |           | ὀωμούσθαι    | ὀμο(σ)θῆναι |
|                             |           | (See List)   |             |
| ὀλλυμι, <i>destroy</i>      | ὀλῶ       | ὀλώλεκα      | ὤλεσα       |
| Middle                      | ὀλοῦμαι   | ὀλωλα (334)  | ὤλόμην      |

## X. Verbs in ννῦμι appended to a pure original root.

529.

|                                     |             |               |              |
|-------------------------------------|-------------|---------------|--------------|
| ἀμφιέννυμι, <i>put on (clothes)</i> | ἀμφιῶ       | (none)        | ἡμφίεσα      |
| Middle                              | ἀμφιέσομαι  | ἡμφίεσμαι     |              |
| κορέννυμι, <i>satisfy</i>           | (κορέσω)    | [κεκόρηκα]    | ἐκόρεσα      |
| Passive                             |             | κεκόρεσμαι    | ἐκορέσθην    |
| σβέννυμι, <i>extinguish</i>         | σβέσω       |               | ἔσβεσα       |
| Passive                             | σβέσθῃσομαι | ἔσβεσμαι      | ἔσβέσθην     |
| Intransitive                        | σβίησομαι   | ἔσβηκα        | ἔσβην        |
| στορέννυμι, <i>strew, spread</i>    | στορῶ       | (none)        | ἐστόρεσα     |
| (Comp. στρώννυμι)                   |             | ἐστόρεσμαι    | [ἐστόρέσθην] |
| κεράννυμι, <i>mix</i>               | κεράσω (?)  | κέκρακα (?)   | ἐκέρασα      |
| Passive                             |             | {κέκραμαι     | {ἐκράσθην    |
|                                     |             | {[κεκράσμαι]} | {ἐκεράσθην   |
| Middle                              |             |               | ἐκερασάμην   |
| κρεμάννυμι, <i>hang (trans.)</i>    | κρεμῶ       | ?             | ἐκρέμασα     |
| Passive                             |             | (κεκρέμαμαι)  | ἐκρεμάσθην   |
| κρέμαμαι, <i>hang (intrans.)</i>    | κρεμήσομαι  |               |              |
| πετάννυμι, <i>spread out ;</i>      | πετάσω, τῶ  | [πεπέτακα]    | ἐπέτασα      |
| <i>extend</i>                       |             |               |              |
| Passive                             |             | πέπταμαι      | ἐπετάσθην    |
| σκεδάννυμι, <i>scatter</i>          | σκεδῶ       |               | ἐσκεδάσα     |
| Passive                             |             | ἐσκεδάσμαι    | ἐσκεδάσθην   |
| ζώννυμι, <i>gird</i>                | ζώσω        | [ἔζωκα]       | ἔζωσα        |
| Passive                             |             | ἔζωσμαι       |              |
| Middle                              |             |               | ἔζωσάμην     |
| ρῶννυμι, <i>strengthen</i>          | ρῶσω        | ?             |              |
| Passive                             | ρῶσθῃσομαι  | ἔρρωμαι       | ἐρρώσθην     |
| στρώννυμι, <i>strew</i>             | στρώσω      |               | ἔστρωσα      |
| Passive                             |             | ἔστρωμαι      | ἔστρώθην     |
| Middle                              |             |               | ἔστρωσάμην   |
| χρώννυμι, <i>colour</i>             |             | ?             | ἔχρωσα       |
| Passive                             |             | κέχρωσμαι     | ἐχρώσθην     |

## WORD-BUILDING; OR, THE FORMATION OF WORDS.

*Radical Words.—Derivatives.*

530. WORDS are formed either by *derivation* or by *composition*.
531. A word is called *primitive* or *radical* when it is not formed from any other word. *Radical words* are all either *verbs* or *pronouns*.
532. A word is called *derivative* when it is *derived* from another word by assuming a particular syllable of derivation with a particular meaning: as χρυσ-ό-ω, *to gild*; ῥη-τώω, *orator*.
533. *Roots* are all *monosyllabic*. A *radical verb* is formed by simply appending ω to the root; as τρέπ-ω.
534. On the *strengthening* of Roots, see 262. The principal *strengthening affixes* are ν, νε, αν (αιν), (ι)σκ; the *reduplication* is a strengthening prefix: δάκ-ν-ω; ικ-νίομαι, αὐξ-άν-ω, περ-αίν-ω; ἀλ-ίσκ-ομαι, πι-πρά-σκ-ω. [Compare the Lists, 520, sqq.]
535. A *Root* is also sometimes modified by a change of its vowel-sound; of which the principal is the change of ε into ο (seldom α), and of ει into ου. This occurs
- a) In *hypermonosyllabic oxytones* of the first Decl. in ή and ά (550): τροφ ή, *nourishment* (τρέφ-ω); μόν-η, *a remaining* (μέν-ω); φορ-ά, *a carrying* (φέρ-ω); ἀλοιφ-ή, *salve* (ἀλείφ-ω).
  - b) In *dissyllabic barytones* of the second Decl., which denote something wrought or effected: λόγος, *word* (λέγ-ω); φόν-ος, *murder* (ΦΕΝ-Ω); νόμος, *a law* (νέμ-ω).
  - c) In *dissyllabic oxytones* of the second Decl. in μός, and in *dissyllabic oxytone adjectives* in ος which denote an *active* object, and are often used substantively, e. g. πλοχ-μός, *plait of hair* (πλεκ-ω); στολ-μός, *garment* (στέλλ-ω); πομπ-ός, *attendant* (πιμπ-ω); σοφ-ός, *wise* (ΣΕΦ-Ω, *sapio*); τροφ-ός, *nourishing, nourisher* (τρέφ-ω).
  - d) In *monosyllabic substantives* of the third Decl., e. g. φλόξ, *flame* (φλέγ-ω); εἶρξ, *antelope* (εἶрк-ομαι).
  - e) In *oxytone substantives* in εὺς and *adjectives* in εός, which are sometimes used substantively: τροφ-εὺς, *nourisher* (τρέφ-ω); σπορ-ός, *scattered* (σπερ-εῖν); λογ-ός, *chosen* (λέγ-ω); ῥομ-ός, *running* (comp. ῥομ-εῖν in 524).
  - f) In all the derivatives of these forms: e. g., in substantives in αμος, adjectives in ιμος, verbs in άω, έω, όω, εύω, ίζω, e. g. πλόκ-αμος; τρώφ-ιμος; φθον-έω (φθόν-ος); τρομέω (τρόμ-ος, τρέμ-ω); ποτίομαι and ποτίζομαι.
536. The change of ε into α is found only in a few old poetic derivatives, e. g. τραφ-ερός.

*Derivative Verbs.*

537. Derivative verbs end in άω, έω, ίω, όω, ύω, εύω, άζω, ίζω, όζω, ύζω, αίνω, ύνω, αίρω, είρω. All these verbs may be considered as *denominative* [= *de nomine ducta*, derived from nouns; i. e. substantives or adjectives]; for though it often happens that no noun in use can be assigned as the root of one of them, yet the analogy of the others requires us to assume the former existence of such a root. Many of these derivative verbs, especially many in έω and άω, take the place of roots which are not in use, e. g. φιλέω, τιμάω.—On the formation and signification of these verbs, the following things are to be noted:
538. άω and άζω (mostly derived from substantives of the first Decl.), and those in ίζω (derived from substantives and adjectives of all declensions), are partly *transitive*, partly *intransitive*, denoting either a *condition* or the *exercise* of some active power: τολμάω, *to be bold* (τόλμα, *boldness*); χολάω, *to be angry* (χολή, *gall*); γοάω, *to weep* (γός); δικάζω, *to judge* (δικη); ἐλπίζω, *to hope* (ἐλπίς);

*ὀρίζω*, to limit (*ὄρος*); *αἰρίζω*, to beg (*αἷρης*, *beggar*).—Some verbs in *ᾶζω* denote the *repetition* or *strengthening* of the notion expressed by the simple verb: these are called *Frequentative* and *Intensive* verbs, e. g. *ῥιπιδᾶζω*, *jacto* (*ῥιπτω*, *jacio*); *στενάζω*, to sigh much and deeply (*στείνω*, to sigh); *εἰκάζω*, properly to compare on all sides, hence to conjecture.—Verbs in *ᾶζω* and *ίζω* formed from proper names, express the *striving* to resemble either individuals or nations in *custom*, *nature*, *language*, *sentiment*, &c. Such verbs are called *Imitative* verbs, e. g. *ὠριαίζω*, to speak or think as a Dorian (*Δωριεύς*); *ἑλληνίζω*, to personate a Greek in manners, language, &c.; *μητιίζω*, to be a Mede in sentiment; to favour the Medes; *βοιωτιάζω*, to favour the Boeotians.

Verbs in *ίζω* often signify the *making something into* what the root denotes. See 541.

Verbs in *όζω* and *ύζω* are very rare, e. g. *ἀρμόζω*, to fit; *ἐρπύζω*, to creep. 539.

*ίω* and *εύω* are derived from substantives and adjectives of all declensions, and commonly express the *intransitive* notion of the primitive, for the most part, the *being in a condition*, or the *exercise of some active power*, but they are sometimes *transitive*. If the radical noun ends in *ος* or *ης*, those syllables are thrown away before *ιω*, *ευω* are affixed; e. g. *φιλ-ίω*, to be a friend; to love (*φίλος*); *ἀτυχ-ίω*, to be unfortunate (*ἀτυχής*); *εὐδαιμον-ίω*, to be prosperous (*εὐδαιμων*, root *εὐδαιμον*); *ἀγορεύω*, to speak in public (*ἀγορά*, market); *κόλαξ* (*τ. κολακ*). *κολακεύω*, to flatter. In *εύω* from substantives in *εύς*, *ε* of the root is rejected: *βασιλεύς* (*Γ. βασιλέ-ως*), *βασιλεύω*, to be a king. 540.

*όω* (mostly derived from substantives and adjectives of the second Decl.); *541.*  
*αίνω* (usually derived from adjectives, more rarely from substantives); *ύνω* (from adjectives only), are generally *facitives* denoting the *making* or *transforming something into what the primitive word signifies*: in like manner several in *ίζω* (see 538); *χρυσόω*, to gild (*χρυσός*); *ἀγνίζω*, to make pure (*ἀγνός*); *πλουτίζω*, to make rich, to enrich (*πλούτος*); *λευκαίνω*, to make white (*λευκός*); *βαρύνω*, to burden (*βαρύνς*).

*είω* denotes a *desire for what the primitive word signifies*: these are called 542.  
*Desiderative* verbs, and are derived from the Future, e. g. *γελαστίω*, to desire to laugh (*γελᾶω*, to laugh); *πολεμῶσιω*, to desire to engage in war (*πολεμῶ*); *παραιδῶσιω*, to be inclined to surrender. There are also a very few desideratives in *ιᾶω*; as *μαθήτιᾶω*; and some imitatives, *τυραννιᾶω*, I play the tyrant. [Others in *ιᾶω* denote the having diseases: *ὀφθαλμιᾶω*, &c.]

These terminations are appended to the root of the noun; but a final *α*, *ε*, *ο* is usually rejected before the suffix. Thus from *ἀγορά*, *φίλος*, *βασιλεύς*, *ἀτυχής* (roots *ἀγορα-*, *φιλ-* [103, and 116, note 1], *ἀτυχε-*, *βασιλε-*), are formed *αγορεύω*, *φιλ-ίω*, *ἀτυχ-ίω*, *βασιλ-εύω*. 543.

### Derivative Substantives.

Substantives may be derived from verbs, adjectives, or other substantives. 544.

The terminations that denote an agent are for the *masc.*, *της, τηρ, τωρ (= tor)*; 545.  
*ευς*; and sometimes *ων, ως; ας, ης; ος*.

a) Those in *της* (*Γ. του*) are the most numerous: dissyllables of this termination, and most polysyllables with short penult, are *paroxytone*; the rest *oxytone*: *ψεύστης*, *ἐνστάτης* [but *κρητής*, *ἐνρετής*], *ποιητής*, *ἀρμωστής* [but *ἐνστάτης*, and several in *ητης*: *σφενδονήτης*, *κυβερνήτης*, *πλανήτης*, *κομήτης*].

b) They mostly come from verbs: the *euphonic* changes before *της* will naturally be the same, upon the whole, as those before *ται* in the 3rd Sing. Perf. Pass. *πε-ποιήται*, *ποιητής*. *ἔ-κτισ-ται*, *κτισ-της*; but if the *Aor. I. Pass.* has a short vowel, the Perf. Pass. a long one, the substantive follows the Aorist: *ἐπύνημαι*, *ἐπηνήθηρ*, *ἐπαινέτης* (praiser); *εἶρημαι*, *εἰρήθηρ*, *εἰρετής* (discoverer).



- c) Those in *ήρ, εύς* (*oxytones*), are not numerous; those in *ωρ* (*parox.*), very few in prose: *σωτήρ, γραφεύς, ρήτωρ*.
- d) To the classes *ευς* and *της* (*έτης, ότης, ιτης, ώτης*) belong several *personal appellatives* derived from the names of *materials* or other things; e. g. *κεραμεύς, a potter* (*κίραμος, potter's clay; earthen vessel*); *γρομματεύς, scribe, clerk* (*γράμματα, letters*); *φυλίτης, trihulis* (*φυλή, a tribe*); *οικήτης, domestic slave* (*οίκος, house*); *εημότης, member of* *α δήμος; όπλιτης heavy-armed soldier* (*όπλα*); *πολίτης, citizen* (*πόλις*); *στρατιώτης, soldier* (*στρατιά, army*).
- e) Some in *της, τηρ, τωρ, ευς*, denote *things as actively serving* a purpose, things that *do something* for us (compare a *ladder, nippers*, &c. in English): *ζωστήρ, girdle*; *εμβολεύς, dibble*; *επεινύτης, upper tunic* (compare a *wrapper*).
- f) *ης* or *ας* (G. *ου*) are but few: *ος* occurs chiefly in *compounds* (*στρατηγός, ζωγράφος*); and in a few from verbs with the *radical vowel* changed: *τρόφος, nourisher* (*τρέφω*); *άρωγός, helper* (*ἀρήγω*)<sup>1</sup>.
- g) Of the terminations that denote an agent in the *feminine*, the most common is *ις* (G. *ιδος*), which corresponds *especially*, but not *exclusively*, to masculines in *της* (and includes female *Gentilia*, *δίδω*): they are often (especially when derived from *ος*) used as *fem. adjectives*: *δεσπότης* (m. *δεσπότης*); *πολίτις* (m. *πολίτης*); *κάπηλις* (m. *κάπηλος*); *φυλακίς* (m. *φύλαξ*); *πόλις ξυμμαχίς, a city in alliance with us*; *ναύς φρουρίς, a guard ship*. Those from *paroxytones* in *της* (*των*), with the exception of *Περσίς, Σκυθίς*, and compounds of *πώλης* (which are *proparoxytone*, *ἀρόπωλις*), retain the accent on the penult, *δεσπότης, δεσπότης; πολίτης, πολίτις*.
- h) Other terminations of *feminine agents* are *τρίς* (G. *τρίδος*); *proparoxytones* in *τρια, τειρα, εια, αινα, σσα*, e. g. *αύλητρίς* (m. *αύλητής*); *ποιήτρια* (m. *ποιητής*); *σώτειρα* (m. *σωτήρ*); *βασιλειά, queen* (m. *βασιλεύς*); *θεράπαινα, maid-servant* (m. *θεράπων*); *άνασσα, queen* (m. *άνας*).

546. *Abstract substantives in eia* from verbs in *εύω* have *ā*: *βασιλειά, kingdom*; *βασιλειά, queen*.

### Abstract Substantives.

a) From *Verbs*:

547. *σις* (G. *σιως*); *σί α*, denoting the *active* notion of the verb, e. g. *πράξις, actio, an acting* (*πράττω*).
548. *μός* (G. *οῦ*), denoting the *intransitive* notion of the verb, e. g. *όδνρμός, weeping* (*όδύρομαι*). They take *ς* when the *Perf. Pass.* does; sometimes even when it does not: *σπασμός, δεσμός, κρουσμός*.
549. *μα*, mostly denoting the *effect* of what is signified by the *transitive* action, e. g. *πράγμα, factum; μνήμα, monumentum*. Those in *μη, μα*, do not *always* take the *ς*, even when the *Perf. Pass.* does; they then *usually* retain the *long vowel* of the *Fut.*, even when the *Perf.* has the *short* vowel; e. g. *λύμα* (*λέλυμαι*); *εἰάδημα* (*εἰέδεμαι*); but *θίμα* or *θίμα*.
550. *μη, η, α* (all mostly *oxytone*), and *εί α* (from verbs in *εύω*), denote sometimes a *transitive relation*, and sometimes the *effect of that relation*, e. g. *τομή, a cutting* (*τέμνω*); *αἰοή, song* (*αἰέω*); *φθορά, παιδεία*.
551. *ος* (G. *ου*), *τος* (G. *του*), and *ος* (G. *ους*), denote *generally* an *intransitive relation*; sometimes a *transitive* one, and sometimes the *effect* of that relation, e. g. *λογος, word* (*λέγω*); *κωκυτός, lamentation*; *τῷ κήϊος, care*.

<sup>1</sup> The greater number are *compounds* (*στρατηγός, ζωγράφος*); those from *άρχω* (*rule*) end in *ος* or *ης*, but mostly in *ης* in the older writers, e. g., Thuc. and Xen.: *ἱππαρχος, ἱππάρχης; τριήραρχος, τριηράρχης*. (Krüger.)

b) From *Adjectives* (and *Substantives*, which are sometimes used adjectively),

ἰᾶ, from adjectives in ος, and some of the third Decl., e. g. σοφία, *wisdom* 552. (σοφός); εὐδαιμονία, *happiness* (εὐδαίμων, G. ον-ος).

ἰᾶ (*proparoxytone*), from adjectives in ης and ους, whose root ends in ε and ο, 553. with which the ι of the termination coalesces and forms αι and οι: thus ἰαῖα, οἰᾶ, e. g. ἀλήθεια, *truth* (ἀληθής, G. ἑ-ος); εὐνοῖα, *benevolence* (εὖνους, G. εὖνο-ος).

σύνη from adjectives in ων (G. ον-ος) and ος, e. g. σωφρο-σύνη, *modestia* 554. (σώφρων, G. ον-ος); δικαιο-σύνη, *justice* (δικαίος).

της, G. τηςος (mostly *paroxytone*), from adjectives in ος and υς, e. g. ἰσότης, 555. *equality* (ἴσος); παχύτης, *thickness* (παχύς).

ος, G. εος = ους, from adjectives in υς and ης, and such as form the Com- 556. parative and Superlative in ἰων and ἰστος, e. g. τάχος, τό, *swiftness* (ταχύς); ψεῦδος, τό, *falsehood* (ψευδής); αἰσχος, τό, *baseness* (αἰσχρός, αἰσχιών).

ᾶς, ᾶδος, only in *abstract numeral substantives*, e. g. ἡ μονάς, *unity*; δυάς, 557. *duality*; τριάς, *a triad*.

ῥα In abstracts in ρία, which express both a transitive and intransitive rela- 558. tion, from compounds in τος and της (G. ου), the τ is commonly changed into σ, e. g. ἀθλοθερία and -σία (ἀθλοθέτης), ἀθανασία (ἀθάνατος), ἀκαθαρσία, ὀξυβλεψία, &c.

The older Attic poetry sometimes makes the α long in the endings ἰᾶ and 559. οῖᾶ, e. g. ἀναιδείᾶ, προνοῖᾶ.

### Appellatives.

From *substantives* alone are derived the following classes denoting the *names of persons and things*:

*Gentilia* (i. e. the names of persons derived from their *country*), εὗς (f. ις, 560. ἰδος), ἱτης (f. ἱτις), ᾶτης (f. ᾶτις), ἡτης, ὠτης, e. g. Δωριεύς, Δωρίς, Συβαριτής, ἱτις, Σπαρτιάτης, &c.

*Patronymics* (i. e. the names of persons derived from their *parents* or other 561. ancestors), ἰδης, f. ις, G. ἰδος; also ἰάδης (when the syllable preceding the Patronymic ending is *long*, otherwise the word would not be adapted to hexameter verse, since one short syllable would stand between two long syllables, thus, Πηληϊδής); but substantives of the *first* Decl. in ης and ας, and many of the *second* and *third* Decl. whose root ends in ι, and some others, have ᾶδης, f. ᾶς, G. ᾶδος, e. g. Πριάμ-ιδης, f. Πριάμ-ις (Πρίαμ-ος), Πηλείδης (Πηλῆις, G. Πηλέ-ος), Κίροπιδης (Κίροψ, G. οπ-ος), Πανθοίδης (Πάνθοος, -ους), Τελαμων-ιάδης (Τελαμών), Αἰνιάδης (Αἰνίας), Θεστιάδης, f. Θεστι-ᾶς (Θέστιος).

*Diminutives* (ὑποκοριστικά), frequently with the accompanying notion of *contempt*: ἰον (the most common termination), ᾶριον (ἄσιον), and (principally in the language of the common people and Comedy) ὕλλιον, ὕλλις, ὕδριον, ὕφριον (ἄφιον);—ίς (G. ἰδος and ἰδος); ἴδιον, formed from ἰς;—ἰεος, ἰσκη (ἰσκιον, ἰχνη, ἰχνιον);—ἰδέυς (but only of the *young of animals*), e. g. μεῖρακιον, *youth* (μεῖραξ, ακ-ος), παιδ-ιον, *a little child* (παῖς, παιδ-ός);—παιδ-ᾶριον: ᾶσιον for ᾶριον only in κοράσιον (κόρα, *young woman*), because ρ precedes; μεῖρακ-ὕλλιον, ἀκανθ-ὕλλις (ἀκανθα, *thorn*), ζω-φιον, *little animal*, χρυσ-ᾶφιον (χρυσός);—πίνακ-ις, *little tablet* (πίναξ), ἄμαξις, *little waggon*; νησ-ῖδιον, νησ-ῖδριον, *islet* (νῆσος), κριᾶδιον instead of ᾶδιον (κρίας), οἰκῖδιον (= οἰκι-ἰδιον from οἰκία);—νεανί-σκος, νεανί-σκη (νεανίας); ἰσκιον seldom, e. g. κυτλιῖσκιον from κοτύλη; ἰχνη, ἰχνιον only in πολίχνη, πολίχμιον (πόλις), κυλίχνη, κυλίχμιον (κυλίξ);—λαγ-ιδεύς, *leveret* (λαγώς), ἀετιδεύς, *eaglet* (ἀετός).

*Designations of place*, with the endings ἰον (combined with the preceding 563. vowels, αιον, ειον, φιον) and εἰον, which denote the *abode* of the person design-

nated by the primitive, or a place consecrated to a Divinity or Hero; ὦν (G. ὦνος), seld. εὼν; ωνιά, what contains a collection of the persons or things meant by the primitive, e.g. a room, vessel, &c., ἐργαστήριον, workshop (ἐργαστήρι), and so others in τήριον from τήρ or της; ποτήριον, drinking vessel; κουρείον, barber's shop (κουρεύς, ἔως), [several in ἰον (εἰον) have another signification, e.g. τροφεῖον, wages of a nurse, from τροφεύς]; Ἀθηναῖον, the temple of Theseus (Θησεύς, ἔ-ως), Ἀθηναῖον, Μουσεῖον, — ἀνδρῶν and γυναικῶν, apartments for men and women, ἵππων, stable for horses, ῥοδῶν and ῥοδωνιά, bed of roses, περιστεριῶν and περιστριῶν, dove-cote.

564. τρον and τρα denote an instrument or a means of accomplishing some object, e.g. ἔυστρα, curry-comb, διδασκτρον, tuition-money, λουτρον, water for washing, λουτρόν, bath; 'also to designate place, e.g. ὀρχήστρα, dancing-room, instead of the ending τήριον.

### Adjectives.

[565 By 'transitive meaning' is meant the transitive meaning of the Active.]

a) From Verbs:

565. ος, appended to the root of the verb. These adjectives express the transitive, intransitive, or passive notion of the verb they come from: e.g. φανός, brilliant (φαίνω), λοιπός, remaining, left (λείπω). The verb-root of many is not in use, e.g. κακός.
566. ικός (3<sup>2</sup>), ιμος (3), or σιμος (2), denote ability, fitness, aptness. Those in ικός have a transitive meaning, those in ιμος either a transitive or passive one, e.g. γραφ-ικός, fit or able to paint, τρώφ-ιμος, nutritious, ιά-σιμος, curable. [On ικός see also 578, 586.]
567. νός (3), with an intrans. or passive meaning, e.g. δει-νός, frightful (ΔΕΙΩ), σιμ-νός, revered, venerable (σέβ-ομαι), στυγ-νός, hated, hateful (ΣΤΥΓΩ), ποθεινός (ποθῶ), desired.
568. λός (3), with a trans. signification, ωλός (3), and (from verbs in ἄω) ηλός (3), with trans. or intrans. meaning, e.g. δι-λός, timid, ἐκπαγ-λός (for ἐκπληγ-λός from ἐκπλήσσω), terrific, φειδ-ωλός, sparing, σιγηλός, silent, ἀπατηλός, deceitful.
569. ἄρός (3: from verbs in ἄω and αἰνώ) with intrans. meaning, e.g. χαλᾶρός, slack (χαλάω), μιᾶρός, impure, stained (μυαίνω).
570. μων (2: G. ονος) with intrans. meaning, e.g. μνή-μων, memor (ΜΝΑΩ), νοήμων, intelligent (νοῶ).
571. ης, ες (G. εος), e.g. πλήρης, plenus.
572. ἄς (G. ἄδος), with trans., intrans., or pass. meaning, e.g. φορ-άς, bearing (φέρειν), δρομάς, running (ΔΡΕΜΩ), λογάς, chosen (λίγω).
573. τός (3), and τίος (3), Verbal Adjectives: those in τός denote either a completed action as the Perf. Pass. Part., e.g. λεκ-τός (λέγω), dictus; or the notion of possibility (which is their usual signification), e.g. ὁρα-τός, visible. In their formation most of these follow the 3rd sing. of either an existing or assumed Perf. Pass., e.g.

|                 |               |                   |
|-----------------|---------------|-------------------|
| βουλεύ-ω        | βε-βούλευ-ται | βουλευ-τός, -τίος |
| τιμά-ω          | τε-τίμη-ται   | τιμη-τός          |
| φωρά-ω          | πε-φώρᾳ-ται   | φωρᾶ-τίος         |
| φιλέ-ω          | πε-φίλη-ται   | φιλη-τός          |
| χί-ω            | κέ-χῦ-ται     | χῦ-τός            |
| πλέκ-ω          | πί-πλεκ-ται   | πλεκ-τός, -τίος   |
| λίγ-ω           | λί-λεκ-ται    | λεκ-τός           |
| στέλλ-ω         | ἔ-σταλ-ται    | σταλ-τίος         |
| τείνω (TA-Ω)    | τί-τᾶ-ται     | τα-τίος           |
| δι-δω-μι (ΔO-Ω) | δι-δο-ται     | δο-τός, τίος.     |

<sup>2</sup> 3, 2, 1 = with 3, 2, 1 terminations, respectively.

Very many, however, follow the analogy of such other forms of the verb, as 574. would best satisfy the ear. Thus a considerable number follow, for example, the form of the *First Aor. Pass.*, e.g.

|          |             |                  |
|----------|-------------|------------------|
| αἰρέ-ω   | ῥοί-θην     | αἰρε-τός         |
| παύ-ω    | ἐ-παύ-σ-θην | παυ-σ-τός, -τέος |
| χρᾶ-ομαι | ἐ-χρή-σ-θην | χρη-σ-τός, -τέος |
| στρέφ-ω  | ἐ-στρέφ-θην | στρεπ-τός        |
| τρέπ-ω   | ἐ-τρέφ-θην  | τρεπ-τέος        |
| τρέφ-ω   | ἐ-θρέφ-θην  | θρεπ-τέος        |
| ἵ-στη-μι | ἐ-στά-θην   | στα-τός, -τέος   |
| ἐπαινέ-ω | ἐπηνέ-θην   | ἐπαινε-τός.      |

Some follow the *Second Aor. Act.*, e.g.

|        |                        |                     |
|--------|------------------------|---------------------|
| ἔχω    | ἔ-σχε-τον              | σχε-τός             |
| αἰρέω  | ἔ-λε-τον               | ἐλε-τός             |
| ἵημι   | ἔ-τον (commonly ἔϊτον) | ἄφ-ε-τέος, ἐν-ε-τός |
| τίθημι | ἔ-θε-τον               | θε-τός, -τέος       |

Some follow the form of the *Pres. Act.*, e.g.

|      |          |                |
|------|----------|----------------|
| μένω | μέν-ετον | μενε-τός, τέος |
| εἶμι | ἴ-τον    | ἰ-τέος.        |

So ἀπ-έχε-τος from ἘΥΧΕ-ΤΟΝ (εὐχομαι); δυνα-τός (δύνα-μαι); φημί, 577. φα-τόν, φα-τός.

#### b) Adjectives from Substantives and Adjectives:

ιος (combined with the preceding vowel of the root αιος, ειος, οιος, φος, 578. υιος: mostly 2), ικός (when υ precedes, κός, and when ι, ακός). These adjectives have a very general signification, denoting what *belongs to, concerns, or proceeds from*, the object; often the *manner* in which the notion of the simpler noun is manifested, e.g. οὐράν-ιος, pertaining to heaven; καθάρ-ιος, cleanly, but καθυρός, clean; ἐλευθέρ-ιος, liberalis, but ἐλευθeros, liber; ἀγοραί-ος, belonging to the market-place (ἀγορά); θέρει-ος, summer-like (θίρος, -ος), αἰδοί-ος (αἰδώς, -ός), ἡρώ-ος and ἡρώ-ος; τριπύχ-ιος; δουλικός; θηλυκός, μανιακός.

✠ In several words the ending σιος is used instead of -ιος, e.g. φιλοτή-σιος 579. (φιλότης, -ητος), ἑκούσι-ος (ἐκών, -όντος).

#### c) Adjectives from Substantives only:

ειος (mostly Paroxytones), formed from names of persons, especially from 580. proper names, but resembling in their meaning those in ικός, e.g. ἀνδρεί-ος, γυναικί-ος, ἀνθρώπι-ος, Ὀμηρί-ος.

εος (= οὗς), ἴν-ος, denote the material of which any thing is made (like the 581. English en, ern), e.g. χρύσ-εος = χρυσοῦς, golden; χάλκε-ος = χαλκοῦς, brazen; ξύλ-ινος, wooden; σκύτι-νος, leathern.

ἴν-ος (seldom ἴνός), derived from substantives that express relations of time; 582. in some cases, also, they denote an abundance or fulness, e.g. ἑσπερ-ινός, vesper-tinus; χυστ-ινός, hesternus; ὄρει-νός, mountainous (ὄρος, G. -τος).

εις, G. εντος (always preceded by a vowel, viz. η from words of the first 583. Decl.; ο from others): ρός, ερός, ηρός, ἀλός, denote fulness or abundance, e.g. ὑλ-η-εις, woody; πυρ-ός, fiery; αἰσχ-ρός, base; νοσ-ερός and νοσ-ηρός, diseased, sickly; ῥωμ-αλός, strong; θαρσαλός (θαράλλος) courageous. Exceptions to those in εις are δένε-ρ-εις from δένε-ρον; χαρι-εις from χάρις.

ῥιος with the transitive meaning of verbal substantives in ηρ and ης, e.g. 584. σωτή-ριος, preservative, that preserves.

ώδης, Neut. ὡδός (for ο-ειδής, from εἶδος, form, quality). These denote a 585. quality or resemblance, but often also a fulness or abundance, e.g. φλογώδης, resembling flame; ποιώδης, abounding in grass.

586. *ιος* (*f. iā*), *κός*, *ικός* (*f. κή, ική*), *ηνός* (*f. ηνή*), and, when *ι* or *ρ* precedes, *ἄνός* (*f. ἀνή*), *ἴνος* (*f. ἰνη*), *Gentilia*, but also often used substantively; especially those in *ηνός*, *ἄνός* and *ἴνος*, which are formed only from names of cities and countries out of Greece, e.g. Κορινθ-ιος, *ια*, Ἀθηναίος, *αια*, Χίος (= *ιος* fr. Χίος), Ἀργεῖος (Ἀρ-γος), *ε-ος*; Λακεδαιμονικός; Κυζικ-ηνός, *ηνή* (Κύζικος), Σαρδι-ανός, *ανή* (Σάρδεες, Ion. Gen. *ι-ων*), Ἀγκυρανός (Ἀγκύρα), Ταραντ-ἴνος, *ἰνη* (Τάρας, *αντ-ος*).

### Adverbs.

587. The principal termination is *ως*, appended to the *root*. If the root ends in *ε* (as it does from adjectives in *ης*), *ε-ως* becomes *ῶς*. The *ως* is also circumflexed from oxytones in *ος*: σοφός, σοφῶς (but φίλος, φίλως).
588. But of those from *ης*, if the adjective in *ης* is a *paroxytone compound* adjective, it remains *paroxytone* (as in Gen. plur.): συνήθως, αὐτάρκως (συνήθης, αὐτάρκης).
589. Those in *ως*, from *νοῦς* (*mind*), are also *paroxytones*: κουφονῶς, &c. These are principally found in later writers. Adverbs from *νοῦς*, and from adjectives that have no convenient termination (such as those of one termination that are often used substantively), are usually formed from *fictitious* adjectives in *ικός*. So εὐνοϊκῶς, νομαδικῶς, βλακικῶς (from βλάξ).
590. The termination *ως* is also appended to *participles*; especially to those of the present active and *perf. passive*: κρεπόντως, becomingly; τεταγμένως, in an ordered or orderly manner; ὁμολογουμένως, confessedly.—From *perf. act.* come εἰσθότως, καταφρονηκῶς. From verbs in *μι* there is only ὄντως; from participle of aorist, τυχόντως, ὀρσθέντως (?).
591. Many cases, both of substantives and substantivized adjectives, are also used adverbially: ὥρπαια, προῖκα, gratuitously; κομιδῇ (with care =) very much; σπουδῇ (with diligence =) with difficulty, hardly, scarcely; περὶ, on foot; δημοσίᾳ, publicly; ἰδίᾳ, privately; μακράν, far.
592. *δην* or (when the radical vowel is changed into *ο*) *άδην*, denote *manner*. They are mostly appended to the *short root*; *ε* being changed into *ο*: λογάειν (λίγω): βάδην· ἄν-ι-δην, effusē (ἀνίημι r. *ι*), κρύβειν, secretly (κρύπτω), γράβ-δην, scribendo (γράφω), σπορ-άδην, sparsim. They never take *ς*.  
[For the change of the mutes before *δην*, see 26—28.]
593. *δόν* or *αδόν*, *ηδόν*, mostly from substantives, also denote *manner*, or (when derived from substantives) the *external form*, e.g. ἀναφανδόν, aperte; διακριδόν, separately, eminently; βοτρυδόν, grape-like, in clusters (βότρυς); ἱλάδον, catervatim; ἀγεληζόν, gregatim; κυνηδόν, like a dog.
594. *ί* or *εί* (which form is employed being probably regulated by euphony):  
a) From Nouns (especially those compounded with a privative). These nearly answer to dative cases: ἐθελοντί, voluntarily; αὐτοχειρί, with one's own hand; πανδημι, with all the forces (of a state); ἀμαχί, without a battle; ἀμισθί, without pay.
595. b) From Verbs. The termination is here *τί, ρί*, and they mostly agree, in formation and meaning, with the verbal adjectives (573) in *τός*.—Those in *ιστί*, from imitative verbs in *ίζω* (538), denote national manners, language, &c.: ὀνομαστί, by name; ἐγρηγορί, watchfully; Ἑλληνιστί, in the Greek fashion; in Greek.—Many prenex a privative: ἀδακρυτί, without weeping; ἀκηρυκτί (or -ρί), without making any proclamation.
596. c) The *ι* was originally long; but afterwards sometimes shortened. It is regularly short in *αστί, ιστί*, from verbs in *ζω*: so also in *ωστί*.

Ξ is a rare termination, mostly attached to *K-mutes*: πύξ, with the fist; λάξ, 597. with the heel; ὀδάξ, with the teeth; ἀναμίξ, confusedly, pell-mell. They are oxytone; except ἄπαξ, περίξ.

From *substantives, pronouns, and adverbs*, adverbs are formed to denote the three 598. local relations, *θεν* = whence; *δε* (σε) = whither; *θι* = where, e. g. οὐρανό-θεν, from heaven; οὐρανόν-δε, into or to heaven; οὐρανό-θι, in heaven; ἄλλο-θεν, aliunde; ἄλλο-σε, alio; ἄλλο-θι, alibi.

a) Words of the first Decl. retain their α or η before *θεν*; those of the second, 599. their ο (103); and those of the third, the ο of the Gen. ending, e. g. Ὀλύμπια-θεν, Σπάρτη-θεν, οἶκο-θεν, ἄλλο-θεν; but the vowels α, η and ο are often exchanged with each other, e. g. ῥιζό-θεν from ῥίζα; Μεγαρόθεν from Μίγαρα, τά.

b) Adverbs in ω, and some others, append the endings to the unchanged vowels, 600. e. g. ἀνω-θεν, κάτω-θεν, ἔξω-θεν, ἐκεί-θεν, ἐγγύ-θι, ἐνδο-θεν, ἐνδο-θι. Some forms of the comparative in *τερος* lengthen ο into ω, e. g. ἀμφοτέρω-θεν. In some of the above forms, ω may be shortened into ο in poetry, and even rejected entirely, e. g. ἔξο-θεν, πρόσ-θεν, instead of ἔξωθεν, πρόσωθεν, and in imitation of Doric usage, σ is often dropt before θ, e. g. ὀπιθεν, ἐκτοθεν, instead of ὀπισθεν, ἐκτοσθεν.

c) *δε* (commonly appended to *substantives* only) is affixed to the Acc., e. g. 601. ἄλαξ, to or into the sea (ἄλς), Πυθῶδε from Πυθώ, οἰκόνδε (only Epic: elsewhere οἰκαδε from the root ΟΙΞ, as φιγάδε from ΦΥΞ, instead of φυγόνδε which is not in use), Ἐλευσίναδε. To *pronouns and adverbs*, σε is appended instead of *δε*, e. g. ἐκεί-σε, ἄλλοσε, ἐτέρωσε, οὐδαμώσε, τήλωσε, more seldom in *substantives*, e. g. οἴκοσε. With plural accusatives in ας, σδε becomes ζε, e. g. Ἀθήναζε, Θήβαζε; and some singular *substantives* follow the same analogy, e. g. Ὀλυμπίαζε: so the poetic adverbs, θήραζε, foras; ἔραζε, χαμάζε, humum (from the obsolete *substantives*, ἔρα, χαμά, earth).

d) Instead of *δε* or *σε* the Epic dialect has also *δισ*, e. g. χαμάδισ instead of 602. χαμάζε, ἄλλυδισ instead of ἄλλοσε, and οἰκαδισ, domum.

e) Several pronominal forms, with the usual suffix, have, between the root and the suffix, the syllable αχ, which is to be accounted for by the ending ακις coming before the aspirated relative, e. g. πολλ-αχ-όθεν from πολλάκις and ὅθεν, παντ-αχ-όσει; this occurs also in most pronominal adverbs of place in *ου, οι, ε*, e. g. ἄλλ-αχ-ού, alibi, πολλ-αχ-ού, παντ-αχ-ῇ, πολλ-αχ-ῇ, παντ-αχ-οῖ.

[For the *correlative* pronominal adverbs, see 237.]

### Compounds.

Every compound consists of, at least, two words (called *factors*), the one of which 604. explains the other more definitely. The explanatory word usually stands first, e. g. ναυ-μαχία, sea-fight. The form of the last factor determines whether the compound is a *substantive, verb, or adjective*; thus, e. g. ναυ-μαχία is a *substantive*; ναυ-μαχίῳν, a *verb*; ναυ-μάχος, an *adjective*.

a) It is very seldom (mostly in poetical words) that the explanatory word is the last factor, e. g. δεισδαίμων, i. e. δέισας τοὺς δαίμονας.

b) Both words stand either in an *attributive* relation to each other (i. e. the one being modified by the other, as a *subst.* is by an *adj.* or *gen. case*), e. g. καχ-ἔξια = κακή ἔξις, bad condition; ἵππ-ουρις = ἵππου οὐρά (a horse's tail); or in an *objective* relation (as a *verb, adjective, or substantive* with the case of a *substantive*, or with an *adverb*), e. g. ἵπποτροφεῖν, ἵπποτρόφος, one who feeds (= keeps) horses; ναυμαχεῖν (i. e. ναυαί μάχεσθαι), ναυμαχος, ναυμαχία; εὐτυχεῖν, εὐτυχής; ἀνιστάναι, ἀνάστατος, ἀνάστασις.

605. *A verb can be compounded only with prepositions*: e. g. ἀπο-, ἐκ-, ἀντι-, προ-, ἐμ-, δια-, κατα-, παρα-, προσ-βαίνειν. Substantives and adjectives either with other substantives and adjectives, or with prepositions, or with separable and inseparable adverbs and prefixes, e. g. σωματοφύλαξ, ἡδύ-λόγος; περί-στασις, εὐά-λεινκος; εὐ-τύχης, ἀν-αίτιος; an adverb, with prepositions only, e. g. περι-στάου.

a) All other compound Verbs are formed by derivation from words previously compounded, e. g. εὐ-τυχεῖν and εὐ-τυχῶς (εὐ-τυχής). Cf. 612.

606. *Separable adverbs* are such as are used alone, as well as in composition, e. g. εὖ, well; πλὴν, except; ἅμα, at the same time; ἄγχι, near; ἄρτι, now, recently; ἄγαν (ἀγα-), very; πάλιν, again; πάλαι, long since; ὅς (δὲν), bis, or the same as διχα, dis, separately; πᾶν, wholly.—Εὐτυχεῖν, εὐτυχής, happily; πλημμελής (πλὴν, μέλος), violating harmony; πλημμελεῖν, πλημμελήσις; ἀματροχᾶω, to run together, ἀματροχία; ἀγχιβατεῖν, to go near to, ἀγχιβάλαστος, mari propinquus; ἀρτιβάλης, now blooming; ἀγασθίνης, very strong; ἀγαύροος, flowing with an abundant or strong stream; ἀγαν-νίφος, very snowy; παλιμβλαστος, that buds again; παλαιφύτος, planted long since; δισχιλίοι, two thousand; ἐφθυγγος, having a double sound; πᾶνσοφος, all-wise.

607. *Inseparable adverbs* are such as are used only in composition. Such are:

ἡμι-, half, semi, e. g. ἡμίφλεκτος, semistustus.

δυσ- (mis-, Lat. male), expresses difficulty, adversity, or aversion, and is often the antithesis of εὖ, e. g. δυστυχεῖν and εὐτυχεῖν, εὐδαιμονία, misfortune.

a privative, usually ἀν- before a vowel, has the force of the Latin in, and expresses the negation of the notion contained in the simple word, e. g. ἄσφορος, unwise; ἀτιμία, dishonour; ἀπαις, childless; ἀναίτιος, innocens.

a collective (ἀθροιστικόν; probably allied to ἕμα), like the Latin con in composition, expresses community, equality, or a collective notion, and hence also intensity (?). (Community, especially in the names of kindred and companions), e. g. ἄκοιτις, ἄλοχος, wife (κοίτη, λέχος, bed); (Equality) ἀτάλαντος, of the same weight; ἅπτεος, even; (in a Collective sense) ἀθρόος, crowded together (θρέο-μαι, to sound), ἀολλής, all together (ἀλής or ὀλής), ἀγέρω, ἀγέλη. (Intensity) ἀτενής (the only example in good prose, Arúger), intentus; ἄσκιος, very shady (Pind. In Polyb. = without shade).

a) The Euphonic α must be distinguished from the Collective α, e. g. στάχυς and ἄσταχυς, an ear of grain; στεροπή and ἄστεροπή, lightning.

### Formation of Compounds.

608. When the first factor of the compound is a verb, the *short*, sometimes also the *strengthened*, root of the verb remains unchanged, if the following word begins with a vowel, e. g. φερ-αυγής, πιθ-αρχεῖν; or the vowels ε, ο, ι, sometimes the syllables σι, εσ, ει, σο, are annexed to the root of the verb, if the *second factor* begins with a consonant; σ also is annexed when the *second factor* begins with a vowel, e. g. ἄκ-ε-θυμος, λιπ-ο-τάκτης and λιπ-ο-τάκτης, τερπ-ι-κραννος, ἔγερ-σι-γελως, φερ-εσ-βιος, ταμ-εσι-χρως, ἔλκ-εσι-πεπλος, μίζοβάρβιρος (= μγ-σο-β.), ριψασπς (= ρίπ-σ-ασπς), πλῆξιππος (= πλῆγ-σ-ιππος).

609. When the first factor is a noun, the second factor is appended in various ways:

a) To the *whole nominative*, i. e. the *unaltered word*. To this head belong feminine nouns of the first [those in α = root], neuters of the third in υ; with other neuters of the third (e. g. πῦρ, φῶς, κέρως): e. g. νικηφόρος, ἀγορανόμος, ἀστυνόμος, πυρφόρος, φωσφόρος.

b) To the nom., with ε thrown away [which in nouns of the 2nd = root].

Here belong nouns of the 2nd in *ος* (in which, however, the *ο* falls away before a vowel); the words *ναῦς*, *βοῦς*; nouns of the third in *υς*, &c., e. g. *λογο-γράφος*, *ἰσ-ήμερος*, *ἡΐν-λόγος*, *νομο-θέτης*, *νομ-άρχης*, *ναυ-μαχία*, *βου-φορβός*.

- c) To the root, to which the connective vowel is added, if the root *ends*, and the 2nd factor begins, with a consonant: *σωματ-ο-φύλαξ*, *δακ-οῦχος* (= *ἐκ-δ-εχος*; *ἀνέμιαντ-ο-ποιός*, *μελαν-ο-γίνειος*, *φυσι-ο-λόγος*.
- d) In the first Decl., however, the connective vowel *ο* is often found instead of the final *α* of the root (103), e. g. *δικ-ο-γράφος* (*δικη*), *λογχ-ο-φόρος*; so also the ending *η* or *α* is annexed to words of the second and third Decl., e. g. *θανατ-η-φόρος*, *ἀσπιδ-η-φόρος*: neuters in *ος*, G. *εος*. Pl. *η*, often vary between *ο* and *η*, e. g. *ξιφοφόρος* and *ξιφηφόρος*, *σκευοφόρος* and *σκευηφόρος*. Adjectives in *ης* (*ε-ος*) throw away *ε* of the root, and take *ο*, e. g., *ἀληθ-ο-μαντις*.
- e) In a few compounds (mostly belonging to the earlier ages of the language), the connective letters *α*, *η*, *ι*, *ε*, *οι*, *σ*, *σι*, are found: *ποδ-ά-νιπτρον*, *χο-η-φόρος*, *γαστρ-ι-μαργος*, *ὄρ-ει-βάτης*, *ὄδ-οι-πόρος*, *τελε-σ-φόρος*, *ναυ-σί-πορος*.
- f) *Γῆ* (*earth, land*) becomes *γεω-* (e. g. *γεωμέτρης*, &c.). Nouns in *υς* sometimes follow *c* (e. g. *ὄρν-ο-κολάπτης* or *ὄρνυκολάπτης*, *πιτυοκάπτης*, &c.).
- g) From roots in *ατ* that syllable is sometimes rejected: e. g. *αἶμ-ο-ῥραγής* for *αἶμ-ατ-ο-ῥραγής*.

When the first factor of the compound is an *adverb*, only those changes take place, which arise from the general rules for the change of consonants (26, sqq.). 610.

Respecting the second factor, it is to be noted, that words beginning with *α*, *ε*, *ο*, regularly lengthen these vowels (if the factor is a simple) into *η* and *ω*, e. g. *εὐήνεμος* from *ἀνεμος*, *στρατηγός* from *ἀγω*, *εὐήνωρ* from *ἀνὴρ*; (*ε*) *δυσηρεμτος* from *ἱρεμτος*, *δυσηλατος* from *ἱλαυνω*; (*ο*) *ἀνωφελής* from *ὄφελος*; *πανώλειρος* from *ὄλλυμι*; *ἀνώνυμος* from *ὄνομα*. 611.

With respect to the end of the word, the following things should be noted: 612.

A) In the Greek language, as has been seen (605), a verb can be compounded only with prepositions; but if it is necessary to compound a verb with another part of speech, this is never done immediately, but from a compound word either *actually existing* or *assumed*. Then the derivative-ending, commonly *ἰω*, is regularly appended to this compound word, e. g. from *ἵππους τρέφειν*, *to keep horses*, the derivative is not *ἵπποτρέφειν*, but (from the compound substantive *ἵπποτρόφος*), *ἵπποτροφέω*; so *θεοσεβέω* from *θεοσεβής*; *ναυμαχεῖν* from *ναυμάχος*; *εὐτυχεῖν* from *εὐτυχής*.

B) Compound *adjective* or *substantive*.

a) The second factor derived from a *verb*, and has the following endings:

Most frequently *ος*, *ον*, e. g. *θηροτρόφος*, *nourishing wild beasts*; *θηρότροφος*, *nourished by wild beasts*. 613.

*ης* (*της*), or *ας* (G. *ου*), *ηρ* (*τηρ*), *τωρ*, mostly as substantives with a transitive signification, e. g. *εὐεργέτης*, *benefactor*; *νομοθέτης*, *legislator*; *μυροπώλης*, *ὀρνιθοθήρας*, *παιδοκίτωρ*. 614.

*ης*, *ες*, mostly with *pass.* or *intrans.* meaning, e. g. *θεοφιλής*, *beloved of God*; *εὐμαθής*, *docilis*; *εὐπρεπής*, *becoming*. 615.

*ς* (*Ξ*), e. g. *ψευδόμαρτυς* from *ΜΑΡΤΥΩ*, *νομοφύλαΞ*. 616.

b) The second factor a *substantive*.

If the factors stand in an *attributive* relation to each other (the first containing a more definite explanation of the last), the substantive is unchanged. The first 617.



factor is an *adverb* or *preposition*; sometimes a *substantive* or *adjective*, e. g. ὁμόδουλος, a fellow-slave; βούλιμος, ravenous hunger; ἀκρόπολις, citadel.

618. Sometimes the *factors* stand in an *objective* relation to each other (the last denoting the *object* of the first). This division includes a large number of adjectives, the first factor of which is either a *verb* or (less commonly) an *adjective*, a *separable* or *inseparable* adverb, or a *preposition* used adverbially, e. g. δεισιδαιμών = ὁ τοῦς δαίμονας δέσας; ἐπιχαιρικός = ὁ τοῖς κακοῖς ἐπιχαιρών; κακοδαίμων = ὁ κακὸν δαίμονα ἔχων; ἐυστέρως, one who is passionately in love; ἐνθεος = ὁ τὸν θεὸν ἐν ἑαυτῷ ἔχων; ἀποικος = ὁ ἀπὸ τοῦ οἴκου ὢν; ἀπαις = ὁ παῖδας οἷκ ἔχων. In all these examples the form of the substantive remains unchanged, if it has already an *adjective* termination; if not, the substantive assumes a corresponding adjective-ending, viz. *ος* (G. ου), *ως* (G. ω), *ης* (G. ους), *ις* (G. ἰος), *ων* and (when it ends in *υ*) *ς*, e. g. σύνδειπνος (δείπνον), a fellow-guest; εὐθόδικος (εἰκή); ἀτίμος (τιμή); δεχήμερος (ἡμέρα); φιλοχρήματος (χρῆμα, χρήματα); ἀστομος (στόμα); εὐγεως (γῆ), having a fertile soil; λειπόντως (ναῦς), one who deserts his ship; ἀνωφελής (τὸ ὄφελος); ἀναλκις (ἀλκή); ἀχρήμων; ἄδακρυς, G. υος (τὸ δάκρυ).

c) The second part is an *adjective*.

619. The adjective naturally retains its form; but those in *υς* sometimes change this for *ης*. The first factor is either *subst.* or *adverb*: ἀστυγείτων, urbi vicinus; πίνσοφος or πάσσοφος, very wise; ἀνόμοιος, unlike; ἀηδής, unpleasant; ποδώκης, swift-footed (fr. ἡδύς, ὠκύς).

# SYNTAX.

## PART I.—SIMPLE SENTENCES.

### § 1.—SUBJECT AND PREDICATE.

**Unaquæque enunciatio tribus constat hisque 620. necessariis partibus, subjecto, prædicato, copula.**

- a) **Subjectum est id, de quo aliquid dicitur.**
- b) **Prædicatum est id, quod de aliqua re dicitur.**
- c) **Copula est, qua subjecti et prædicati exprimitur consociatio.**
- d) *The copula is some tense of the verb to be.*

Though the copula is a *necessary* part of every sentence, it is not *necessarily expressed*, because it is implied when the predicate is a verb. Thus, *ὕψιαινε* = *ὕψιαινων ἰστί* (*Aristot.*).

In Logic the *predicate* is the *whole assertion*: but in Grammar the *predicate* is 621. the *first complete notion* that is asserted about the *subject*.

### (The Subject.)

**Subjectum aut nomen substantivum est, aut 622. aliqua saltem locutio, quæ pro substantivo adhibetur.**

Hence the subject may be, besides a substantive, 623.

- |                                                          |                                                                                                                                      |
|----------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------|
| a) A personal pronoun.                                   | <i>I write.</i> Ἐγὼ γράφω.                                                                                                           |
| b) A numeral.                                            | <i>Three came.</i> Τρεῖς ἦλθον.                                                                                                      |
| c) An adjective with the definite article.               | <i>The wise are happy.</i> Οἱ σοφοὶ εὐδαιμόνες εἰσιν, or ὁ σοφὸς εὐδαιμῶν ἐστίν.                                                     |
| d) A participle with the definite article.               | <i>(The envying =) those who envy (or the envious) are hated, οἱ φθονοῦντες μισοῦνται.</i>                                           |
| e) An adverb with the definite article <sup>1</sup> .    | <i>(The long ago [men] =) the men of old were brave, οἱ πάλαι ἀνδρεῖοι ἦσαν.</i>                                                     |
| f) The definite article with a preposition and its case. | <i>(The about Miltiades [persons] =) Miltiades and those around him fought well, οἱ περὶ Μιλτιάδην<sup>2</sup> καλῶς ἐμαχέσαντο.</i> |

<sup>1</sup> By this combination with *ὁ*, the *adverb* becomes equivalent to an *adjective*, and may then be *substantivized*.

<sup>2</sup> It is only in later writers (e.g. Plutarch) that *οἱ ἀμφὶ* (or *περὶ*) *τινα* is a circumlocution for the *person himself*. (*Herm.*)

- g) An *infinitive mood* with all its dependent notions.

τὸ ἁμαρτάνειν ἄνθρώπους, οὐδὲν θαυμαστόν (ἐστίν), *that men should err is nothing surprising.*

καλὸν ἐστὶ μανθάνειν τῶν εὖ λεγόντων.

- h) Any *word, letter, or syllable with the neuter article*, when *that word* is meant.

'Ei is a conjunction,' Τὸ εἰ συνδισμός ἐστιν.

624. **Sæpe fit, ut tota enunciatio subjecti vice fungatur; id quod in enunciationibus per particulas ei, εἰάν (si, num) illatis sæpissime fieri videmus: velut,**

ἀδελόν ἐστιν εἰ τοῦτο διαπράξει, *incertum est utrum hæc perfecturus sit necne* [it is uncertain, *whether he will carry this through = his carrying this through is uncertain*].

625. It must not be supposed that this is *confined* to sentences introduced by εἰ, ἂν, εἰάν: e. g.

δουλοῖ γὰρ ἄνδρα ....

ὅταν ξυνειδῇ μητρὸς ἢ πατρὸς κακὰ (Eur.).

Where ὅταν ξυνειδῇ is nearly = τὸ ξυνειδέναι (μητρὸς ἢ πατρὸς κακὰ δουλοῖ ἄνδρα).

In English we use 'it' as the *representative* of the coming sentence, which is the real subject.

626. The *subject* stands in the *nominative case* (except when the verb is in the *Infinitive Mood*. See Chap. on the *Infinitive*).

#### (Omission of the Subject.)

627. The *subject* is usually omitted, when it is a *personal pronoun*; but it must be expressed when the pronoun is *emphatic*, or when the person meant is to be *distinguished* from some other.

Γράφω, *I write*; γράφεις, *thou writest*, &c. But, ὥς καὶ ἡμεῖς λέγομεν καὶ ὑμεῖς ὁμολογεῖτε.

628. The *subject* is sometimes omitted, when the person who is to do the action is so well known, that *no particular mention of him is necessary*.

Ἦνίκα ἂν ὦρα ἦ, σημαῖνεϊ τῷ κέρατι, *when it is time, he will blow the horn*<sup>3</sup> (the *subject*, ὁ σαλπικτής, omitted).

This rule applies principally to some *official characters*; e. g. 'at such a time he will blow the horn' (i. e. the trumpeter); where we should say, 'the trumpet will sound.' 'He shall read you the decree,' &c. (i. e. the clerk shall).

<sup>3</sup> Or 'the horn will sound'; literally, 'he will give a signal (σημαίνω) with the horn. On κέρατος in Attic Greek, cf. Elmsl. Bacch. 919.

1. Ἐκέρυξε (sc. ὁ κέρυξ) τοῖς Ἕλλησι συσκενάζεσθαι (Xen.). 2. Τὸν νόμον ὑμῖν ἀναγνώσεται (sc. ὁ γραμματεὺς).

To the same rule may be referred ὕει, 'it rains'; νίφει, 'it snows'; ἀστράπτει, 629. 'it lightens'; ἔσιουσιν, 'there was an earthquake'; where the nominative understood is Θεός, 'God'; or Ζεὺς, Zeus (= Jupiter), whom the Greeks considered as the immediate agent in the production of these natural phenomena. The full form ὁ θεὸς ὕει occurs in *Hdt.* (2, 13, &c.)

The omission of the indefinite pronoun τις (= 'a man,' or 'one') is very com- 630. mon in such clauses of general propositions as depend on a preceding Infinitive. The pronoun is then usually implied already as the subject of the Infinitive. 1. Οὐκ ἔστιν ὁρθῶς ἡγεῖσθαι, ἐὰν μὴ φρόνιμος ᾖ (for a man—unless he is, &c.). 2. Ὁμολογεῖς τὸ μετὰ μορίου ἀρετῆς πράττειν, ὃ τι ἂν πράττῃ, τοῦτο ἀρετὴν εἶναι.

**Secunda persona singularis ita interdum usur-** 631.  
**patur, ut, quod de quovis homine prædicari po-**  
**tuit, id de uno aliquo prædicetur, quem sibi**  
**quasi præsentem fingit is, qui loquitur: velut, εἶδες**  
**ἄν, cerneres; ἡγήσω ἄν, putares; crederes; ἡγήσαιο ἄν, credideris.**

This idiom is in exact agreement with our own: the *most common* case of its occurrence is that of the *indicative* or *optative* of the *aorist* with ἄν. It then agrees exactly with our 'you would; 'you would have,' ... &c.

1. Ὡν ζῶντες ἡγγελμένοι ἦσαν οἱ προσήκοντες, ὀλίγους ἂν εἶδες (Xen.). 2. Ἐπ' ἐγνώσῃς ἄν ἐκεῖ οὐδένα οὔτε ὀργιζόμενον κραυγῇ, οὔτε χαίροντα ὑβριστικῶς γέλωτι, ἀλλ' ἰδὼν ἄν αὐτοὺς ἡγήσω τῷ ὄντι ἐς κάλλος ζῆν (Xen.). 3. Ὅρων ταῦτα ἡγήσαιο ἄν Λακεδαιμονίους μόνους τῷ ὄντι τεχνίτας τῶν πολεμικῶν εἶναι (Xen.).

The *third person plural* is used without a subject expressed, when 632. what is stated is true of *persons generally*, where in English we should use 'people' (*say, think, &c.*). This occurs principally in the *Present Tense* of such verbs as to *say, do, think, &c.*; sometimes with the *Imperfect*, in stating reports, &c.

Πόνος, ὡς λέγουσιν, εὐκλείας πατήρ, labour, they say, or as people say (= ut dicitur), is the parent of renown.

1. Ἐνόμισεν, ὅπερ πιάσχουσιν ἐν τοῖς μεγάλοις ἀγῶσιν, πάντα εἶσι σφίσι ἐνδεᾶ εἶναι (Th.). 2. Ἦι ἐπὶ Ποτιδαίαν ἔρχονται, προσεκάθητο τῇ πόλει.

(On the ellipse of the *Subject* with ἔστιν ὅς(τις), &c., see 'Adjective Sentences,' 1221.)

(Omission of the Copula.)

**Sæpe fit, ut copula non ponatur illa quidem, 633.**  
**sed cum nomine aliquo simul audiatur: velut,**  
**ἀξύνιατον, πολλὰ τεχνώμενον ἄνθρωπον πάντα καλῶς ποιεῖν, fieri**  
**non potest, ut, qui multa molitur, is omnia recte faciat.**

The omission of the copula (principally in 3rd Pers. Pres. Indic.) is very common, 634.

a) In general propositions, observations, proverbs, &c.

- b) With expressions of *necessity, duty, possibility, fitness*. Such expressions are, *ἀνάγκη* (*necesse est*); *εἰκός* (*verisimile est*); *οὐ θέμις* (*non licet*; *nefas est*); *χρεὼν* (*oportet*); and *καιρός, ὥρα* (*tempus est*, 'it is time' to do so and so); *οὐχ οἷός τε* (*non possum*); *ἀδύνατον* or *οὐχ οἷόν τε* (*feri non potest*); *φροῦδος* (*ex oculis abiit, evanuit*); *ἔτοιμος* (*paratus sum*); and in the expressions *ἀμύχανον ὅσον* (*immane quantum*); *θαυμαστὸν ὅσον* (*mirum quantum*); *ῥαδίον* (*facile est*); *χαλεπὸν* (*difficile est*); *φθόνος οὐδεὶς* (e. g. *λίγειν, lubenter dicam*). So with many other adjectives, especially in *negative sentences*; and with *gerundives*, or verbals in *τίος* (which will be explained below).
- c) Whenever the *predicative adjective* stands before a substantive (or *virtual substantive*) preceded by the article (which is often the case in *emphatic sentences*, especially of an exclamatory kind): *τῷ γὰρ ὄντι μέγα τὸ ἀγώνισμα, reverd enim magnum est certamen*.
- d) ~~635~~ The omission of the copula is *rare* in the *Imperfect*; *rare* with the *first and second persons* (except with *ἔτοιμος*, 'you, &c. are prepared,' &c.); *rare* in *dependent sentences*, though less so in those whose verb would be in the *3rd Person Indic. Present* (as is often the case with those beginning with *ὅτι, ὥς, εἰ* [= *si, num*] &c.); *rare* in the *Imperative* (*τοῖς θεοῖς μέγιστη χάρις* sc. *ἔστω*).—In the *Subjunctive* it occurs now and then after *ὥς ἂν*.—In the *Optative* the ellipsis of (*ἂν*) *εἴη* ('*would be*') occurs occasionally in *principal sentences*; e. g. *τίς γὰρ ἂν σοῦ γε . . . ἰκανώτερος*; (sc. *εἴη*). *αἰσχρὸν, εἰ πύθοιστό τις, κτλ.* (sc. *ἂν εἴη*).—The *Inf. εἶναι* is often omitted after *δοκεῖν, νομίζειν, ἠγείσθαι*, &c.

(The Predicate.)

635. We here use the term *Predicate* in its *narrower sense* (621), not for the *whole assertion* made about the Subject, but for the *principal part of it*; which is the *first independent notion*, to which the other *modifying notions* that make up the *whole assertion* are attached.

636. The most usual *predicates* are (1) a *verb*, (2) a *substantive* or *adjective* with the copula *εἶναι* (*to be*).

1. Οἱ Ἀθηναῖοι ἀπεκρίναντο, *the Athenians answered*.
2. Οἱ ἄνθρωποι εἰσι θνητοί, *men are mortal*.
3. Ὁ Κῦρος βασιλεὺς ἦν, *Cyrus was a king*.

637. The *predicate may*, however, be a *numeral* or *pronoun*; an *adverb* of *time* or *place*; or an *adverb of manner* with *εἶναι, γίγνεσθαι*; a *preposition* with its *governed case*; a *genitive* denoting *possession*, &c.

Ἐγὼ ἐμός εἰμι, *I am my own* (master).

Ἦδη ἦν ὄψε, *It was already late*.

Ὁ κίνδυνος ἐγγὺς ἦδη ἦν, *the danger was already near*.

Σίγα πᾶς ἔστω λεώς, *let all the people be silent* (Eur.).

Καλῶς ἔσται, *it will turn out well*.

Ἐπὶ τῷ κέρα ἑκατέρῳ οἱ ἱππεῖς ἦσαν, *the cavalry were on both wings*.

Μετὰ τῶν συστρατήγων ἦν, *I was with my fellow-generals*.

638. So *ὀρθῶς ἐστί*, '*it is right*'; *μάτην ἐστί*, '*it is in vain*' (e. g. *τὸ μνηστῆσαι περὶ τούτων, Isocr.*); *καλῶς γίγνεται*, '*it turns out well*'; *ἁποτρίως ἔσται*, '*whichever way it shall turn out*'; *χωρὶς εἶναι*, '*to be apart (= different) from*,' &c. So *χωρὶς, δίχα*, &c. *γίγνεσθαι*.

The verb *εἶναι* may itself be employed as a *predicate* in the more emphatic sense of 'to be' = 'to exist': *ἔστι* (82) *Θεός*, 'there is a God.' It has also, like our 'to be,' sometimes the meaning of 'to keep company with.' *Σωκράτης ἦν αἰὶ σὺν τοῖς νέοις*, 'Socrates was always with young people.'

The verb agrees with its subject in *number* and *person*. 640.

If the predicate is an *adjective*, *adjective-pronoun*, or *participle*, 641. it agrees with the subject in *gender*, *number*, and *case*: if it is a *substantive*, it agrees with it in *case*.

**Verborum, quorum debiliior est notio, quam ut 642.**  
**illis sine nomine addito quidquam prædicetur, hæc fere sunt genera:**

a) **Esse, fieri, natura comparatum esse:**  
*εἶναι, γίγνεσθαι, ὑπάρχειν, φῦναι, κυρεῖν.*

b) **vocare, compellare, et similia:**  
*καλεῖν, ἐπικαλεῖν, προσαγορεύειν, ὀνομάζειν.*

c) **creare, eligere, constituere, et similia:**  
*αἰρεῖν, ἀποδεικνύναι, χειροτονεῖν, ποιεῖν, καταστήναι, κτλ.*

d) **videri, putare, pro aliquo habere; reddere, facere (= to render), et similia:** *δοκεῖν, φαίνεσθαι: ὑπολαμβάνειν, νομίζειν: ποιεῖν, τιθέναι, παρέχειν, ἀποφαίνειν.*

e) **manere:**  
*μένειν, διαμένειν.*

**Quorum omnium, quæ intransitiva sunt aut passiva cum altero nominativo, quæ autem transitiva sunt activæ vocis cum altero accusativo construuntur: velut,**

*τὸ τῶν Περσῶν ἔθνος μαχιμώτατον ἔφν, Persarum natio bellicosissima erat (naturâ).*

*Κλέων ἤρέθη στρατηγός, Cleon dux creatus est.*

1. *Νόμιζ' ἀδελφούς τοὺς ἀληθινούς φίλους, look upon true friends as brothers.* 2. *Ὁ θάνατος κακῶν μέγιστον φάρμακον νομίζεται.* 3. *Ποιήσει καὶ σέ σοφόν.* 4. *Οἱ ὑπὲρ τὰ πενήκοντα ἔτη γεγονότες καλοῦνται γεραίτεροι.* 5. *Οἱ νόμοι διαμένουσιν ἀκίνητοι.*

I shall call the *nominative* or *accusative* after these verbs 'the complement of the predicate.' After *transitive* verbs of these classes Bekker calls it the *factive object*; as denoting that which the thing is made or considered.

† **Prolepticum est prædicatum, quoties quod 643.**  
**nomen prædicati quasi complementum est, consequentiam aliquam sive effectum denotat: quæ frequens est verborum αὔξειν, τρέφειν, παιδεύειν, διδάσκειν, aliorum constructio: velut, μέγας ηὐξήθη, id est, ηὐξήθη ὥστε μέγας γίγνεσθαι, ita crevit opibus, ut magnus et potens factus sit.** Anglice reddas, *he grew great.*

1. Διὰ τούτων ἤρθη μέγας (Dem.). 2. Δίδασκε σοφούς, *redde sapientes* (sc. *docendo*); sive, *ita doceas, ut sapientes evadant*.

*Prolepticus* means *anticipative*: thus in μέγας ἠξήθη, the person's *becoming great* by the process of *increasing* is *anticipated*: the *effect* of the verb's action is *anticipated* as already realized.

(*Deviations from the strict rule of Concord.*)

644. **Neutrum plurale verbo singulari plerumque sed non semper conjungitur; 'neque scriptorum usu confirmatur Atticos veteres plurale verbum neutri plurali nunquam subjecisse, nisi ubi de animantibus ageretur': velut, 'Αθηναίων ἤξιτο τὰ πράγματα, Atheniensium opes creverunt.**

Τὰ τέκνα θάνωσιν (Eur.), *liberi moriantur*; 'nempe quod παῖδες in mente habebat, non quod *rem animatam*'.

645. The following are examples of the *plural* after a *neuter plural* that does *not* denote living creatures: Πολλὰ λόγια ἐλέγοντο (Th. ii. 8, in the best MSS. Kr.). Ἀμφοτέροις ἁμαρτήματα ἐγένοντο (Th.). Ἐγένοντο κρέα... πλείω (Xen.). Τὰ ὧτα προακούουσι (Xen.).

The use of the *plural* verb after a *neuter plural* must, however, be considered a *comparatively rare* exception.

646. After a *dual* subject or two singular subjects the verb is often found in the *plural*, when there is no emphasis upon the notion of there being neither more nor less than *two*.

Θερσαγόρας καὶ Ἐξήκστος ᾤκουν ἐν Λέσβῳ (Dem.). [On the, *first person dual* cf. 350.]

647. When the plural is used of *two*, the *participle* or *adjective* is sometimes in the *dual*: or, the verb being in the *dual*, the *participle* or *adjective* is in the *plural*.

1. Καλέσαντες ὃ τε Κριτίας καὶ ὁ Χαρικλῆς τὸν Σωκράτην τὸν νόμον ἐδεικνύτην αὐτῷ (Xen.). 2. Ἐγελασάτην ἅμφω βλέψαντες εἰς ἀλλήλους (Pl.).

648. (a) Sometimes *ἑὸς* or *ἀμφοτέρως* is used with a plural substantive (*ἀμφοτέρως* being of course in the *plural*): the verb may then be either in the *dual* or *plural*; or, if the substantive is a *neuter plural*, in the *singular* or *dual*.

1. Δύο ἄνδρας ἔχω (Xen.). 2. Δυσὶν δνόμασι χρώμεθα (Pl.). 3. Δύο τμήματά ἴσον (Pl.). 4. Ἔστι δύο ταῦτα κακῶν ἐν τῷ ψυχῇ γένῃ (Pl.). 5. Ἀμφοτέρω τῷ στρατηγῷ ὁ ἀμφοτέροι οἱ στρατηγοί.

(b) It is rare to find a masculine (*dual*) participle connected with the fem. *dual* (ἑὸς τινὲ ἰδέα ἄρχοντε καὶ &c. Pl.) Kr.—On the use of τῷ, τοῖν, as *fem.*, see 100. So also τοῦτῳ as *fem. dual*.

649. **In prima persona, pluralls interdum numerus**

<sup>5</sup> Bornemann ad Xen. Cyrop. 2, 2.—Krüger says, the exceptions (when not living creatures) are more common and more certain in Thucydides than in the dramatic poets and Plato; and that more are found in Xen. than in Thuc.

<sup>6</sup> Herm. ad Vig. p. 738.

**pro singulari ponitur: cuius tamen exemplum in prosæ orationis scriptoribus vix inveneris, nisi si quando scriptor de se ut de scriptore loquitur<sup>1</sup>: velut, οὐ δίκαιως, ἦν θάνω, θανούμεθα, si moriar, injuste moriar (Eur.).**

“Ὅσα ἐπυθόμεθα περὶ Κύρου, ταῦτα πειρασόμεθα διηγήσασθαι (Xen.).

**‘Si mulier de se loquens pluralem adhibet numerum, genus etiam adhibet masculinum<sup>1</sup>.’** Οὐκ ἄρ’ ὥς θανουμένους Μετῆλθες ἡμᾶς, ergo non ad me quasi ad morituram venisti (Hecuba de se loquitur, Hec. 511).

Εἰπὶ μοι is often used with reference to more than one person; and that, whether it is used as a *hortative particle*, as it were, in a dialogue (often parenthetically), or really requires an answer.

1. Εἰπέ μοι ὦ Σώκρατες τε καὶ ὑμεῖς (Pl.). 2. Εἰπέ μοι τί φειδόμεσθα τῶν λιθῶν ὧς δημόται; (Aristoph.). 3. Ἡ βούλεσθε, εἰπὶ μοι, περιμύντες αὐτῶν<sup>9</sup> πυνθάνεσθαι; λέγεται τι καινόν; (Dem.)

**Constructio κατὰ σύνεσιν, sive ad intellectum<sup>1</sup>, quæ dicitur, in Græca lingua quam in ceteris linguis aliquanto est frequentior: velut, φίλε τέκνον, care fili.**

This very commonly occurs with reference to the *neuter* names of persons.

1. Λαθόντες τὸ ναυτικόν, οἱ ὄρμουν ἐν τῇ Μαλίᾳ (Th.). 2. Ἀγνώτ’ ἀκούω φθόγγον ὀρνίθων κακῶς κλάζοντας οἰστρεῖ (Soph.).

After the singular of a *collective* substantive (or *noun of multitude*) the verb is sometimes in the plural: as, ἡ πόλις . . . τὸν Περικλέα ἐν αἰρίᾳ εἶχον (Th.).

If the subject has an *apposition* of different number, the verb sometimes agrees with the *apposition*, if it stands *nearer* to it; so, when ἄλλος (with another case or derivative of ἄλλος) or ἕκαστος subdivide a whole into its component parts. With these, however, the verb is usually in the plural; when in the *sing.*, it must follow the *apposition*. Οὗτοι ἄλλος ἄλλα λέγει (Xen.).

1. Θῆβαι πόλις ἀστυγείτων . . . ἐκ μέσης τῆς Ἑλλάδος ἀνήρπασται.
2. Αἱ τέχναι τὸ αὐτῆς ἐκάστη ἔργον ἐργάζεται (Pl.). 3. Τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ χρημάτων ἀρχουσιν (Xen.).

In comparisons with ἢ, when the subjects in the two clauses are different, the verb often agrees with the second: ἡ Τύχη αἰεὶ βέλτιον ἢ ἡμεῖς ἡμῶν αὐτῶν ἐπιμελούμεθα.

**Quoties subjectum ad generalem aliquam notationem refertur, adjectivum in neutro singulari fere prædicatur, nulla neque generis neque numeri habita ratione: velut,**

Ἄσθενέστερον γυνὴ ἀνδρός, mulier infirmior est homine.

Οἱ τοιοῦτοι ἀνθρώποι χρησιμώτερον νομίζουσι χρήματα ἢ ἀέλφους (Xen.).

<sup>1</sup> Cf. Madvig Gr. Gr. § 1. Obs. 3.

<sup>8</sup> Cf. Pors. Hec. 513.

<sup>9</sup> = ἀλλήλων. Bremi ad Dem. Phil. 1, 10.

<sup>1</sup> Σχῆμα πρὸς τὸ σημαίνον: i. e. the writer conforms the laws of concord not to the word used, but to some other name of the thing meant.



657. **Cum pluribus subjectis tribus fere modis verbum conjungitur, (1) aut in numero ponitur plurali, aut ad unum tantum, proximum illud sibi, subjectum se accommodat: quod aut (2) novissimum est, aut (3) illud ex prægressis, ejus gravissima est notio, et maxime urgenda: velut,**

1. Ἀθήνη καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς εἰς τὴν διάνοιαν ἐμπίπτουσιν (Xen.).
2. Ζῶντι τῷ δικαίῳ δῶλοί τε καὶ μισθοὶ καὶ δῶρα γίγνεται (Pl.).
3. Ὡς τὰ γράμματα φησι καὶ ἐγώ (Pl.).

658. **Interdum etiam vel in principio orationis, vel certe subjectis suis præpositum, verbum singulare ita ponitur, ut duo vel plura in unum quasi collecta complectatur, sive ea singularis sint numeri, sive pluralis: velut,**

Ἔστι γὰρ ἔμοιγε καὶ βωμοὶ καὶ ἱερὰ οἰκεῖα καὶ πατρίδα (Pl.),  
*etenim mihi et altaria sunt et sacra domestica atque patria.*

1. ἵνα . . . γίγνηται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι (Pl.). 2. Ἔστι μὲν πον καὶ ἐν ταῖς ἄλλαις πόλεσιν ἀρχοντές τε καὶ δῆμος (Pl.).

a) If another verb follows, it will be in the plural: ἀφικνεῖται Χαρμῖνός τε ὁ Λάκων καὶ Πολυνίκος παρὰ Θίβρωνος, καὶ λέγουσιν κτλ. (Xen.)

b) Sometimes the verb in this position appears to have no particular collective power, but to stand emphatically: ἐνταῦθα δὴ Κύρου ἀποτίμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ (Xen.).

659. Sometimes a singular verb placed after its subjects refers to some principal one amongst them, though several have been mentioned or implied.

1. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον (Xen.). 2. Βρασιδάς δὲ καὶ τὸ πλῆθος εὐθὺς ἄνω ἐτράπετο, βουλόμενος . . . κτλ. (Th.)

660. **+ Duobus per ἢ particulam disjunctis substantivis pluralis verbi numerus non adjungitur, nisi ubi, quod verbo significatur, id de utroque simul substantivo prædicandum est<sup>1</sup>: velut, ἃ . . . Δημοφῶν ἢ Θηριππίδης ἔχουσι τῶν ἐμῶν, rerum nostrarum quas aut Demophon habet aut Therippides (both having some of his property. Dem.). Cf. Cic. de Orat. 2, 14, 16: ut ne Sulpicius . . . aut Cotta plus, quam ego, apud te valere videantur.**

661. With ἢ it is more common to make the verb agree with its nearest subject [cf. 655]: with ἢ . . . ἢ (either . . . or), οὔτε . . . οὔτε (neither . . . nor), this is nearly always the case. [Οὔτε . . . οὔτε with plur. Eur. Alc. 367.]

662. **Adjectivum vel participium de duobus pluralibus rebus<sup>2</sup> prædicatum ponitur in plurali fere**

<sup>1</sup> Schäfer ap. Bremi ad Dem. 1. adv. Aphob. 12.

<sup>2</sup> Things, not persons.

**numero neutrius generis; et, quod mireris, cum singulari verbo 'conjungi solet: velut,** Πόλεμος καὶ στάσις ὀλέθρια ταῖς πόλεσιν ἐστίν, *exitialia sunt civitatibus bellum et seditio*. Φθόνος καὶ ἔρως ἐναντία ἐστίν (*Pl.*). The adjective *may*, however, agree with the *nearest*; as, καὶ νόμος καὶ φόβος ἰκανὸς ἔρῳ κωλύειν (*Xen.*).—Seldom φθόνος καὶ ἔρως ἐναντίοι.

**Verba εἶναι, γίγνεσθαι, καλεῖσθαι, ad prædicatum mul- 663.  
to sæpius quam ad subjectum se accommodant: velut,** τὸ χωρίον . . . ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο.

The verb is then usually placed close, or very near, to the predicate.—This peculiarity remains in the *participle*: ὑπεξίθιντο τὰς θυγατέρας, παῖδια ὄντα (*Dem.*).

If the predicative adjective or participle relates to *both persons* and *things*, it 664.  
usually agrees, in *gender* at least, with the *persons*: but sometimes with the *thing* or *things* that stand nearest to it. Ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι (*Æschin.*).

After the mention of *countries* or *towns* we often find a *plural ad-* 665.  
*jective, substantive, or verb* referring to the *inhabitants* of it. This is a case of *constructio κατὰ σύνεσιν*.—Θεμιστοκλῆς φύγει ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης (*Th.*). Ἀφίκοντο εἰς Κορύθωρα, πόλιν Ἑλληνίδα, Σινωπέων ἀποίκους, κτλ. (*Xen.*) Τοργίας διέτριψε περὶ Θετταλίαν, ὅτε εὐδαιμονέστατοι ἦσαν (*Is.*).

#### On (so-called) Impersonal Verbs.

- a) Of verbs used *impersonally* (to which, however, either some clause, ex- 666.  
pressed or implied, or a substantive understood, is the *real subject*) the principal are, δεῖ, *χρή (oportet)*; προσήκει, *πρέπει (decet)*; ἔξεστι (*licet*); ἔχωρεῖ (*locus est alicujus rei faciendæ*); ἐνδέχεται (*feri potest*); συμβαίνει (*accidit*). So ἔχει, in φύσιν ἔχει (*it is natural*); δικήν ἔχει (*it is just*); δοκεῖ (*videtur* or *placet = it seems good; is determined*); εἰκοι (*verisimile videtur*); and ἐδήλωσε (*apparebat, = ὁ ἥλον ἐγένετο*); δηλώσει, δείξει (*apparebit*); ἔχει (*res se habet; it is: e. g. well, so, &c. εὖ, καλῶς, οὕτως*); μέλει μοι (*curæ est*); μεταμέλει μοι (*me pœnitet*); and so of times of the day, ἦν, 'it was' (e. g. *about noon, &c. i. e. the day was at that point*).—The Passive forms are used as in English, 'it has been resolved,' δέδοκται, &c.
- b) Neuter adjectives with *ἐστί* are also used in a vague way with reference to things: e. g. in Thuc. ἐπειδὴ ἱτοιμα ἦν, 'when all was ready,' &c. He also uses *ἔπειδὴ* *παρσευέσθαι* in this sense: = 'when the preparations were completed.'

#### § 2.—THE ARTICLE.

**Articulus (ὁ, ἡ, τὸ) id, de quo loquimur, tanquam 667.  
certum proponit notumque audienti.**

**Sæpiissime articulus rem notat, quæ vel jam ante 668.  
nominata est, vel ejusmodi est, ut pæne necessario menti obversetur: velut, 1. Θεοὺς προτείνων τοὺς θεοὺς ψευδοῖς τήθης, deos prætexens [illos, quos narras] deos mendaces exhibes (*Soph.*).**

<sup>4</sup> Krüger accounts for this by observing that the predicative adjective or participle is *substantivized*.

- a) An instance of reference to an *implied* notion is: *Οὗτος προδοὺς τοῖς πολέμοις Νύμφαιον, φυγὰς ἰγένετο, τὴν κρίσιν οὐχ ὑπομείνας*, i.e. *the trial* which, it is implied, would have followed the detection of his treachery.
- b) The following are instances of reference to things that will necessarily suggest themselves to the mind: *ἄπορόν ἐστι τοὺς ποταμοὺς διαβῆναι*, 'the rivers': so 'the wisest of the seven' (the well-known 'seven wise men'), *τῶν ἑπτὰ. Οἱ Τρῶες τὰ δέκα ἔτη ἀντείχον*, the well-known ten years of the siege of Troy.

**669. Nomen proprium caret articulo, quum primum usurpatur; qui tamen adjici potest, ubi relatio est ad id, quod vel loquenti vel ei, quicum is loquitur, in animo versatur<sup>1</sup>: velut,**

1. *Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν*, *hic Apollo dicitur pellem detraxisse Marsyæ.*

2. *Κῦρον μεταπέμπεται . . . ἀναβαίνει οὖν ὁ Κῦρος*, *Cyrum arcessit . . . adscendit igitur Cyrus* (the article of 'renewed mention').

- a) Any circumstance that fixes the mind of the hearer to one object, justifies the use of the article even on the *first mention* of a proper name. Thus a *Theban* speaking to a *Theban* may say, *αἱ Θῆβαι* <sup>5</sup>.—b) When the proper name of a town, promontory, &c. is followed by a genitive of the country in which it is situated, the name of the country nearly always has the article, that of the city, &c. not: *ἐν Ἐφέσῳ τῆς Ἰωνίας* (but also *πρὸς τὸ Κήναιον τῆς Εὐβοίας*, *Thuc.*).

**670. Nomen proprium appositione aliqua articulum habente definitum articulo plerumque sed non semper destituitur: velut,**

1. *Ἄμα δὲ καὶ Σῶσις παρῆν ὁ Συρακόσιος*, *eodem etiam tempore Sosis aderat Syracusanus* (*Xen.*).

2. *Μάντις δὲ παρῆν Ἀρχίῳ Ἀρκάς. Ὁ δὲ Σιλανὸς ὁ Ἀμβρακίωτης κτλ.* (*Xen.*) So, *τὸν Σάδοκον τὸν γεγεννημένον Ἀθηναῖον* (*Th.*): *τοῦ Πειραιῶς τοῦ λιμένος τῶν Ἀθηναίων* (*Th.*). *Kr.*

**671. Nomina artium, scientiarum, similia, et abstracta, quæ dicuntur, nomina modo cum articulo, modo sine articulo efferuntur: velut,**

1. *Ἡ τε . . . ἱατρικὴ . . . πᾶσα διὰ τοῦ θεοῦ τούτου κυβερνᾶται, ὡσαύτως δὲ καὶ γυμναστικὴ καὶ γεωργία*, *et medicina ab hoc deo tota administratur; ita quoque et de gymnasticâ et de agriculturâ statuendum* (*Pl.*).

2. *Ἐφη τὴν δικαιοσύνην σοφίαν εἶναι*, *dicebat justitiâ esse sapientiam* (*Xen.*).

3. *Σοφίαν δὲ καὶ σωφροσύνην οὐ διώριζεν*, *sapientiam vero atque animi sanitatem non discernebat* (*Xen.*).

Bishop Middleton thinks that abstract nouns have the article when used in their *most abstract* meaning: I should rather say in their *least abstract* meaning, when they are considered *objectively* as the *manifestations* of the abstract notion.

<sup>5</sup> Cf. Hermann. *Præf. ad Iph. Aul.*—The article could not be used of a quite unknown personage.

**Μοναδικὰ, quæ Græci grammatici vocant, nomina 672.**  
**possunt ea quidem articulum admittere, qui**  
**tamen non raro abest: velut, ὁ ἥλιος, the sun.**

- a) By 'monadic' nouns are meant those of which one only exists (as in the case of many natural objects, the *sun, moon, sea, &c.*; the *seasons, as summer, winter, &c.*), or of which the speaker or person in question is not likely to possess *more than one*; to have *more than one* about him or at hand at that time; or to be speaking of any *but one*, &c. Amongst such nouns are various articles of *furniture*; the names of *meals, &c.*: e. g. after *dinner, μετὰ τὸ δεῖπνον, Lys.*

Many *monadic* (672) and other nouns that may, and more or less often *do*, 673. take the article, frequently omit it; the object being so well known as to require no further definition.

† **Articulo persæpe carent** θεὸς, ἄνθρωπος τε·

**Addē** πατήρ μήτηρ τ'· ἐτ' ἀνὴρ, γυνή, υἱός, ἀδελφός·

**Addē** γονεῖς, παῖδες τ'· ἀγρός, πόλις, ἄστυ, πατρίς τε·

**Addē etiam βασιλεύς (Persarum intellige regem);**

Ἥλιος ὠκεανός τε, θάλασσα **atque** οὐρανός, φῆξ,

**Addaturque** ἀνεμος, **pulehræ cum luce** σελήνης.

The omission occurs *especially* (by no means *exclusively*) in enumerations (677), and after *prepositions* (682).

To the nouns above mentioned may be added *στρατιά, &c. (army); στρατό-πεδον (camp)*, and 'the divisions of an army'; *κίρας (wing), &c.*; (τὸ) *δεξιὸν (εὐώνυμον) κίρας, 'the right (left) wing.'* So *δεξιὰ, ἀριστερά, the right hand; the left hand.*

**Articulus sæpe eandem fere vim atque pronomen 674.**  
**habet possessivum; sæpe etiam per 'is**  
**qui' cum verbo aliquo resolvendus est: velut,**

τὸ παιδίον βοᾷ, *puerulus noster vagit (= the baby is crying).*

τῷ ἄχει, *dolore meo (ejus, &c.); vel eo, quo sollicitor, dolore.*

- a) The idiom is this: the Greeks spoke of 'the thing' when they meant 'the thing which the person spoken of possessed'; 'his thing.' In this way many sentences must be resolved: e. g. ὁ σὸν γυναιεὶ τὰς μάχας ποιοῦντος, *qui suas cum mulieribus pugnas facit; vel, qui quas facit pugnas, eas cum mulieribus [non cum viris] facit* (Soph.).

**Caret plerumque articulo nomen prædicatum; 675.**  
**non quo non possit articulum admittere, sed**  
**quod id, de quo loquimur, multo sæpius ad rerum**  
**genus aliquod referimus, quam ipsum esse**  
**rem aliquam affirmamus, solitariam illam,**  
**neque generi ulli subjectam: velut,**

οὔτε ὁ πατήρ υἱός ἐστιν, οὔτε ὁ υἱός πατήρ (Pl.).

- a) The article is omitted before a noun in the predicate, even where it governs a genitive that is rendered definite by the article: here we should use 'the.' *Σωτήρ γενεῶ τῆς πατρίδος, 'become the saviour of your country.'* So often with *αἰτίας = 'the cause.'* *μεγίστων ἀγαθῶν ἡμῖν αἰτιῶς ἐστίν (Pl.).* Also when the predicate is a superlative: *ψυχήν τὴν ἑαυτοῦ γυναῖκα πασῶν σωφρονιστάτην εἶναι τῶν ἐν τῇ πόλει (Lys.).*

- b) When the predicate of an affirmative proposition is *exclusive*, so that it can be predicated of *one subject only*, the predicate *must* have the article: as when our blessed Lord says, *ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός*, *I am the Good Shepherd*.

676. a) The predicate may take the article in *convertible* propositions (i. e. when the predicate may be made the subject, and the subject the predicate: of which the last example is an instance): *ὅτι μὲν οὖν ἴστιν ἡ ἀρετὴ ἢ ἡθικὴ μεσότης κτλ.* (*Aristot.*): and in *definitions* (which should be convertible), &c. *ἀρα, ἴφη, ὦ Παρράσιε γραφικὴ ἴστιν ἡ εἰκασία τῶν ὁρωμένων;* (*Xen. Mem. 3, 10, 1.*) 'is not painting, O Parrhasius, the art of producing a likeness of the things we see?' (b) But we 'also find convertible propositions in which the article is wanting to both subject and predicate': *κατάφασις ἴστι ἀπόφανσις τινος κατὰ τινος* (*Aristot.*).—c) So often with *λέγειν* (= 'to mean by'), *ἀνακαλεῖν*, &c.: *τοὺς ἡλιθίους λέγεις τοὺς σόφρονας* (*Pl.*). *ἀνακαλοῦντες τὸν εὐεργέτην τὸν ἀνέρα τὸν ἀγαθόν* (*Xen.*).

677. **In plurium nominum enumeratione primo tantum vocabulo præmitti solet articulus: 'qui tamen repetitur, ubi distinctio logica aut emphatica ita postulat':** καὶ τὸν οἰνοχόον καὶ μάγειρον καὶ ἱπποκόμον καὶ εἰήκοον (*Hdt.*).

But ἡ προαίρεσις ἡ ἐμὴ καὶ ἡ πολιτεία (*Dem. de Cor. 93*).

a) In rapid enumerations a series of even *definite* substantives have often *no* article at all: e. g. *καὶ χεὶρ καὶ ποδὶ καὶ φωνῇ*, 'with my hand, my foot, and my voice' (or, 'with hand, foot, and voice'): *ἔχοντες γυναῖκας καὶ παῖδας ἔφενγον*, 'they fled with their wives and children.' (Compare our 'house and home'; 'kith and kin'; 'to be routed horse and foot,' &c.).

b) The article must be prefixed to *both of two nouns* in an enumeration, if, without it, they *might* be referred to the *same subject*, it being one to which they *are not meant to be referred*: *ζηνούται Ξενοφῶν παρ' Ἑλλάδι τῇ Γογγύλου γυναίκι καὶ Γοργίωνος καὶ Γογγύλου μητρί*: she was *both* the wife of Gongylus and the mother of Gorgion and another Gongylus (*Xen. Anab. 7, 8, 9*); but *τοὺς ἐφόρους καὶ γέροντας ἔστησε Λυκούργος*, the reader knowing that in the Spartan constitution the official names *ἐφόροι* and *γέροντες* designated *different persons*. So τὰ ὄρνια καὶ τετράποδα.

678. **Præpositus nomini vel singulari vel plurali articulus facit sæpenumero, ut nomen illud generatim atque universe accipiatur: velut,**

ὁ ἀγαθὸς πολίτης, *bonus civis*: vel, *quicumque bonus est civis*. Τὰ ὠφέλιμα αἰρετά, *utilia sunt exoptanda*.

'Ἄλλοι et ἄνθρωποι alios aliquos et homines aliquos significant: οἱ ἄλλοι et οἱ ἄνθρωποι ceteros omnes atque homines omnes notant' (*H.*).

So with participles: ὁ βουλόμενος, 'he who wishes,' is often, as in English, equivalent to *any body* who wishes.

679. **Articulus non raro vim habet distributivam: velut,** δραχμὴν λαμβάνειν τῆς ἡμέρας, *drachmam quotidie accipere*: sic τοῦ μηνός, *singulis mensibus*. [So much a month.]

680. When a substantive with the article has a dependent genitive, the genitive usually either stands between the article and its substantive, or follows the substantive with a second article: thus,

<sup>6</sup> Bp. Middleton.

<sup>7</sup> Cf. Dissen. ad Dem. Cor. p. 373.

<sup>8</sup> By *nomen* is meant *substantive* or *adjective*.

1. ἡ τῶν παλαιῶν σοφία. | τὸ τῆς ἀρετῆς κάλλος.  
 2. ἡ σοφία ἡ τῶν παλαιῶν. | τὸ κάλλος τὸ τῆς ἀρετῆς.

a) In the first order (ἡ τῶν παλαιῶν σοφία) neither notion has any preponderance of emphasis over the other; the order with the repeated article (ἡ σοφία ἡ τῶν παλαιῶν) is used when the speaker wishes for any reason (whether grammatical, logical, or rhetorical) to dwell upon the notions separately. The reason may be to add an *ironical* or *contemptuous* meaning to one of them.

b) The following are rarer orders:

3. Ἡ σοφία τῶν παλαιῶν. 4. Τῶν παλαιῶν ἡ σοφία.

In ἡ σοφία τῶν παλαιῶν the emphasis rests on ἡ σοφία, and the speaker distinguishes the *wisdom* of the ancients from some other notion with which he does not wish it to be confounded. In τῶν παλαιῶν ἡ σοφία (the emphasis being on τῶν παλαιῶν) we oppose to the ancients some other persons whose wisdom was of a different kind<sup>9</sup>.—This order is common in Thuc. after ἐν: ἐν τοῦ Ἀπόλλωνος τῷ ἱερῷ. Kr.

c) With a single adjective having the article with it, the difference occasioned by the order is this: ἡ βασιλεία κόρη = 'regia virgo' as one notion: (ἡ) κόρη ἡ βασιλεία contains a double description = 'virgo, quæ regia est' (Herm.).

**Si quando adjectivum ita collocatur, ut de finitum articulo substantivum vel præcedat vel non repetito articulo sequatur, adjectivum non jam rem ipsam a ceteris rebus distinguit ac separat, sed a sui ipsius vel parte alia vel diversa quadam conditione atque natura, sive vera illa sive cogitata: velut,**

ἄκροισ τοῖς ποσὶ, *summis pedibus* (non mediis pedibus, totâre plantâ; e. g. *incedere*).

φαῖδρῳ τῷ προσώπῳ,  *lætâ fronte* (non, quæ potuit esse, *tristi atque contractâ*).

ὀξὺν ἔχει τὸν πέλεκυν, *acutam habet securim*, vel, *quam habet securim*, ea jam acuta est [non hebes].

So βεβαίωτερον ἔχομεν τὸν προφητικὸν λόγον, 'the word of prophecy, as we now possess it [after all the confirmation it has received], is more sure or trustworthy (than it was in the days of our forefathers).' An adjective so placed may be considered as an *appositive predicate*, or 'the complement of the predicate' (642).—Μόνος ὁ παῖς or ὁ παῖς μόνος = 'his son only or alone;' but ὁ μόνος παῖς = 'his only son: ' μέσον τὸ τεῖχος, 'the middle of the wall: ' τὸ μέσον τεῖχος, 'the middle wall.'

a) An adjective in this position often follows a preposition: e. g. to rejoice ἐπὶ πλουσίοις τοῖς πολίταις, *at the wealth of the citizens; to rejoice that (or when) they are wealthy; to receive the command παρ' ἐκόντων τῶν ξυμμάχων, &c.*

b) It very often happens that the article in this position is translated by 'a' in English. The difference between the Greek idiom and ours is, that the Greeks, when they describe of *what kind* any property is, introduce the property by the *definite article*, when they can assume that the person or thing spoken of *possesses the property*. Thus: 'a person meets one with a cheerful face,' is in Greek, φαῖδρῳ τῷ προσώπῳ, with his face having a cheerful expression. So in descriptions in natural history, &c., when the animal is known to possess the thing described, so that the quality of it is the only thing

<sup>9</sup> Stallbaum ad Plat. Protag. 343. B.

of importance: ὁ ῥινόκερως τὴν δορὰν ἰσχυροτάτην ἔχει, 'the rhinoceros has a very hard hide'; i. e. 'the hide of the rhinoceros is very hard.'

682. **Omissioni articuli, qui cum nomine non indefinite dicto expectandus erat, præpositio adhibita favere quodammodo videtur: velut,**  
ἐξ ἀρχῆς, *ab initio (from the beginning).*

683. **Quoties substantivum alterius substantivi genitivum poni facit, si ambo definita sunt, articulus aut præponitur utrique aut in utroque omittitur; si indefinitum est nomen in genitivo positum, alterum, quamvis definitum, articulo tamen suo fere destituitur: velut, λέοντος σκυμνίον vel τὸ τοῦ λέοντος σκυμνίον.—**Ἄν τις ἀνδρὸς σῶμα τρώσῃ, *the body of a man (Lys.).*

684. The following example gives an exception :  
ἡγησάμενοι κρείττον εἶναι μετ' ἀρετῆς καὶ πενίας καὶ φυγῆς ἐλευθερίαν, ἢ μετ' οὐρείδους καὶ πλούτου δουλείαν τῆς πατρίδος (*pseudo-Lys.* 193).

685. 1. The article is omitted before an *indefinite governing noun*, although the *governed noun*, being definite, has the article [μέρος τῆς πόλεως, 'a part of the city']. 2. If the governing noun, however definite, depends on a preposition, or is the *predicate* [675, a], its article is often omitted, though the *governed noun* is definite [ἐπὶ βλάβῃ τῶν πολιτῶν. Cf. 682].

686. (a) The article is often used with *numerals*: this is regularly the case in speaking of *fractions* with reference to the *whole* (expressed or understood): as τὰ δύο μέρη τῶν τριῶν, *two parts (out of three), two thirds*. So if, after *forty* had been named, *thirty* were spoken of, it would *usually* be οἱ τριάκοντα [but ἔδοξεν αὐτοῖς δέκα συλλαβεῖν, τούτων δὲ δύο πένητας. *Lys. in Frat.* 7].—b) It also occurs very often (not always) in statements of the *approximate* number of troops, the years of a man's life, &c. with ἀμφί or περί (*about*), εἰς (*up to; as many as*), ὑπέρ (*above*): e. g. καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι (*and of chariots armed with scythes about twenty. Xen.*).

687. The article has also a power, which gives great variety and life to the Greek language, of turning other parts of speech into virtual substantives or adjectives.

688. **Adhibito articulo efficitur, ut adjectiva et participia substantivorum quasi partes sustineant: ut,** ἐκ τῶν ἡμαρτημένων μαθεῖν, *to learn from one's [previous] failures or mistakes.* [See examples in 623.]

689. **Neutrum τό cum adjectivo conjunctum ad abstracti substantivi notionem quam proxime potest accedere: velut, τὸ καλόν, decorum, honestas. τὸ γεν-**

ναῖον, *generositas*; *indoles generosa*. τὸ τῶνδ' εὖνουν, *horum benevolentia* (Compare our use of 'the sublime,' &c.). τὸ κοινόν, *the common weal*. τὸ δίκαιον, *justice, right*. τὸ ἄδικον, *injustice*. [But τό with a neut. adj. is sometimes *adverbial*: τὸ τελευταῖον, *at last*; τὸ πρῶτον, *εὐύτερον*, &c. With a neut. in κόν it is a *personal collective*: τὸ Ἑλληνικόν (*the Greek race*; *the Greek population in a district*): τὸ βαρβαρικόν· τὸ ναυικόν.]

**Prepositus adverbilis articulus modo adjectivi modo substantivi naturam illi impertitur.** 690.

- a) (λίαν, *valde*) τὸ λίαν (*nimium* opposed to *parum*), *excess*; *the overdoing* (any thing); (πλησίον, *near*), ὁ πλησίον, *one's neighbour*; (νῦν, *now*), οἱ νῦν, *the men of the present day*.
- b) Ὁ ἐν τῷ ἄνθρωπος, *interior homo*. So (νῦν, *now*), ὁ νῦν, *the present*; (ἄγαν, *λίαν, valde*), ὁ λίαν, or ὁ ἄγαν, *the excessive*; (τότε, *then*), ὁ τότε, *the then existing*; (πρὶν, *before*), ὁ πρὶν, *the former*; (πάνν, *quite; thoroughly*), ὁ πάνν, *the thorough, or the first-rate*; (παρὰντικα, *immediately*), ὁ παρὰντικα, *the momentary, for the moment*; (μεταξύ, *between*), ὁ μεταξύ, *the intervening, the intermediate*. We are not quite without this idiom in English: 'the then mayor'; 'my sometime daughter' (King Lear); 'the out-patient.'

**Interdum adverbilis ipsis, non mutata eorum natura, et formulis adverbialibus articulus (τό) præfigitur: velut, τὸ πάλαι, olim. τὸ νῦν, in præsentia. τὸ λοιπόν, in posterum, in futurum. τὸ ἀρχαῖον, olim.** 691.

In the same way substantives governed by prepositions are used as substantives, 692. adjectives, or adverbial phrases: e. g. οἱ ἐν τῇ ἐξουσίᾳ, *those in authority*; *the magistrates*; ἡ ἐκ θεῶν νίκη, *the divine vengeance*; ὁ κατ' αὐτὴν βασιλεὺς· εὐσεβεῖν τὰ πρὸς θεοῦς.

**Infinitivus cum articulo constructus participiali nostræ linguae substantivo respondet, et casibus immutari potest: velut,** 693.

- τὸ λέγειν, *dicere* (*the saying or to say*).  
 τοῦ λέγειν, *dicendi* (*of saying*).  
 τῷ λέγειν, *dicendo* (*by saying*).

Modifying notions, even such as are of considerable length, may be placed 694. between the article and the infinitive: as, ἐκ τοῦ ταχὺ μαθηταί, 'from learning quickly'; διὰ τὸ λαμπρὰν φλόγα ἔχειν, 'from its having a bright flame.'

**Articulus cum participio per 'is qui' fere resolvendus est, adhibito verbo ejusdem temporis, ejus est participium: velut, ὁ πράττων, is qui facit.** 695.

Modifying notions, whether *objective* or *predicative*, usually stand between the article and participle: ὁ τὰ τῆς πόλεως πράγματα πράττων, *he who transacts the affairs of the state*. Ὁ τοιοῦτος ὢν, *he who is such a one*. Οἱ ὕστατοι ἀφικνούμενοι, *those who arrive last*.

- a) We have already seen that the article with the participle may be used *generically* (ὁ βουλόμενος, *qui vult* = *quicunque vult*, 678), or *substantively* (623, d).



b) Modifying additions are not *always* inserted between the article and participle; e. g. τοὺς θεινέωτας ἐν τῷ πολέμῳ (*pseudo-Lys.*).

c) They sometimes follow the *substantive* to which an *emphatic participle* belongs: e. g. ὁ κατελθὼς κίνδυνος τὴν πόλιν (*Dem.*).

For a further explanation of the Article with the *Infinitive* and *Participle* see the Chapters on those forms.

696. **Neutrum articuli (τό, τὰ) cum genitivo ita constructur, ut rei naturam et indolem vel alia forte cum illa conjuncta indicet: interdum etiam rem ipsam videtur, minus tamen desinente, significare: velut, ἄνθρωπος, ᾧ τὰ τῆς τύχης κρατεῖ, homo, cui fortuna imperat; vel, cui fortunæ casus imperant.**

697. **Σωκράτης ὁ Σωφρονίσκου, 'Socrates Sophronisci filius' notissima est in ejusmodi formulis vocabulorum νῖός et παῖς ellipsis.**

The article is not *always* inserted in this formula. Hermann says, 'Σωκράτης ὁ Σωφρονίσκου significat aut hunc fuisse Sophronisco unicum; aut illum esse, cui pater fuerit Sophroniscus, quo ab aliis Socratibus distinguatur. Σωκράτης Σωφρονίσκου dicitur qui Sophroniscum, non alium, habeat patrem.'

698. Other common ellipses are: χώρα or γῆ (*country*), χεῖρ (*hand*), πράγματα (*affairs*), ὁδός (*way*), ἡμέρα (*day*), μοῖρα (*share*), τέχνη (*art*), &c.:—ἡ ἐξέια, the right hand: ἡ ἀριθμητικὴ (τέχνη), arithmetic: ἐς τὴν τοῦ Φιλίππου, into Philip's country: τῇ ὑστεραίᾳ, (on) the next day: ἐπ' ἴσῳ καὶ ὁμοίᾳ (so, moiᾳ).

(The Article as Pronoun.)

699. **Articulus natura pronomen est; et sic plerumque apud Homerum. Formulæ, in quibus Attici eo sic utuntur, hæc fere sunt:**

1. Post præpositionem: ἐν τοῖς, *inter hos*; διὰ τό, *propter hoc*.
2. Τὸν καὶ τὸν, *hunc atque illum*; ἓν καὶ τὰ, *hæc atque illa*. Id tantum fit in casibus a litera τ incipientibus.
3. Ὁ δέ, *ille autem*; ὁ μὲν . . . ὁ δέ, *hic . . . ille* [vero]; unus . . . alter [vero]: τὰ μὲν . . . τὰ δέ, *partim . . . partim*: τῇ μὲν . . . τῇ δέ, *alibi . . . alibi*; partim . . . partim.
4. Πρὸ τοῦ<sup>1</sup> vel προτοῦ<sup>2</sup> ὁ πρὸ τοῦ χρόνος [1516, 13].
5. Καὶ τὸν (*εἰπεῖν*, &c.), *atque illum* (*dicere*).
6. Sequentē relativo, τὰ, ἐξ ὧν συγκεῖται, *ea, ex quibus constat*<sup>2</sup>.

700. The neuter article is also used before whole clauses; e. g. ἔχει πολλὴν διαφορὰν τὸ τίνος χάριν πράττει τις (*Aristot.*). So with reference to *well-known sayings, proverbs*, &c. τὸ γυνῶθι σαυτόν, &c.

701. Another case where the article is only *apparently* pronominal is, when the *substantive* would stand with the *article* twice, but is omitted the second time, so that the *article* (then standing alone) is translated into English by '*that*;' as ὁ ἰμὸς κίνδυνος καὶ ὁ τοῦ φίλου, *my danger and that of my friend*.

<sup>1</sup> Literally, '*before this*.'

<sup>2</sup> Sometimes τὸ after a verb: σὺ τὸ (= *this*) γινώσκεις (*Plat.*).—Cf. Herm. Vig. p. 700.

*(The Article with Pronouns.)*

The genitive of a *personal* pronoun stands either before the article of the substantive, or after the substantive without repetition of the article: e.g. *ὅτι μου τὴν μητέρα* or *τὴν μητέρα μου τιμᾷς*.

The genitive of a *demonstrative* or *reflexive* pronoun either stands between the article and substantive, or follows the substantive with the article repeated (as in 680):

|                    |  |                        |
|--------------------|--|------------------------|
| ὁ τοῦτου ἀδελφός·  |  | ὁ ἀδελφός ὁ τοῦτου.    |
| τὸν ἑαυτῶν τρόπον· |  | τὸν τρόπον τὸν ἑαυτῶν. |

A *possessive* pronoun takes the same place as an adjective (680, c): *ὁ ὑμέτερος* 704. *πατήρ· ὁ πατήρ ὁ σός*. [*δοῦλος ἐμός* = *a slave of mine*.]

**Pronomen demonstrativum** (οὗτος, ὅδε, ἐκεῖνος) **articulo et substantivo suo interponi, nisi excluyente articulum adjectivo, non debet: dicat igitur, οὗτος ὁ ἀνὴρ· ὁ ἀνὴρ οὗτος: dicere etiam licet (a) ὁ σοφὸς οὗτος ἀνὴρ· at ὁ οὗτος ἀνὴρ, id vero barbare loquens est.**—(b) *Οὗτος ἀνὴρ* **eum indignatione vel contemptu dicitur.** (S.)

a) *Ἡ σενὴ αὕτη ὁδός*, Xen. Anab. 4, 2, 8: this position renders the adjective emphatic. Any *attributive notion* will justify this position: *αἱ πρὸς τοὺς τυράννους αὐταὶ λίαν ὀμιλίας*, Dem. (b) *Οὗτος ἀνὴρ οὐ παύσεται* = *σὺ οὐ παύσει*.

*Πᾶς, quisque, unusquisque (every).*

*πᾶς ὁ—; ὁ πᾶς, totus (the whole: ὁ πᾶς adds emphasis to the whole as opposed to its constituent parts).*

*πάντες· πάντες οἱ—· omnes (the latter especially when there is reference).*

*οἱ πάντες, (1) omnes simul; (2) in universum: (1) all together or altogether; (2) in all.*

*Πᾶσα πόλις, every city; πᾶς ἀνὴρ, every man; πᾶσα ἡ πόλις, ἡ πόλις πᾶσα, the whole city (also ἡ πᾶσα πόλις, the whole city together; e.g. ὁ πᾶς ὀμίλος, Hdt.); παντὰ ἀγαθὰ· παντὰ τὰ ἀγαθὰ (the article is usually expressed<sup>3</sup>, when a definite class of things is meant); πᾶσαι αἱ καλὰ πράξεις· τὰ πάντα μέρη, all the parts (together); τοῖς πᾶσιν ὀργίζεται. Τὰ πάντα εἰκοσι (in univ-  
ersum viginti), twenty in all.*

A Substantive with *ὅλος, whole*, is usually with the article, if it is definite; without it, if indefinite: *ἐνιαυτὸν ὅλον, a whole year; τὸν ἐνιαυτὸν ὅλον, the whole year*; but the article is sometimes omitted though the Subst. is definite, *ὅλη ἡ πόλις, ἡ πόλις ὅλη, the whole city*; but also *ὅλη πόλις, πόλις ὅλη*· very seldom *πόλις πᾶσα*. —*Ὅλος* when used *appositively* is anarthrous, and may be construed, *wholly, altogether*. ‘*Any thing πᾶσμά τι ὅλον ἐστίν,*’ is *altogether a fiction* (is a pure invention, &c.).

*Ἄπας* = *every* (in the Sing.), is without the article; but in the sense of the *whole, ἅπας* (= *ἅμα πᾶς*) and *σύμπας* (= *all-together*), *universus*, are naturally more frequently without the article than *πᾶς* is in the sense of *whole*. Sometimes, too, *σύμπαντες* is anarthrous in the sense of *altogether*; in all [*ἑμπαντες ἑτακόσιοι ὀπλῖται*, Th. 4, 129].

After *ἑκάτερος* (each of two), *ἄμφω, ἀμφότερος, both*, the Substantive regularly takes the article; the position being the same as in 705. After *ἕκαστος* the Sub-

<sup>3</sup> Madvig, § 11. Rem. 4.

stantive *may* or *may not* take the article: *ἐν ἐκάστῃ πόλει, ἐν ἐκάστῃ τῇ πόλει.* With *τοιοῦτος, τοιοῦτε (talis), τοσοῦτος (tantus, &c.),* the article may stand (and that, *before* the pronouns, as in the case of other Adjectives), when the notion of the particular class or kind is to be made prominent: *τοιοῦτος ἀνὴρ, such a man; ὁ τοιοῦτος ἀνὴρ (a man of this character; one who acts thus, especially with reference to a previous description).*

711. "Ἄλλος, *alius; ὁ ἄλλος, reliquus; ἡ ἄλλη 'Ελλάς, the rest of Greece; οἱ ἄλλοι, the others (ceteri omnes, 678).*

712. **Αὐτός proprie est hic, de quo loquor: 'ipse.' In obliquis autem casibus, neque cum articulo neque cum substantivo conjunctus, respondet nominis enclitici him, her, it: ut, αὐτός ἔφη, ipse dixit; ὁρῶ αὐτόν, cerno eum.**

a) *Αὐτός, ipse,* may distinguish a man from *those connected with him, from those around him, &c.* Hence even in an oblique case *αὐτός = ipse,* whenever there is *emphasis* or *distinction* from others. Thus with *gen. absol.,* and with *infin., participle, &c.,* where the *αὐτός* is the virtual *subject of the infin. (i.e. an apposition to τινά* or a personal pronoun understood), or would be the subject, if the *participle* were resolved into a finite verb; e.g. *τὸν πέλας νουθετεῖν βραχὺς πόνος αὐτὸν δ' ἐνεγκεῖν ὕβριν, κτλ., but for a man to bear insult himself, &c.* So to reply to a person *αὐτῷ δεηθέντι, when he makes a request himself.* To hear her, *αὐτῆς λεγούσης, &c.* So when *αὐτός* relates to the head of a family: *ἔσωσε καὶ αὐτὸν καὶ παῖδας, servavit et ipsum et liberos (where we should use 'him.' Cf. Catullus's suamque norat Ipsam tam bene, quam puella matrem).* An emphatic *αὐτῷ, -όν* naturally often stands at the head of a clause: *αὐτὸν γὰρ εἶδον.*

b) Sometimes *αὐτό* = 'id quod caput rei atque summum est.' *αὐτό—οὐκ εἶρηται, ὁ μάλιστα εἶδει ῥηθῆναι (Pl.), where αὐτό—ὄ is not id, quod; but id ipsum, quod.*

c) *Αὐτός, ipse,* may often be translated, as *ipse* may in Latin, by *of himself (of herself; of itself); voluntarily; of his (its) own accord (sponte): ἀλλὰ τις αὐτός ἔρω, at sponte eat aliquis. Sometimes it means by himself = alone.*

713. **Sæpe etiam αὐτός hic et ille notat, oppositioni et distinctioni inserviens. 'Interdum sic etiam Attici: ἀλλ' αὐτὰ σιγῶ, sed hæc prætereo.' (H.)**

714. **'Ο αὐτός, excipiente articulo pronomine, semper est idem. 'Ο αὐτός βασιλεύς, idem rex; quum αὐτός ὁ βασιλεύς vel ὁ βασιλεὺς αὐτός sit, ipse rex; rex ipse.**

715. A particle may stand between *ὁ αὐτός*, e.g. *τὰ γὰρ αὐτὰ πάσχω, κτλ.—in the Epic poets αὐτός* without the article sometimes = *idem.*

716. **Si quando carens articulo substantivum cum pronomine demonstrativo consociari videtur, substantivum aut subjectum est, aut prædicatum appositione saltem prædicativa: ut,**

1. *Αὕτη ἔστω ἰκανὴ ἀπολογία, let this be a sufficient apology.* 2. *Τούτῳ παραδείγματι χρῶνται, hoc pro argumento utuntur (they employ this as an argument; but τούτῳ τῷ παραδείγματι χρῶνται, they employ this argument).* 3. *Αὕτη ἐστὶν ἀνδρὸς*

<sup>3</sup> Cf. Stallb. ad Pl. Lysid. p. 97.

ἀρετή, *this is the virtue of a man.* 4. Εὐαριθμήτοις δὴ τισιν ἔδοσαν τοῦτο γέρας οἱ θεοί, *paucis quibusdam et quos facile numeraveris hoc, tanquam munus, dii donaverunt.* 5. Ταύτην γὰρ τέχνην ἔχει, *for he makes this his business.*

The pupil, therefore, must take care never to take a *demonstrative pronoun* in *immediate* agreement with a noun, if the pronoun is *anarthrous* \*.

[See Chapter on the use of the PRONOUNS, 982, sqq.]

### § 3.—THE VERB. (Active Voice.)

On the division into *Transitive* and *Intransitive*, see 245, 246. An *Intransitive* 717. Verb is used either *absolutely* (that is, without any object expressed), or with an object expressed in the *genitive* or *dative*: as ἐπιθύμῳ τῆς ἀρετῆς, *χαίρω τῇ σοφίᾳ*.

It must be observed, that different nations differ in their practice in this respect; 718. so that in one language a verb will be considered *transitive*, and take its object in the *accusative*, whereas the corresponding notion in another language will be considered *intransitive*, and take its object in some other case, or put it under the government of a preposition: thus we say, '*to desire a thing*;' but the Greek uses the *genitive* after ἐπιθυμῆν; and though we say, '*to desire a thing*,' we also say, '*to long for a thing*.'

Besides the division of verbs into *Transitive* and *Intransitive*, there is an im- 719. portant distinction between *Immediate* and *Causative* verbs. A *Causative verb* denotes that the agent makes another person or thing do the same action that the corresponding *Immediate* would represent *himself* as doing or suffering. Thus,

IMMEDIATE, fall, lie, awake, learn.

CAUSATIVE, fell, lay, awaken, teach.

'*To fell a tree*' = '*to make it fall*'; '*to lay a book on the table*' = '*to cause it to lie on the table*.' The examples show that the *Causative* is often derived from the *Immediate* by a vowel-change; but not always: e. g. '*to teach any body*' = '*to cause him to learn*.' A *Causative verb* is necessarily *Transitive*; but an *Immediate* one is not necessarily *Intransitive*: thus *to learn* is as much *Transitive* as *to teach*.

**In verbis nonnullis adeo inveteravit consuetudo 720. accusativi omittendi, ut transitivæ suæ notioni altera accesserit intransitiva: velut, ἐλαύνειν** (sc. τὸν ἵππον), *equitare*; ἀποκλίνειν, *declinare*; et τρέπειν, *στρέφειν*, quæ sæpe, ut apud Latinos '*vertere*,' '*mutare*,' intransitive accipiuntur.

So ἔχω (with εὖ, καλῶς, &c.) ; πράττειν, '*to be doing*' (well or ill as to circumstances); ἄγειν, '*to march*' (of the general; i. e. to lead his army); φέρειν, '*to lead*' (of a road); τελευτᾶν, '*to die*.' Also several compounds of ἄγω, βάλλω, εἰδῶμι, ἵημι, λαμβάνω, λείπω, ἔχω, φέρω. Ἀνάγειν, *regredi*; διάγειν, *perstare*; μεταβάλλειν, '*to undergo a change*'; εἰσβάλλειν, ἐμβάλλειν, '*to make an inroad*,' '*to invade*'; εἰσβάλλειν, also '*to discharge itself*' (of a river: so ἐκιδύοναι); ἐκιδύοναι, '*to increase*'; ἐνδιδύοναι, '*to give in*'; ἐξιέναι, '*to discharge itself into*'; ἀνύαναι, '*to relax*'; συμβάλλειν, '*to engage*'; ὑπολαμβάνειν, '*to reply*' (= take up the discourse); ἀναλαμβάνειν, '*to recover*' (one's strength); ἐκλείπειν, '*to suffer eclipse*'; ἀφαιρείν, '*to leave off*'; ἐπιλείπειν, '*to be deficient*'; ὁ λόγος κατέχει, '*the report prevails*'; ἀντέχειν, '*to withstand*,' '*to hold out*'; ἀπέχειν, '*to be distant*'; διαφέρειν, '*to differ*,' '*to excel*'; προφέρειν, ὑπερφέρειν = *prestare*.

\* Anarthrous, without the article: α, non; ἄρθρον, articulus.

## (The Passive Voice.)

721. **Post verbum Passivum, is a quo subjectum id, quod prædicatum est, patitur, cum præpositione ὑπό plerumque conjungitur; nonnunquam cum præpositione παρά: interdum cum præpositionibus πρὸς, ἐξ, ἀπό: quæ tum præpositiones cum genitivo omnes construuntur: velut,**

1. Ὑπὸ τῶν παιδῶν θεραπεύεσθαι, *a pueris coli observarique.*
2. Δέδονται δωρεὰ παρ' ὑμῶν, *dona a vobis data sunt.*
3. Πρὸς ὑμῶν λειψήσομαι, *a vobis relinquer (Soph.).*
4. Ἐκείνῃ δ' αὐτῇ ἡ χώρα δῶρον ἐκ βασιλείως ἐδόθη, *huic autem a rege dono data erat hæc regio.*

722. **Sæpiissime etiam post verba Passiva, præsertim si temporis sint perfecti, nomen agentis in dativo casu ponitur: velut, τῶν νοσημάτων πολλὰι θεραπείαι τοῖς ἰατροῖς εὗρηνται, morborum multæ a medicis inventæ sunt curationes (Is.).**

723. **Præpositio παρά de eo, qui agit aliquid, ita plerumque dicitur, ut cum significet, a quo acceptum, datum, auditum, compertum sit aliquid; cum denique, a quo res quasi originem suam traxerit.**

1) Παρά τινος ὁμολογηθῆναι, δοθῆναι: and so with the actives λαβεῖν, μαθεῖν, ἀκοῦειν, &c.—The agent is a person. (2) Πρὸς is principally confined to the poets and Herodotus: 'in Attic prose it is very rare.' (Kr.) Πρὸς τινος λαβεῖν (Hdt.), μανθάνειν (Soph.: = παρά), διδασθῆναι (Soph.: = ὑπό): ἀδικοῦσθαι (Eur.: = ὑπό), τιμᾶσθαι (Hdt.).—3) Ἐκ 'chiefly, and that not often, with verbs of giving.' (Kr.).—4) Ἀπὸ 'chiefly after verbs of doing, saying,' (especially in Thuc.): ἀπὸ τινος πραχθῆναι, λέγισθαι.

724. **Illud Græcæ sermonis proprium esse videtur, ut non transitiva solum verba, sed etiam intransitiva, quæ cum vel genitivo vel dativo conjungantur, personalem, quæ dicitur, formam in passiva voce accipiant: velut,**

*Mihi invidetur, creditur, ἐγὼ φθονοῦμαι, πιστεύομαι.*

[On the Accusative after this Passive cf. 910.]

## (The Middle Voice.)

725. **'Verba Media conditionem significant propria quidem rei vi ortam, sed ita ut effectus in ipsam rem redeant, eoque res simul et efficiat aliquid et patiatur: ut, ἐστεφανώσατο, coronavit se, quo**

<sup>5</sup> Cf. Ellendt. Lex. Soph. s. v. παρά.

**idem ostenditur et coronans esse et coronatus.**' (H.)

**Vocis autem Mediæ multo latus patet vis et significatio; quippe quæ omnia possit complecti, quæ vel sibi vel sui commodi causa aut (1) faciat aliquis aut (2) curet facienda; quicquid denique quoquo modo ad se suosve pertineat: velut, δουλοῦσθαι τινα, aliquem sibi subjugare.**

πέμψασθαι τινα, vel aliquem ex suis mittere; vel aliquem sua causâ mittere (Cf. Herm. ad Soph. Œd. T. 111).

ἡ Πανθεῖα χρουσὺν αὐτῇ θώρακα ἐποίησατο, *Panthea aureum illi thoraca faciendum curaverat* (Xen.).

The second example shows that the Middle may be used of *getting a thing done for* 726. one whom the agent has an interest in: in Panthea's case it was for her husband.

The use of the Middle Voice may be summed up under the following heads<sup>7</sup>:—

1. 'To do any thing to himself or itself;' or (if the subject is a person) 'to his own body or some part of it:' as ἀπείχεσθαι (*se abstinere*), 'to abstain from'; ἀπαύξεισθαι, 'to hang oneself'; ἐπιβάλλεσθαι τινι, 'to lay oneself upon something' [But ἐπιβάλλεσθαι τινος (fig.) is, 'to throw oneself upon an object' = 'grasp it; covet it,' &c.].

2. 'To do any thing to or with something that belongs to us:' as περιρήξεισθαι χιτῶνα, 'to rend one's (own) tunic'; ἀποφήνασθαι γνώμην, 'to declare one's (own) opinion'; κλαύσασθαι τὰ πάθη, 'to bewail one's (own) sufferings'; ἐπιδείξει γένος τὴν πονηρίαν, 'having given a specimen of one's wickedness'; παρίχεσθαι τι, 'to supply something from oneself, from one's own means or stores'; λιπέσθαι, 'to leave any thing behind oneself' (e.g. after one's death); ἀποδόσθαι, 'to part with something that is one's own' (= 'to part with'; 'to sell').

3. *Immediate meaning* (719) [arising from the *Causative* meaning of the Active by (1)]: παύομαι, 'to cease' (παύω, 'to stop' a person; 'to cause to cease'); στέλλομαι ('send myself,' i. e. on a journey =), 'I travel'; στέλλω, ('send'); πλάζομαι, 'I wander' (πλάζω, 'cause to wander'); φοβοῦμαι, 'I frighten myself'; φοβῶ, 'frighten'; μέμνημαι, ('put myself in mind' =), 'remember'; ἡσυχάζομαι, 'delight myself; delight, rejoice' (Intrans.); γεύομαι, 'I taste' (γεύω, 'I let or make a person taste'); πειραιοῦσθαι, 'to cross' (a river; πειραῖον, 'to enable a man to cross; to put him across. Cf. 5).

4. *Reciprocal or common action; common concernment* in an action: διαλέγεσθαι, 'to discourse together'; συμβουλευέσθαι, 'to deliberate a matter with another'; 'to consult' a person, 'to consult together' [συμβουλευεῖν τινί = 'to advise a person']; ἀποκρίνασθαι, 'to answer'; μάχεσθαι, 'to fight' ('to come to blows with each other'); ποιήσασθαι εἰρήνην, 'to make peace' (each party with the other); διαλίσσεσθαι τι, 'to settle mutual claims' in a matter; περὶ τινος, 'to come to a

<sup>6</sup> By *res* is meant the 'thing' spoken of; whether *person* or *thing*.

<sup>7</sup> Nearly from Hartung, § 714. Krüger's division is (1) the DYNAMICAL MIDDLE, when the subject does the action by an exertion of his own force or means; and is therefore only *subjectively* affected by it: (2) PASSIVE or TRANSITIVE MIDDLE, when the agent is the *object* acted upon; is affected therefore *objectively*: (3) The MIDDLE OF INTEREST, when the *subject* does the action simply for *himself*, for his own interest: (4) the Middle, which denotes that the action is done at the command or *instance* of the subject, and for *him* [The MIDDLE OF PROCUREMENT].

<sup>8</sup> Ἐπαυσάμην, 'I ceased'; ἐπαύσθην, 'I was stopped.'

<sup>9</sup> Ἐστήλμην, 'I put on' (τοῦτες); ἐστάλην, 'I travelled.'

friendly understanding on a subject; γράψασθαι<sup>1</sup> νόμον, 'to draw up or enact a law' that is to bind both parties; μεραπέμψασθαι, 'to send for' a man (to come to oneself); ἀποπέμψασθαι, 'to send away from oneself'; 'dismiss'; ἀμύνασθαι τινα, 'to ward a person off from oneself'; 'defend oneself against him'; also 'avenge oneself on him'; παραιτέσθαι, 'to obtain any thing from a person by entreaties' (aliquid sibi ab aliquo exorare).

5. 'To get any thing done to or for oneself [or for one in whom one has an interest]:' διδάξασθαι τὸν υἱόν, 'to have one's son taught' (any thing); παρεισθῆναι τράπεζαν, 'to order a table to be placed before one'; εἰκόνας ποιήσασθαι, 'to have likenesses taken'; γήμασθαι, 'to get oneself married' (of the female). [Some of this class become *Immediatives*, Cf. 3.)] μισθοῦσθαι ('to cause any thing to be let to one' =) 'to hire or rent'; δανείσασθαι ('to cause any thing to be lent to one for a sum of money' =) 'to borrow'; so μαρτύρεσθαι, 'to call to witness,' i. e. 'to cause persons to give evidence in one's behalf.'

6. 'To do any thing by oneself or within one's own mind': φράζεσθαι, 'to say to myself,' 'to speak with oneself' (= 'to consider,' 'ponder'; φράζω, 'to tell'); σκοπεῖσθαι, 'to consider in one's mind'; θεάομαι, 'to contemplate'; λογιζομαι, 'to calculate'; 'to take into (one's) account'; αἰσθάνομαι, 'to perceive' (within oneself); πολιτεύομαι, 'to conduct oneself as a free citizen.'

728. Though verbs of the Middle form that have no Active voice in use, are just in the state of the Latin *Deponentes*, and may be called *Deponents*; yet many of these have a *Middle* force, however difficult it may be to recognize it, chiefly from the want of any corresponding expression.

729. Of actions done to one's own person, the Middle is principally confined to such verbs as *washing, anointing, dressing, crowning, &c.* oneself: including the sense of *getting* a thing done to one's own person: κείρεσθαι, 'to get one's hair cut off.'

730. Even in the case of verbs that have a Middle Voice, the Active with *ἐαυτόν* (αὐτόν) is preferred, whenever there is any *emphasis* (in the way of *distinction* or *opposition*) on the pronoun: thus; αὐτὸν φιλεῖν (εὐφραίνειν, πείθειν, &c.). With other verbs, it must, of course, always be expressed. 'Others say ἐαυτὸν ἐπισφάζει, σπασάμενον τὸν ἀκινάκην' (Xen. *Anab.* 1, 8, 29); where, however, ἐπισφάζεσθαι is the reading of two good MSS.

731. The reflexive pronouns are added to Middle verbs whenever the reference to oneself is to be *emphatic*: as, βούλεται ἐαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι (Xen.). Ἐγὼ τὸν νόμον ἐμαυτῷ τίθεμαι κτλ. (Gn.)

732. **Fit nonnunquam, ut Media verbi notio ad notionem Passivam quam proxime accedat.**

733. The line of demarcation between the *Middle* and the *Passive* is often very fine: αἰσχύνω, 'I put any body to shame'; αἰσχύνομαι, 'I am ashamed,' may almost equally well be explained by 'I am made ashamed,' or 'I make myself ashamed': 'I take shame to myself,' or 'feel a sense of shame within me.' Just so, 'I am delighted,' though really the *Passive* of 'to delight,' is virtually 'I rejoice in it.' Compare 'I am pleased'; 'I am grieved'; 'am pained,' &c. So μὴ ἐπαίρισθε may be nearly as well considered *Passive* ('be not lifted up') as *Middle*, 'do not lift yourselves up.' In English such *Passives* could not take the *accusative*; but in Greek the idiom by which *Passive* verbs can take the *accusative*, prepares the way for the development of a Middle voice from the *Passive*.

734. **Interdum vis illa reflexiva, qua in efficientem aliquid rei effectus quasi reductus quidam cernitur, tam exigua est tamque subtilis, ut inter verbum Medium et simplicem Activi verbi notionem discrimen, quod quidem sentire possit, haud facile statueris: velut, Indus fluvius κροκοδείλους παρέχεται.**

<sup>1</sup> Γράψεσθαι τινα is also 'to have a man's name written down on the cause list,' i. e. 'indict him.'

1. Καὶ νυνὶ παράσχεσθε τὴν εὐνοίαν (*Dem.* 228, 26). 2. Πόθεν γὰρ ἂν . . . ὁ θῆρ ἐμοὶ παρέσχ' εὐνοίαν; (*Soph. Tr.* 708.)

**Vox Media proprias sibi Temporum formas non habet, nisi in Futuro et in Aoristo; a quibus quum discessum est, omnium omnino Temporum formas vox Media cum voce Passiva communes habet.** 735.

The so-called *Perfect* and *Pluperf. Middle* do not belong to the Middle voice 736. (334): the real *Perf.* and *Pluperf. Mid.* are *Passive* in form, e. g. ὑπλάα, ᾗ—ἐπι-ποίητο, arma, quæ facienda curaverat (*Xen.*).

[On the Middle Future of Active Verbs; Aorists Mid. and Pass., &c. see 498—517.]

(*The Tenses of the Indicative.*)

The *Present Tense* is used, as in all languages, either of an 737. *actually present state or action*; or of *habits, general truths, statements that are true at all times*. Γράφω, *I write, or am now writing*.

The *Present Tense* may be used either *absolutely*, without refer- 738. *ence to another event*; or *relatively*, that is, with reference to another event; as γράφω, ἐν ᾧ σὺ παίζεις, *I am writing, whilst you are playing* (there being a reference to the contemporaneous action of another person).

The *Present Tense* is said to be used *indefinitely* (or *aoristically*) 739. when it describes *habits, customs, general truths, &c.*, as, οὐ παρὰ μητρὶ σιτοῦνται οἱ παῖδες, the (Persian) boys do not take their meals with their mothers.—So λέγεται, 'it is said,' of what is usually or regularly said, when people talk on the subject.

The *Present* is used of what *has been and still continues to be*; e. g. with πάλαι 740. (as with *jamdudum, &c.* in Latin) and expressions specifying a *portion of past time continued up to the present*: e. g. πάλαι τοῦτο σκοπῶ, 'I have long been considering this'; πολλὰ ἤδη ἔτη ἐν Ἀθῆναις οἰκίετε, 'you have already been residing at Athens for many years.'

(*Imperfect and Aorist.*)

'Imperfecto quæ fieri dicuntur, ea sic fieri dicuntur, ut præsentia sint tempore perfecto: veluti, ὅτε ἔγραφον, παραγέγονέ τις, quum scribebam, advēnit aliquis' (*H.*).

*Aoristus* rem præteritam ita narrat, ut ea ab 742. audiente tanquam una, simplex, absoluta cogitetur; tempus autem, quo peracta sit, incertum indefinitumque relinquatur: velut, ἐκτίσθη ἡ πόλις, the city was built:—the verb itself contains no hint of the time when it was built; it is wholly indefinite till defined by some specification of time.

<sup>2</sup> ἄ, not; ὀρίζω, to limit or define.



743. **Interdum autem Aoristus initium vel actionis vel conditionis significare videtur: velut,** Δαρείος μετὰ Καμβύσην Περσῶν ἐβασίλευσε, *post Cambysem Darius regnum Persarum adeptus est: so ἐπειδὴ ἐβασίλευσε, after he ascended the throne, &c.*

a) Schmidt<sup>3</sup> and Krüger make this the original notion of the *Aorist*: the former says it describes a thing as one '*quæ fit facta*,' is '*becoming done*,' is '*becoming completed*': it places the hearer, he says, at the *beginning of the action and carries him on with it* (of course by a very rapid journey) *to the end*: but from the beginning he may see it either *extended as a line* (one unbroken line, I presume), or *contracted into a point*.—Krüger says, it denotes the '*entering into actual existence*' (reality).

b) This is often the force of the *Aorist* in verbs that denote *succession* to an office: it is not, however, confined to them; ἤρξα, *I began to rule or hold office; ἐταμίενσα, quæstor factus sum, &c.* So ἐτυράννευσα, ἐβούλευσα, *I became priny councillor, or senator* (member of a βουλὴ); ἠγήσαμην, *I assumed the lead, or took up an opinion; ἐπολέμησα, bellum intuli* (ἐπολέμουν would denote its continuance, &c.); ἐπλούτησα, *I grew rich; ἰσχυσα, I became strong*<sup>4</sup>, &c.

744. **Imperfectum mentem audientis ad illud præteriti temporis spatium revocat, quo id, quod narratur, tum maxime præsens erat et fiebat: unde fit, ut, quasi commemorante in rebus narratis animo, modo diuturnitatis, modo rei sæpius repetitæ notio Imperfecti propria quodammodo esse videatur: velut,**

1. Ὁ κύων ἐξέδραμε καὶ καθυλάκτει αὐτούς, *excurrit canis et eos allatrabat* (= *kept barking at them*).
2. Τοὺς ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο χρήματα, *a studiosis sui pecuniam non exigebat* (*Xen.*: it was not his custom; *exigere non solebat*).

745. **Aoristus quum de rebus cito et uno quasi lecta peractis sæpiissime dicatur, nulla tamen causa est, cur de diuturnis quoque rebus non possit dici, modo res, sine ulla diuturnitatis significatione<sup>5</sup>, tanquam totum aliquid et ad finem usque perductum, cogitetur: velut,** ἐντραῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα, *Cyrus triginta hic dies mansit* (*Xen.*).

746. a) The common distinction that the *Aorist* describes *momentary* events, the *Imperfect*, actions of *some duration*, though very often true, is not always so; for the *Aorist* is not uncommonly used of actions continued *through a space of time*, from the *beginning quite through to the end*, the duration being pointed out by an *added specification* of time, not by the verb: thus, 1. (of Pericles) Ὅσον γὰρ χρόνον προὔστη τῆς πόλεως, ἐν τῇ εἰρήνῃ μετρίως ἐξηγεῖτο (*Imperf.*) καὶ ἀσφαλῶς διεφύλαξεν αὐτήν (*Th.* 2, 65). 2. Ἐνανμάχησαν μέχρι θείλης ἐξέθωτον (*Xen.*). 3. Τὴν

<sup>3</sup> In the *Doctrina Temporum Verbi Græci et Latini Expositio Historica*, and *Der Griechische Aorist*.

<sup>4</sup> Krüger, § 53, 5, 1: Madvig, 111, d.

<sup>5</sup> That is, the verb itself does not *imply it*; it may be added to it *indefinitely*, or *exactly* by an added date.

θερείην πᾶσαν διέτριψαν (*Hdt.*). 4. "Ὅσον γε μὴν χρόνον ἐπὶ τῇ ἀρχῇ ἔμεινε, πῶς οὐκ ἄξιμαίνου βασιλέως καὶ τοῦτ' ἔργον ἐπιδείξατο, ὅστις κτλ.; (*Xen. Ages.* 1, 37.) So with ἕως (*quoad*): ὥστε . . . ἕως αὐτὸς παρῆν . . . εὐδαίμονας τὰς πόλεις διατελέσαι (*ib.*).

b) Even without any accompanying notion to express or imply duration, the Aorist sometimes occurs: e.g. ἦν δὲ τι δέησθ' θηρίου ἔνεκα ἐπικαταμῖναι, ἡ ἄλλως ἰθιλήσῃσι διατρίψαι περὶ τὴν θήραν, κτλ. (*Xen. Cyr.* 1, 2, 11.)

**Imperfectum mentem audientis ad rem præteritam ita interdum revocat, ut eam ex altera et jam exposita re quasi originem suam ducere et, ut ita dicam, se explicare videatur. Hujusmodi Imperfecta Anglice reddas: 'proceeded to (do so and so).'**

The preceding action or state of things is often described by the *Participle of the Aorist*, often by some other form that is sufficient to point out an antecedent state of things upon which the action was consequent: Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες συνέκοπτον τὰ δένδρα, 'proceeded to cut down the trees.'

**'Dicendi et movendi verba, et ex utroque genere præcipue ea, in quibus maxima voluntatis vis percipitur, jubendi et mittendi, sæpissime adseiscunt Imperfectum.'** (*Schmidt.*)

Thus the Imperfect (where the Aorist might have been expected) is often found (especially in Thucydides and other historians) in the verbs ἀγεῖν, πῖμπειν, ἀποστέλλειν, κελεύειν, βοηθεῖν; all these verbs being frequently used in narratives to denote actions commenced after previously narrated actions, which served as the occasion of their commencement. The same may be said of the Imperfects οἱ γραμματεῦν, ἐπιστατεῖν, αὐλεῖν, νικᾶν, ποιεῖν, &c.; and Imperfects are common after the *conclusive* particles ἀρα, οὖν, γοῦν, μέντοι. The Impf. of δοκεῖν often occurs.

**De conatu sæpissime usurpatur Imperfectum, rarius Aoristus. Differentia hæc est: Imperfectum significat voluisse<sup>7</sup> aliquem facere, sed non perfecisse: Aoristus autem fecisse, quantum quidem in ipso fuerit, sed sine successu<sup>8</sup>; velut,**

1. Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵεναι, *primus autem Clearchus suos milites cogere conabatur, ut pergerent* (vel, *ad pergendum vi cogere volebat*).
2. Ἐκτεινάς με, *occidisti me*<sup>9</sup> (sc. *quantum in te fuit*: = τὸ κατὰ σὲ ἀπέθανον).

This use of the Aorist is quite a *rhetorical* one: it does not belong to a new meaning of the Aorist, but is a mode of vivid description by which the speaker asserts that to have been done which, though prevented by outward obstacles, was as good as done in the intention and purpose of the agent. The notion of wishing

<sup>6</sup> Jahn's Review of Schmidt's 'Der Griechische Aorist,' *Jahrb. für Phil.*, June, 1846, p. 25.

<sup>7</sup> But compare *Ellendt* (Lex. Soph. s. v. κτείνειν).

<sup>8</sup> Herm. ad Aj. 1105. Krüger ad Anab. 1, 3, 1. Buttm. ad Dem. Mid. p. 52.

<sup>9</sup> Cf. 'pol me occidisti amici' (*Hor.*). Schäfer observes, 'qui utilis imperfecto militis loquitur; qui Aoristo acerbius.' Cf. also θεός ἐκσώζει με, σοὶ δ' οἰχομαι.

or *purposing to do*, may belong to the Present as well as the Imperfect : e.g. *διδόναι* may = *to wish or propose to give*, = *to offer*. So *ἐξελαύνετε ἡμᾶς ἐκ τῆς χώρας, nos expellere vultis* (Kr., *Xen. Anab.* 7, 7, 7), 'you are now driving us out,' or 'you now wish to drive us out.'

752. **'Duplex ratio est Aoristorum, quæ pro Præsente usurpari dicuntur, prior qua fieri aliquid solere indicatur; quod non potest fieri nisi in sententia generali, qua quid ut exemplum commemoratur: velut, πολλὰ δ' ἀνθρώποις παρὰ γνώμαν ἔπεσεν** "Εμπαλιν μὲν τέρψιος, *nulla vero hominibus præter opinionem cadunt* (= *cadere solent*), *partim contraria gaudio, partim &c.* (*Pind. Ol.* 12, 14.) H.

753. When the Aorist thus takes, as it were, an example of *what has happened*, to imply that it *may*, and probably *will*, happen again, *we* may either translate it by the *Perfect* with '*have*,' using *often, many, &c.* (if not expressed in the Greek), or by the *Present*: thus,

πολλοὶ τὸν πολυέκτον  
πλοῦτον κατακτησάμε- { (1) Many a man, after obtaining his much-coveted  
νοι, διὰ τοῦτον ἁπῶ- { wealth, *has been ruined* by it.  
λοντο. { (2) Many a man, after obtaining his much-coveted  
wealth, *is ruined* by it.

So the Perf. is used in Latin: *Non domus et fundus, non æris acervus et auri, Ægroto domini deduxit corpore febres, Non animo curas.* Hor. Ep. 1, 2, 48. (K.)

754. **'Altera ratio Aoristorum, quæ pro Præsente usurpari dicuntur, ea est, qua præteritum re vera indicatur, sed ut vix alia lingua exprimi possit, nisi circumscribere velis: velut,**

εἶπον, *dictum volo*; ὑπέϊπον, *imperatum volo*; ἤνεσα, quod ipse Euripides optime explicat verbis αἰνέσας ἔχω<sup>10</sup>. H.

So, often, ἐγέλασα. There is a sort of reference (as Madvig observes) to the previous feeling that prompts or issues in the act.

755. **Quoties Aoristus pro Plusquamperfecto usurpari videtur (id quod sæpissime fit post particulas temporales ἐπεί, ἐπειδὴ, ὅτε, ὥς), actionum inter se relatarum nexus ex sola sententiarum conformatione cognoscitur, qui, adhibito Plusquamperfecto, ipsis esset verborum formis indicatus: velut,**

ἐπειδὴ ἐτελεύτησε Δαρεῖος, κτλ., *quum mortuus esset Darius.*

756. The use of the *Aorist* for the Pluperfect is not confined to the case above mentioned. Δαρεῖος Κῦρον μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἥς αὐτὸν σατράπην ἐποίησεν (of which he *had made* him satrap. *Xen.*). The *Aorist* itself denotes neither that *relation to the Present* and to a *continuing state*, which belongs to the *Perf.*; nor that *relation to a past event* and a *continuing state* surviving that event, which belongs to the Pluperf.: but *if such references are sufficiently evident from the context,*

<sup>10</sup> Herm. Vig. p. 746.

the Aorist may be, and *very often* is, used for both these tenses. Thus, τῶν οἰκετῶν οὐδένα κατέλιπεν (*has left*) ἀλλ' ἅπαντας πέπρακεν.

**'Quemadmodum ubi de re cito peracta sermo 757. est, sæpe in narratione Aoristus pro Plusquamperfecto usurpatur, ita etiam non raro Imperfectum pro Plusquamperfecto legitur, ubi res quæ vel diutius duraverit, vel sæpius repetita sit, significatur':** velut,

καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρωνος τὸ ἀρχαῖον (Xen.).

**'Perfecto Tempore indicatur res, quæ quum 758. præterito tempore sit perfecta, præsentī tamen momento tanquam exstans cogitatur':**

ἔκτισται ἡ πόλις, *condita est urbs* (quod condendæ urbis laborem nunc absolutam esse urbemque exstare indicat<sup>1</sup>), '*the city is built.*' The Perfect (though less commonly than the Aorist) is sometimes used of *general truths founded on the experience of what has been.* Πολλοὶ διὰ δόξαν καὶ πολιτικὴν εὐναμιν μέγαρα κακὰ πεπόνθασιν.

The Pluperfect implies, as in English, that the action was over before another 759. action commenced. We have seen (756) that the Aorist is often used for it, where the *close connexion* of the two events need not be pointed out; but if the past event is to be represented as continuing in its effects, the Pluperfect should be used.

**Futuri exacti 'en vis est, ut aliquam rem signi- 760. ficeat futuro tempore non esse amplius, sed ante illud tempus fuisse futuram.'** (H.)

**Quum a Tertio passivæ vocis Futuro (quale est 761. πεπράξομαι) discussum est, futurum exactum in Indicative modo non potest nisi duobus verbis ostendi:** πεποιηκώς ἔσομαι, *fecero*; εἰργασμένος ἔσομαι, *operatus fuero*; διεφθαρμένος ἔσομαι, *periero*; πεπράξεται, (res) *facta fuerit.*

[On the *Subjunctive* with the force of a *futurum exactum* see 781.]

The circumlocution with εἰμί is also found in other tenses (οὗτος ἀν .... 762. ἀποκτενῶς αὐτὸν εἶη, *Antiph.*), especially with the Perfect, to denote an *abiding effect* (though the Perfect has itself this meaning, though less *emphatically*). Ἐμοῦ οἱ μὲν νόμοι οὐ μόνον ἀπεγνωκότες εἰσὶ μὴ ἀδικεῖν, ἀλλὰ καὶ κτλ.

**Tertium, quod dicitur, Futurum significat etiam 763. vel statim absolutum iri rem prædicatam, vel, quæ ex re confecta jam et absoluta orta fuerit conditio, eam diu esse duraturam: velut,**

1. Ἐγὼ τε κατακεκόφομαι, καὶ ὑμεῖς οὐ πολὺ ἐμοῦ ὕστερον, *et ego statim, et vos non multo post ad interfectionem cæsi erimus* (Xen.).
2. Οὐδεὶς κατὰ σπουδᾶς μετεγγραφήσεται, Ἀλλ', ὥσπερ ἦν τὸ πρῶτον, ἐγγεγράφεται, *nemo in alium transcribetur ordinem, studiis fautorum; sed, sicut initio erat, ita erit (= manebit) inscriptus* (Ar. Eq. 1370).

The verbs whose Perfect has the meaning of a Present (μύμνημαι, κέκλημαι, 764. &c.), have the 3rd Fut. in the sense of the simple Fut.

<sup>1</sup> Krüger ad Anab. 1, 1, 6.

<sup>2</sup> Schmidt after Clarke.

<sup>3</sup> Herm.

765. **Verbum μέλλω ('cogito') cum infinitivo vel Futuri vel Præsentis conjungitur; Aoristi infinitivus aliquanto rarius adhibetur; qui tamen 'ubique res subito transitura designanda est, pæne necessario ponitur'.**

μέλλω σοι ἔπεσθαι, *te secuturus sum*; μέλλω ὑμᾶς διδάζειν, *ἔθεν κτλ.*  
 μέλλω λαβεῖν, *accepturus sum*; μέλλω θανεῖν, *moriturus sum.*  
 (ἀσυχρόν τι ἐμελλον ἐργάσασθαι: *Xen. Mem.* 2, 7, 10.)

766. *Εἰ μέλλει* has often the force of our '*is (to be)*' with reference to an end for the attainment of which something is necessary: e. g. a person must do so and so, *εἰ μέλλει φιλόσοφος εἶναι*. So *τὸν μέλλοντα εὖ γεωργήσειν διέ*, &c., *to be a successful farmer, a man must &c.* It is difficult to establish a distinction between the *Inf. Future* and *Present*. Krüger thinks the *Present* is preferred, when a *positive immediate realization* of the action, or a *continued state* is to be pointed out.

767. **ADDITIONAL REMARKS.**—(a) Sometimes an *active* verb has a *virtually passive* meaning, and as such is followed by the agent with *ὑπό*: e. g. *ἀποθανεῖν ὑπό τινος* = *ab aliquo occisum esse* ('*to die by any body's hand*'); *ἐκπίπτειν ὑπό τινος*, *ab aliquo pulsum esse in exsilium*.—(b) On *τί οὐ* with the *Aorist* and other Imperative forms, see 794, sqq.—(c) The *Perfect*, as describing a state produced and continuing, is often equivalent to a *Present Tense*: *δέδοικα* (*ἔδειξα*), *πεφόβημαι* (*Th.* = *φοβοῦμαι*), '*I fear*'; *ἐγρηγόρα*, '*I am awake*'; *εἰώθα*, '*I am accustomed*'; *εὐκίεσθαι*, '*to be like, or to seem likely*'; *ἔστηκα*, '*I stand*'; *κίετθαι*, '*I possess*' (*κτάσθαι* = '*I acquire*'); *κίετθαι*, '*I am called*'; *οἶδα*, '*I know*'; *πίψκα*, *naturā comparatus sum*; *μύνημαι*, '*I remember*.' The *Imperfect* has then the force of the *Pluperfect*.—(d) The 2nd *Aorists* *ἔδυν*, *ἔφυν*, *ἔβην*, *ἔσκηλν*, have an *Intransitive* meaning, but the *Fut.* and *Aor. I.* a *Transitive* one: see *δύω*, *φύω*, *βαίνω*, *σκέλλω*, in *Irreg. verbs*.—(e) The *Imperfect* *ἦεν* (*ἦα*), from *εἶμι*, is also used as *Aorist*. So *ἦκον* (since *ἦκω* = '*I am come*'). On *ἔφην* as *Aorist* see 487. b.—(f) The *Imperfect* is used in dialogues (where we should use the *Present*), with reference to a *former conclusion*, which the disputants are led by the course of the argument to reject. That is, the Greeks would say, '*if this be so, then virtue was not [as we before thought] a thing that could be taught*' (*οὐκ ἄρα ἦν ἐὺακτὸν ἡ ἀρετή*); we should say, '*is not*.'

(g) Several *Presents* appear to be used as *Perfects* from our having no word by which to translate them so exactly as to give their *Present* meaning: e. g. *ἦκω*, '*I am come*'; *οἰχομαι* (*abii*), '*I am off*'; *φεύγω* (*exsul sum*), '*I am living in banishment*,' or '*have been banished*'; *ἀκούω*, '*I hear*' (i. e. people tell me), or '*I have heard*'; *σο πυνθάνομαι*, *αἰσθάνομαι*, *γινώσκω*, *μανθάνω*: and sometimes *ἀδικῶ*, '*I have acted unjustly*,' or '*have injured*' (*injuriosus sum*, *qui id fecerim*); *νικῶ*, *victor sum* = *vici*; *κρατῶ*, *victor fio et victor sum*; *ἀποστερῶ*, '*I have deprived any body of any thing*' i. e. '*have taken it away and kept it*.'

768. The occasional use of the *Present* for the *Future* is probably not more common than in English: it denotes, of course, the future action as a thing that certainly and immediately takes place: *δειξάτω*, *καγὼ καταβαίνω*, '*let him show this, and I come down (directly)*,' *Dem.*).

(*Gerundives, or Verbals in τέος.*)

769. **Verballa Adjectiva in τέος exidentia natura sua Gerundiva sunt.**
770. **Gerundiva, quæ a transitiuis deducta sunt verbis, de subjectis suis prorsus eodem, quo cetera adjectiva, modo prædicari possunt. persona**

<sup>4</sup> Herm. Vig.

**vel simul audita, vel in dativo casu addita: velut,**  
θάνατος [ἀντ' αὐτοῦ] προαιρετός ἐστί, mors præferenda est.

**Illud etiam notandum est, ante Gerundiva sæ-** 771.  
**plissime omitti copulam: velut,** ποιητέα ἂ λέγεις, faci-  
enda sunt ea, quæ dicis. [Cf. 633. 634, b.]

**Sæplissime etiam Gerundiva (quo solo modo pos-** 772.  
**sunt ea, quorum intransitiva est notio, adhi-**  
**beri) in neutro singulari (interdum et in plurali)**  
**posita vel absolute<sup>5</sup> usurpantur, vel cum eo**  
**objecti sui casu constructa, quem facit poni ver-**  
**bum, a quo deducta sunt: velut,**  
ἵτεον σοί, eundem est tibi.

ἐπιθυμητέον (ἐστί) τῆς ἀρετῆς, concupiscenda est virtus (ἐπιθ. τινός).

ἐπιχειρητέον (ἐστί) τῷ ἔργῳ, incumbendum est operi (ἐπιχ. τινί).

{ ἀσκητέον (ἐστί) τὴν ἀρετὴν } exercenda est virtus,  
{ ἀσκητέα (ἐστὶν) ἡ ἀρετή (770) }

vel ἐπιθυμητέα (pl.) ἐστὶ τῆς ἀρετῆς, &c.

The use of the *neut. plural*, not only of the *gerundives* but also of other *adjectives*, 773.  
belongs especially to *Thucydides* and the *Dramatic poets* (Kr.): εὐόκει πολέ-  
μῳ εἶναι, ἐπιχειρητέα εἶναι, &c.; also ἀδύνατα εἶναι φαίνετο εἶναι πολιμῆν  
(‘It seemed impossible,’ Th.); οὐ δεινὰ πάσχειν δεινὰ τοὺς ἐργασμένους (Eur.  
Cf. 666, b).

**Cum Gerundivis nomen personæ vel simul** 774.  
**auditur vel in dativo casu additur:**

ποιητέα, ἂ λέγεις (sc. ἐμοί, σοί, ἡμῖν, &c.), facienda sunt (mihi, tibi,  
nobis, &c.) quæ dicis.

εἰρήνης ἐπιθυμητέον ἐστὶν ἀνθρώποις, pacem concupiscere debent  
homines.

**At Gerundiva neutrius generis ‘etiam cum ac-** 775.  
**cusativo personæ construuntur, quia verbi**  
**χρῆναι vel δεῖν vis et significatio in illis continetur:’**  
τὸν ὡς ἀληθῶς ἄνδρα οὐ φιλοψυχητέον, non debet is, qui vere est  
vir, nimio vitæ amore teneri (Pl.).

(The Moods.)

**Indicativus modus id, quod prædicatur, tan-** 776.  
**quam aliquid prædicat, quod vere sit (fuerit,**  
**futurum sit): quo modo etiam si utuntur, qui**  
**simpliciter interrogant, utrum res vere sit (fuerit,**  
**futurum sit) necne.**

**Subjunctivus rem prædicatam tanquam aliquid** 777.  
**quod esse fierive possit, prædicat: sed ita præ-**  
**dicat, ut expectari postulet, donec experientia**  
**rem vel comprobet, vel non ita esse doceat.**

<sup>5</sup> i. e. without any governed case.

<sup>6</sup> Stallbaum ad Phædr. 272, E.

a) Hermann explains his notion of the force of the Subjunctive by resolving *γίγνηται* into *reperitur fieri*. The Subjunctive always refers to the *Future time*, and mostly implies a *realization as possible or conceived to be so*.

778. **Optativi modi propria vis hæc est, ut rem prædicet, neque tanquam aliquid quod sit, neque tanquam aliquid quod esse fierive possit, sed tanquam aliquid quod esse cogitetur.**

779. **‘Sæpe autem fit, ut Optativus nihil sit aliud, nisi conversio Subjunctivi in alium modum propter orationem obliquam,’** (H.) quum res refertur, ut cogitatio alicujus; quod fieri solet maxime post tempora præterita: λέγω ἴν’ εἰδῆς, dico, ut scias: ἔλεξα ἴν’ εἰδείης, dixi, ut scires.

780. **‘Præsens et Aoristus in ceteris præter Indicativum modis eo maxime differunt, quod Præsens rem durantem vel sæpius repetitam, Aoristus rem absolutam aut semel factam indicat!’** velut, μὴ πρὸς θεῶν μαινώμεθα (Pres.) μηδὲ αἰσχροῦς ἀπολώμεθα (Aor.), ne, per deos insaniamus, neve turpiter pereamus (Xen.).—Δὸς τὴν χεῖρα. But, γράψον τὸ βιβλίον, in the sense of ‘write the work’ (not ‘get it written;’ ‘get it finished’), would be absurd.

781. **At post particulas hypotheticas, ἰάν (ἤν, ἄν), εἰπὲρ ἄν, Aoristi Subjunctivus Futuri exacti notionem continet; quod idem dicendum est de Subjunctivo Aoristi relativis particulisque temporalibus hypotheticæ sumptis adjecto: velut, ἰάν λέξης, si dixeris; ὅς ἄν λέξη, quicumque (vel, si quis\*) dixerit; ὅταν λέξης, quum (vel, si quando, quoties) dixeris.**

782. **Quonquam Aoristi Infinitivus, quodcumque sit verbi, unde pendeat, tempus, de re uno quasi lectu vel absoluta vel absolvenda sæpissime ita dicitur, ut Præterito nostræ linguae Tempore non sit reddendus, at tenendum est tamen, persæpe eum, et maxime post verba declarandi et putandi, primariam suam vim retinere: velut, φησὶ γὰρ ἀγαθὰ μεγάλα ποιῆσαι τὴν πόλιν, dicit enim permultum se profuisse civitati (Lys.).**

Παλαιότατοι λέγονται ἐν μέρει τινὶ τῆς Σικελίας Κύκλωπες οἰκῆσαι.—“Ἰπαρχον οἰόνται ὑφ’ Ἀρμοδίου καὶ Ἀριστογείτονος . . . ἀποθανεῖν (Th.). Ἐλέγετο Κύρῳ δοῦναι πολλὰ χρήματα, ‘she was reported to have given;’ or ‘it was reported that she gave’ (Xen.). Ἀνεῖ τοῦ γίγνεσθαι γενέσθαι ἀδύνατον. [See ‘The Infinitive.’]

\* Herm. ad Vig. 746.

§ Sometimes ὅς ἄν = quisquis; qui forte, or simply qui with subj.

(On the Modal Adverb *ἄν*.)

**Particula *ἄν* rem prædicatam ad conditionem 783.**  
aliquam revocat; quæ si non verbis declaratur,  
subesse tamen, velut latens, putanda est.

There is no exact equivalent for it either in Latin or English; it may sometimes be given by *forte* or *si forte ita sit* (*esset*, &c.); *perchance*; *haply*; *if it may be so*, &c.

**Particula *ἄν* Indicativo præteritorum addita ad 784.**  
conditionem vel impletam vel non impletam  
refertur.

‘**Quoties *ἄν* cum Indicativo præteritorum condi- 785.**  
tionem non impletam respicit, indicatur rem,  
quæ impleta conditione fieret factave esset,  
propter conditionem non impletam non fieri vel  
non factam esse (*H.*):’ velut, *ἔλεγον ἄν, εἰ ἐβουλόμην*:  
oppositum cogitatur, *ἀλλ’ οὐκ ἔλεγον*. (The hypothetical clause is often  
omitted, as in English.)

‘**Quoties vero *ἄν* cum Indicativo præteritorum 786.**  
impletam respicit conditionem, sententia est,  
quoties acciderit ut impleatur conditio, toties  
fere rem fieri solere<sup>9</sup>:’ velut, *ἀναλαμβάνων αὐτῶν τὰ*  
*ποιήματα διηρώτων ἄν αὐτοὺς τί λέγοιεν*, *assumptis in manus*  
*illorum poematis, rogabam* (= *rogare solebam*), *quid dicerent*. *Εἰ*  
*δέ τινα ὀρήσῃ . . . προσόδους ποιῶντα, οὐδένα ἄν πώποτε ἀφεί-*  
*λετο (τι), ἀλλὰ κτλ.* (*Xen.*)

‘**Imperfectum Indicativi, addita particula *ἄν*, 787.**  
plerumque refertur ad præsens; sæpe vero ad  
ejusmodi præteritum, quod diuturnitatem  
aliquam, vel repetitionem facti continent<sup>1</sup>:’  
(With reference to the *past*:) *εἰ ἐβούλετο τὰ δίκαια ποιεῖν* [*Ἀρχέλαος*],  
*ἐδούλευεν ἄν Ἀλκίτη* (*Pl. Gorg.* 471, A).

‘**Aoristus Indicativi cum particula *ἄν* plerum- 788.**  
que de præterito tempore usurpatur: si quando  
ad præsens tempus refertur, est illud de eo,  
quod cito perficitur, intelligendum<sup>2</sup>’ velut,  
*Quum Œdipus dixisset, ῥιψὼν με γῆς ἐκ τῆσδ’ ὅσον τάχιστα, Creon re-*  
*spondet, ἔδρασ’ ἄν, εἰ μὴ τοῦ θεοῦ Πρώτιστ’ ἐχρηζὼν ἐκμαθεῖν τί*  
*πρακτέον* (*I would do it, or I would have done it [directly] if &c.*)<sup>3</sup>.

**Particula *ἄν* neque cum Imperativo construitur, 789.**  
neque cum Indicativi Præsente aut Perfecto. Quæ  
si Futuro Indicativi ab Atticis scriptoribus un-  
quam conjungitur, certe id non fit nisi admodum  
insolenter et raro. (*H.* speaks doubtfully, *Hartung* positively in favour  
of *ἄν c. Fut.* *K. R. Kr.* allow it.—On *ἄν* with *Fut.* in *Hom.* cf. 806, 3.)

<sup>9</sup> Herm.<sup>1</sup> Herm.<sup>2</sup> Herm.



**790. Imperfecta verborum, quæ vel necessitatem aliquam significant (ut ὤφειλε, ἔδει, ἔχοῃν, προσῆκεν), vel libertatem faciendi (ut ἔξην, ἐνῆν), vel veritatem rei (ut ἦν, ἔμελλεν), carent plerumque particulæ ἄν adjectione.**

**791.** a) (1) So the Romans said: *debebam, poteram, licebat, æquum erat, decebat*, &c. in the Indicative. (2) The ἄν is sometimes added: Hermann says it is necessary, 'ubi aliquid nominamus, quod nonnisi certâ conditione verum est.' Krüger says, in ἔδει τοῦτο γιγνεσθαι we suppose the *opposed* notion to be, ἀλλ' οἱ γίγνεται: in ἔδει ἄν τοῦτο γιγ. the opposite is, ἀλλὰ δεῖ νῦν γιγ. Hartung calls Hermann's distinction one that is perceptible to none *but himself*: and I own that I at least cannot apply his rule with success. (3) It should be observed that these Imperfects may relate to *present time*, with this distinction, that the Present would represent the thing as *not yet decided*, the Imperfect as *decided* and *unalterable*: οὐκ ἔχρην σιγῇν, τίκνον, of one who despairs of being now able to persuade him to speak: οὐ χοῇ σιγῇν, of one who hopes that his remark *will* induce him to speak. (4) With ἦν the omission of ἄν occurs with such adjectives as κρείττον, ἀξιον, αἰσχρὸν, δεινόν, ἀριστον, &c. ἦν: and with gerundives in -τιον (769). To the verbs in the rule add ἡμωσεν, καλῶς εἶχε, ἐβουλόμην (but also ἐβουλόμην ἄν = *vellem*); εἰκὸς ἦν, &c. (5) Hermann says that ἐβουλόμην at the beginning of a sentence cannot well be used without ἄν, unless it is followed by μὲν, which, by preparing the hearer for a '*but*,' points out to him that the thing wished is not realized.

b) The omission of ἄν is not *confined* to these classes of verbs: any verb may be so used to describe in a lively way the *certainty* that the consequence would really take effect the moment the condition was realized: εἰ μὲν λίθῳ ἢ ξύλῳ ἡμυνάμην αὐτόν, ἡ δίκουν μὲν οὐδ' οὕτως (*Antiph.*).

c) So with the *Aorist*: περὶ τοιούτων πραγμάτων . . . ἱπὲρ ὧν ἐγὼ αἰσχυρόμενος, εἰ μέλλοιεν πολλοὶ μοι συνεῖσθαι, ἡνεσχόμην ἀκούμενος (*Lys.*).—So ἐκεῖνενυσε. Cf. 1448, (2).—Compare our use of the Pluperfect Indicative: 'if such a thing had been proposed, *I had* never consented to it.'

**792. Græci maximeque Attici in vetando particulam μή aut cum Imperativo Præsentis aut cum Subjunctivo Aoristi construunt: quam particulam cum Præsentis Subjunctivo nunquam, cum Imperativo Aoristi rarissime conjungunt.**

**793. 'Μή cum Imperativo Præsentis de omittendo eo, quod quis jam facit, intelligitur; μή cum Subjunctivo Aoristi significat, aliquid non esse incipiendum. Sed sæpe tamen etiam de non incipiendo Imperativus Præsentis usurpatur. Præterea Præsens de re continuata usurpatur, ut μή βάλλετε; Aoristus de re cito prætereunte, ut μή βάλλῃς de una tell emissione.'** (H.)

So in the *third person* of the Imperative: μή ἐκκησάτω τινί, *ne quisquam hoc mente concipiat* (*Æsch. S. cont. Theb.* 1044). H.

**794. Interrogatio per voces τί οὐ illata hortativa est jubendi formula; in qua 'pro Præsentī tempore**

<sup>3</sup> Hartung Gram. 875.

**poni solet Aoristus; quo significetur postulatum illud jam peractum esse velle interrogantem:** *‘velut, τί οὖν οὐχὶ καὶ σὺ ὑπέμνησάς με; quin igitur tu mihi in mentem revocas? = age igitur, jam revoca mihi in mentem.*

Τί οὖν οὐ διηγῆσω ἡμῖν τὴν ξυνουσίαν, εἰ μὴ σέ τι κωλύει; (Pl.) These questions answer exactly to *quin* with the Indicative.

The *Present* is also used with τί οὐ, but the *exhortation* has then less spirit: 795. τί οὖν οὐ σκοποῦμεν, κτλ.; (Xen. Mem. 3, 1, 10.)

**‘Negatio sæpiissime cum Futuro per interrogationem sic conjungitur, ut aliquid fieri jubeatur:** *‘velut, οὐ παύσῃ λέγων; nonne desines dicere? = desine dicere. Οὐκ ὅσον τάχος Χωρήσεται τις . . . ; (Soph.)*

(This exactly agrees with our idiom ‘*won’t you hold your tongue?*’ The form naturally implies *impatience*, from involving a doubt, at least, whether the person will obey. Οὐ οὐ μὴ *c. interrogatione* with 2nd sing. see next rule.)

**Quum particulae οὐ μὴ cum secunda persona Futuri interrogative dicuntur, vetandi habemus formulam: quæ quum sine interrogatione vel Futuro Indicativi vel Subjunctivo (præsertim Aoristi) consociantur, quæcunque sit verbi persona, nihil significant nisi simplex futurum, aliquanto vehementius illud prolatum:** *‘velut, οὐ μὴ γράψεις; ne scribes. Οὐ μὴ γράψῃς, non scribes. Οὐ σοι μὴ μεθεψομαί ποτε, nullo unquam tempore tibi comes futura sum (Soph.). Τὸς . . . πονηροὺς οὐ μὴ ποτε βελτίους ποιήσετε (Æsch. Ctes. 177).*

a) Οὐ μὴ γράψεις; is literally: *won’t you not-write?* i. e. *won’t you abstain from writing? = do not write.* Οὐ μὴ γράψῃς or γράψῃς = οὐ δέος ἐστὶ (οὐ δεινόν ἐστι) μὴ γράψῃς or γράψῃς, *non est verendum, ne scribas* = *certum est fore ut non scribas.*—The use of the fut. indic. is explained by 1376. The expression of *fear* is sometimes inserted: οὐ φόβος μὴ σε ἀγάγω (Xen.); ὤστ’ οὐχὶ διος μὴ σε φιλήσῃ (Aristoph.); οὐδὲν δὲ δεινόν μὴ ἐν ἐμοὶ σῇ. (Pl.)

—b) Ἐπὶ τούτου τοῦ ἵππου . . . αποχωρῶν οὐ μὴ δέισῃς τὸν πολέμιον (Xen.). Τοιούτου . . . ὅλον οὐδένα μηπότε εὐρήσω (fut.: Pl.). Hartung says, the *future* raises the assertion to a *confident prophecy*. The first example shows (against him) that *irony* is not necessarily involved. (c) A *prohibitive* question with οὐ μὴ may either follow a (*jussive*) question with the simple οὐ (which is common to both), or precede it, the second being connected by ἀλλά. Οὐκοῦν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις; (= *call him, and don’t let him escape from you, Pl.*) Οὐ μὴ λαλήσεις ἀλλ’ ἀκολουθήσεις ἐμοί; (Aristoph.)—On *Daves’s* rule, cf. 1313, c. Instead of the simple οὐ μὴ a pronoun or adverb involving one of these negatives may, of course, be used: οὐδὲν μάλλον μηπότε μεθυσθῇ.

**‘Quum illud οὐ μὴ semper fere ad futura refertur, non est mirum adjungi plerumque vel (a) Aoristi Subjunctivum vel (b) Futurum: sed (c) si dicendum est, non esse metuendum, ne nunc,**

<sup>4</sup> Breitenbach ad Xen. Hier. 1, 3.

<sup>5</sup> Herm. Vig. 740.

<sup>6</sup> Cf. Herm. ad Elmsl. Med. vol. iii. 238.

**dum loquimur, jam sit aliquid, consentaneum est Præsens adhiberi:** ἄλλοι γὰρ οἱ σπεύδοντες, οὐς οὐ μὴ ποτε Χώρας φυγόντες τῆσδ' ἐπιεύχωνται θεοῖς (*Ed. Col. 1028*), hoc sensu, alii eos persequuntur, quos quod effugerint, non est metuendum ne jam diis gratias agant' (H.).

In οὐ μὴ δύνηται, &c. (Xen. An. 2, 2, 12.) Hermann thinks that the use of the present is accounted for by the *historical* practice of speaking of future things as *present*. In Xen. Hier. 11, 15, the truth is a *general* one, true at all times.

799. Ὅπως, ὅπως μὴ **cum secunda persona Futuri Indicativi ita dicuntur, ut, verbo ὄρα, ὄρατε simul audito, imperativæ fiant formulæ: velut,** ὅπως οὖν ἴσασθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἥς κέκτησθε, proinde, date, quæso, operam, ut eâ, quam obtinetis, libertate dignos vos præstetis (Xen.). Ὅπως τοίνυν περὶ τοῦ πολέμου μηδὲν ἐρεῖς, cave igitur de bello quidquam dicas (Dem.).

a) In this ellipse ὅπως μὴ has often the meaning of 'only take care that I (you, we, &c.) don't,' 'see or let us look to it that' &c. (= *videndum est ne*). Ὁ Ζεὺς ὅπως μὴ μ' ὀψεται (Aristoph.). Ὅπως μὴ αἰσχροὶ μὲν φανούμεθα, ἀσθινεῖς δ' ἰσόμεθα (Xen.). [See 800, b.]

(On the virtually Imperative forms of the Optative, see under 'The Optative'.)

800. REMARKS.—a) As in our own and other languages, the Imperative is (1) sometimes *concessive*; to be construed by 'let' or 'let — for any thing I care' (= *per me licet*): βοῶντων ('let them cry,' Aristoph.).—2) Sometimes, in connexion with a Future, it is equivalent to a conditional clause: ἀντιλεγεῖ καὶ σοὶ πείσομαι = ἐὰν ἀντιλέγῃς, σοὶ πείσομαι. (3) With respect to the *tense*, an action that is really of some duration may be commanded or forbidden by the Imperative of the Aorist, if spoken of as a single, definite action (742). Thus (Dem. 27, 17) λαμβέ τὰς μαρτυρίας καὶ ἀνάγνωθι, 'take the affidavits and read them:' but also (27, 26) λαβέ μοι τὰς μ. καὶ ἀναγίνωσκε.

b) Ὅπως μὴ is (1) now and then found with the Subj., e.g. ὅπως (Ion.) ἐξ ὑστέρης μὴ τι ὑμῖν . . . πανώλεθρον κακὸν ἐς τὴν χώραν ἐσβάλωσι (Hdt. 6, 85), where Herm. says the Subjunctive is used, because what follows conveys rather an expression of fear than an admonition; (2) and now and then with an *indic.* of what it is feared may be actually the case already: ἀλλ' ὅπως μὴ 'ν τοῖς τρίβωσιν ἐγκάθηνται πονεῖ λίθοι, at videndum est, ne in pullis forte supersint absconditi lapides (Aristoph. Ach. 343).

(The Subjunctive.)

801. **Deliberativus, quem vocant, Subjunctivus in ejusmodi interrogationibus adhibetur, quæ dubitandi et secum reputandi aut vim habeant, aut speciem præ se ferant: velut, εἴπωμεν, ἢ σιγῶμεν, ἢ τί ἐράσομεν; dicamus an taceamus? an quid faciemus?** (Eur.) Ἄλλα δὴτ' ἔλθω; at ergo eam? (Eur.)

802. **Propria est in deliberando prima Subjunctivi persona: sed reperiantur interdum 'etiam secunda ac tertia persona, dummodo sententia ad primam redeat': velut, πότερόν σέ τις, Αἰσχίνη, τῆς πόλεως**

<sup>1</sup> Herm. ad Philoct. 1081.

ἐχθρόν, ἢ ἐμὸν εἶναι φῆ; *utrumne te reipublicæ hostem dicat aliquis, an meum?*

REMARKS.—a) Questions asked in the *deliberative Subjunctive* may either be 803.

(1) questions of *real perplexity*; or (2) merely *rhetorical questions*, implying *indignation*, an *indignant refusal*, or the like. Both classes may be construed by 'am I to —?' 'shall I?' &c.: sometimes by 'ought I?' 'must I?' Μισθωσώμεθα οὖν κήρυκα, ἢ αὐτὸς ἀντείπω; (1) Τί φῶ; τί δρῶ; (Pl.) Ἐπιθῶμαι τῷ ἀνδρὶ καὶ τιμωρήσωμαι ὑμῶν ἐναντίον; (Pl.) Ἀρα, ἐφ' ὃ Σωκράτης, μὴ αἰσχυρῶ μεν τὸν Περσῶν βασιλεία μιμήσασθαι; (= *numquid pudeat nos regem Persarum imitari?* Xen. CEC. 4, 4.)—(2) *Rhetorical use*.] Σιώπα—Σοὶ γ' ὦ κατάρπε σιωπῶ γῶ; 'what! am I to hold my tongue for you?' &c. [or 'shall I hold my tongue,' &c.]—b) The *deliberative Subjunctive* often follows βούλει, βούλεσθε, &c. without a conjunction; βούλει λαβῶμαι δῆτα καὶ θιγῶ τί σου; (Soph.) The *Subjunctive* after a *Present* or *Future tense* in a dependent interrogative clause, e.g. after ἀπορῶ, 'I am at a loss,' οὐκ ἔχω ὅ τι, *non habeo quod*, &c. is considered the *deliberative Subjunctive*. See 1372.—The *third sing.* and *plur.* are less rare than is commonly supposed, though the MSS. often vary. The *second sing.* is far less common. Kr. [μὴδὲν ποτ' εἴπῃς κτλ.; Soph.] c) The *third sing.* is most common after τις (= 'a man'), when a speaker makes the *dubitative question general* by extending it from himself to all the world: ποῖ τις φύγῃ, 'where is a man to fly to?' (Soph.) Πόθεν οὖν τις ἀρξήται; (Pl.) d) The example εἰπόμεν, ἢ σιγῶμεν, ἢ τι δράσομεν; shows that the *Future* may be used *deliberatively*, when the notion of *perplexity* need not be made prominent. When the *Present Indicative* seems to be so used, it refers to a present state of things that *should not*, in the speaker's opinion, *exist*: πῶς οὖν, ὦ Ἀλκιβιάδῃ, ποιοῦμεν; *quale est, quod jam facimus* = 'but how is this? don't we (or, ought not we to) do so and so?' (Pl. Conv. 214.)

**Subjunctivus adhortationibus inservit in 804.**  
**prima persona plurali:** 'rarius, nec tamen valde raro adhibetur prima persona singularis. Plurumque præmittitur φέρε (δή) αὐτ ἄγε<sup>9</sup>:' *velut*, ἴωμεν, *eamus* (*let us go*). Μὴ φοβώμεθα, *ne timeamus*. Φέρε δὴ τὰς μαρτυρίας ὑμῖν ἀναγνῶ (*Dem.* 18, 267).

Φέρε νυν στείχων χώραν καλίσω (*Soph.*).—Ἐπίσχετ', αὐδὴν τὴν ἰσθθεν ἐκμάθω (*Eur.*).—Such Imperatives as ἴθι, ἄγε, φέρε are very common, even before the first person plural; but ἄγετε also occurs.

Hermann says that, except in the old Epic language, *ἄν* is never really added 805. to the *Subjunctive*, but to the Particle or Relative Pronoun on which the *Subjunctive* depends, since these Particles have their meanings modified by the *ἄν*, the *Subjunctive* not. (Thus *ὅς ἄν* becomes *quicumque*, *siquis*: *ὅταν*, *ὅπῃ*, *quando*, *cumque*.) This appears to me too subtle a distinction, nay, inconsistent with several of his own explanations: e.g. in such final sentences as *ὅπως ἄν μάθῃ*, where he says that *ὅπως μάθῃ* = 'that he may learn'; *ὅπως ἄν μάθῃ* = 'that he may learn, if it may be so.'

REMARKS.—The *Subjunctive* and the *Subjunctive* with *ἄν* (or the equivalent 806. Epic forms *κί, κίν*) are used in a peculiar way in Homer. (1) The *Subjunctive* alone is used with nearly the force of the *Future*, but with an approach to the meaning of the *deliberative Subjunctive*; to the opinion entertained, more or less doubtfully, by the speaker as to what *will turn out to be the case*: e.g. οὐ γάρ πω τοιοῦς ἴδον ἀνέρας, οὐδὲ ἴδωμαι, 'nomadum enim vidi tales viros, nec fiet ut videam' (*vel* 'nec reperiri videre,' i.e. 'nihil erit, quod effectum det, ut videam,' R.); καὶ ποτὶ τις εἴπῃσι, 'et aliquando quis dicat' (i.e. 'expectandum est, ut quis dicat,' R.); οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσεται, οὐδὲ γίγνηται. (2) With *ἄν*. Here the notion of a realization dependent on circumstances is more

<sup>8</sup> Cf. Stallbaum, l. c.

<sup>9</sup> Elm-ley, Heracl. 559.

strongly expressed, than by the Subj. without *άν*; = '*fiet aliquid forte, si res ferat, et expectandum est rerum, quæ erunt aliquando, eam fore conditionem, ut futurum sit, quod expectamus*,' R.; ὅς ὑπεροπλήγῃσι τάχ' άν ποτε θυρόν δλέσσυ: '*arrogantid sua forte accidet aliquando, ut vitam perdat*' ('et expectare licet, cum revera perditurum esse vitam,' R.). In English we might here say either '*he may perhaps*,' or '*he will perhaps*.' (3) *Άν* is also used by Homer with the Future, by which addition its force is weakened by the implied condition which must be realized before the asserted action will take place: γνήσεται, *fiet*; γνήσεται άν, *fiet, si fors ferat* = (nearly) *fiet forte*; ὁ δέ κεν κεχολώσεται, *όν κεν ἴκωματ*, '*ille autem irascetur forte, cuicunque supervenero*,' ἐγώ δέ κέ τοι καταλέξω, '*dicam si placet*.' R.<sup>10</sup>

(The Optative.—The Infinitive and Participle with *άν*.)

807. **In optando modus Optativus, vel solus vel additus habens particulas εἰ γάρ, εἴθε, ab eo adhibetur, qui optat simpliciter; sive possit evenire id quod optat, sive non possit.**

808. **Contra si quis optat ea, quæ non jam possunt fieri, aut Indicativum ille adhibet, et præteriti quidem temporis, cum particulis εἰ γάρ, εἴθε, aut Aoristum ὥφελον (debebam), vel solum, vel cum particulis εἰ γάρ, εἴθε, ὥς, sequente Infinitivo: velut, εἴθ' ἐζήν, utinam liceret (at non licet). Εἴθε ἦν, utinam essem. Εἴθε ἐγενόμην, utinam factus essem. Εἴθε κλέος ἐλαβες. Εἰ γάρ ὥφελον (sc. πρότερος ἰδεῖν. Pl.). Ὡς ὥφеле ζῆν Σωκράτης.—Ὡς with Opt. of a wish may = utinam (ὥς ἔρις ἀπόλοιτο!); but it also may (1) = nam (Hippol. 409), or (2) quemadmodum (Electr. 1226). H. ad Aj. 904.**

809. a) The use of *εἰ γάρ* is elliptical; it being a condition, the consequence of which is omitted: e. g. '*it would be well*,' καλῶς άν ἔχου. So in English: '*O if it were so*!' (i. e. '*how happy I should be*'). Instead of *εἰ γάρ* we sometimes find *εἰ* alone: εἰ μοι γένοιτο φθόγος ἐν βροαχίῳσι, Eur. Hec. 831<sup>1</sup>. In Hom. αἰ γάρ, αἰ γάρ δῆ, αἰθε. (b) Hermann's rule is, that the Optative alone, or with *εἰ, εἴ γάρ*, implies that the realization of the wish is conceived as possible; but that with *εἴθε* and Opt. it is conceived as impossible. Nitzsch (Od. p. 47) and Baumlein show that this does not hold good. In Xen. Hist. Hell. Agesilaus says to Pharnabazus, εἴθ' ὧ λῶσθε σὺ τοιοῦτος ὢν φίλος ἡμῖν γένοιτο (4, 1, 38), where he would not wish to represent it as impossible that a Persian satrap should join the Lacedæmonians. And in Plat. Protag. Socrates having told Hippocrates that Protagoras would make him as clever as he could desire, if he would pay him well, Hippocrates replies, εἰ γάρ — ὧ Ζεὺ καὶ θεοὶ ἐν τούτῳ εἴη, '*would that it all depended upon that*,' plainly not believing that the mere paying of money would gain his object. (c) A wish may also be expressed interrogatively with πῶς άν. Here the person who wishes, really enquires how his wish may be accomplished. Πῶς άν ὀλοίμην; (qui fieri potest, ut moriar? =) utinam moriar.

810. The Optative alone is sometimes nearly equivalent to a softened Imperative form: ἔρδοι τις, ἦν ἕκαστος εἰδὲν τέχνην, '*let a man*' &c.

811. **In interrogationibus Optativus per se positus non est deliberantis sed judicium, vel suum vel alterius, exquirentis: velut, καὶ τί, φίλος, ῥέζαιμι;**

<sup>10</sup> Rost after Hermann.

<sup>1</sup> Cf. CEd. Rex 863; Eur. Hel. 1478; Suppl. 620.

*et quid facerem, amice? (what could I [or ought I] to have done, do you think? Theocr.)*

a) Thus in questions the Optative without *ἄν* refers to the thought conceived in the mind of the speaker (if he is forming a judgement for himself), or in the mind of those he is addressing. It may generally be explained by a circumlocution with *putare, censere, &c.*; the Optative with *ἄν* by a circumlocution with *posse*. Thus, *τιαν, Ζεῦ, δύνασιν τις ἀνδρῶν ὑπερβασία κατὰσχοι; vim tuam quisnam hominum fastus vincat?* (= *quoniam hominum fastum putas vincere Jovem?* Antig. 601): with *ἄν κατὰσχοι* it would be *possit vincere*<sup>2</sup>. *Τί δῆτα ἐρῶμ' ἐγὼ τοῦνθενδε γέ;* 'inops consilii, ita secum loquitur; *heī quid censeat quis me jam deinceps facere?*' (Phil. 883.) Πῶς λέγεις; ὁ αἰεὶ ἔχων ὀρθὴν δόξαν οὐκ αἰεὶ τυγχάνοι; 'quid ais? qui semper habet rectam opinionem, is ex tuā sententiā non semper voti sui compos erit?' &c. (Pl. Meno, 97, C.<sup>4</sup>) Ἡοῖ τις τράποιτο; 'quo quem se vertere quis censet?' Ἡοῖ τις ἄν τράποιτο; 'quo quis se vertere possit?' Ἡοῖ τις τράπηται; 'quo quis se vertat?' The Optative *Aor.* may of course refer to the past: *τίνα γούν χωρὰν εὐφρονα μᾶλλον Τῆσδ' ἀφικοίμεθα;* (Æsch.)

[Optativus Potentialis, or Dubitativus.] 'Si particula *ἄν* 812. Optativo accesserit, significatur rem mente conceptam et in rerum natura posse existere, modo conditio aliqua, unde suspensa cogitatur, impletur<sup>3</sup>: velut, ποιήην ἄν, faciam. Ποιῆσαιμι ἄν, fecerim. (In English, *may, might, can, could, should, would*: πολλὰς ἄν εὐροις μηχανάσ' γυνή γάρ εἰ. Eur.)

Hence the merely subjective force of the Optative is weakened, and so the whole expression strengthened, by the addition of *ἄν* to the Optative, which adds to the mere thought the notion of a possible realization if circumstances will allow of it.

Optativus cum particula *ἄν* in simplici enuntiatione constructus haud sēlo an semper sit apodosis hypotheticæ alicujus enuntiationis, cujus conditio, quanquam verbis non declaratur, at subest tamen velut latens: ut, ταῦτα δὲ ἡμῶν γένοιτο ἄν, hæc per nos fieri possint; id est, hæc per nos fiant, si res ita eveniat. 813.

a) This quasi-hypothetical Optative [Optativus potentialis, dubitativus] with *ἄν* is variously translated into English, according as the hypothetical statement relates to the *will* (*will, would*); to the conditional realization of a future event (*will, would; shall, should*); to the conditional possibility of an event (*may, might; can, would*); to a conjecture (*may, might*); to a conceded possibility (*may, might*); to a logical necessity (*must*); to fitness or propriety (*ought, should*). The *Aorist* will, of course, be used of events considered as *single, definite* events, either passing rapidly, or at any rate not considered as having *progress* and *duration*. The forms *may, will, shall, can*, will be used of suppositions relating to present time, or somewhat confidently made; the *past forms* (*would, should, might*) of others. Ὅρα ἄν ἡμῖν συσπινάζεσθαι εἴη (Xen.).

Optativus cum *ἄν* conjunctus modo futuri 814. significationem habet; modo nihil est aliud nisi lenius et dubitantius prolata affirmatio, ejusdem plane generis atque Latinorum credam, crediderim: velut, μένομ' ἄν, manebo (Soph.). Βουλοίμην

<sup>2</sup> See Herm. on the passage.

<sup>3</sup> Herm.

<sup>4</sup> Stallbaum. Reisch has the merit of first explaining this idiom.

<sup>5</sup> Herm.

<sup>6</sup> Herm.

ἄν, *velim* (quod quidem ab eo dici potest, qui revera vult). Ἠδέως ἄν ἀκούσαιμι, *I should like to hear* (i. e. *if I could*: = *I really wish to hear*).

a) The following is a curious instance of its *affirmative* use. When Socrates had asked his friend whether he brought bad news, and he had answered, 'no; on the contrary, excellent news,' Socrates replies, εὖ ἄν λέγοις, *you say well* (Protag. 151, B).

b) It may be thus used in *questions*: ἐπὶ πόσῳ ἄν ἐθέλοις τὴν γυναικὰ σου ἀκούειν ὅτι σκευοφορεῖς; *quanti velles, ut uxor tua sarcinas te gestare audiret?* (Xen.) *What would you take? or, what will you take? or, what are you willing to take?*

c) In this way it may convey a *request*, and approach to the force of a *softened Imperative*: ἀρ' ἄν μοι ἐθέλησαις διηγῆσασθαι, ἂ κτλ.; (Xen.)

815. **ἄν 'Futurum optativæ formæ neque cum particula ἄν conjungitur, neque optanti tribuitur'.**

This doctrine (with respect to *fut. opt.* with ἄν) is, of course, not allowed by those who hold that ἄν is sometimes found with the *fut. indic.* Kullner reads περὶ τῶν ἀδελῶν ὅπως ἄν ἀποβήσονται (Xen. Mem. 1, 1, 7). On the doubtful ὅπως ἄν δέξοισθε, Th. 5, 94. cf. Poppo ad loc.

816. **'Alius est Optativi cum ἄν conjuncti usus, qui in iubendo cernitur, lenior ille Imperativo, sed qui pro vocis conformatione vel severior vel superbior videri possit': velut, λέγοις ἄν τὴν δέξιν. Χωρὶς ἄν εἴσω σὺν τάχει (Soph.). Σὺ μὲν κορίζεις ἄν σεαυτὸν ἢ θέλεις, tu vero te conferas, quo lubet (Antig. 444).**

a) Hartung says that the force of this *permissive form* arises from an admixture of *irony*.

817. **Infinitivo additur ἄν ubi in oratione recta ἄν vel cum Præterito Indicativi vel cum Optativo construendum erat: velut,**

|                |                      |
|----------------|----------------------|
| ἐποίησα ἄν     | φημί ἄν ποιῆσαι.     |
| ἐποιοῦν ἄν     | φημί ἄν ποιεῖν.      |
| ἐπεποιήκειν ἄν | φημί ἄν πεποιήκεναι. |
| ποιήσαιμ' ἄν   | ποιῆσαι ἄν οἶμαι.    |
| ποιοῖμ' ἄν     | ποιεῖν ἄν οἶμαι.     |
| πεποιήκοιμ' ἄν | πεποιήκεναι ἄν οἶμαι |

(cf. 1089, c, e).

Observe that,

ποιῆσαι ἄν } may be { (1) ἐποίησα ἄν, or (2) ποιήσαιμ' ἄν.  
 ποιεῖν ἄν } resolved { (1) ἐποιοῦν ἄν, or (2) ποιοῖμ' ἄν.  
 πεποιήκεναι ἄν } into { (1) ἐπεποιήκειν ἄν, or (2) πεποιήκοιμ' ἄν.

818. **Pari modo Participio quoque additur ἄν, ubi, resolutio in enunciationem aliquam participio, eadem illa particula vel cum Præterito Indicativi vel cum Optativo esset constructa: velut,**

ποιῶν ἄν est vel ὅς ἐποίει ἄν, vel ὅς ποιοῖ ἄν.

a) 1. Φίλιππος Ποριδαίαν ἐλὼν καὶ ἐννῆθεις ἄν αὐτὸς εἶχειν, εἰ ἐβουλήθη,

<sup>7</sup> Dawes.

<sup>8</sup> Herm. de Part. ἄν.

κτλ.; Philippus quum Potidæam cepisset, *et potuisset quidem* ille, &c. (= ἡδυνήθη ἄν). 2. Aristippus begs Cyrus to give him a certain number of troops, ὡς οὕτως περιγεγόμενος ἄν τῶν ἀντιστασιωτῶν: = περιγένοιτο ἄν; or φάσκων οὕτως περιγεγέσθαι ἄν. 3. It may have the *potential or dubitative* force of the Optative with ἄν (812): τὰς ἡδονὰς . . . ἀκαθάρτους ὁρθῶς ἄν λεχθείσας: = αἱ ἀκάθαρτοι ὁρθῶς ἄν λεχθεῖεν (Pl.). Cf. 1118-9. (b) Ἄν c. fut. Infm. et Partcp. is subject to the same doubts as ἄν c. fut. indic. (789.) K. says γράψαι ἄν = *scripturum fore* (γράφειν ἄν, *scripturum esse*; γράψαι ἄν, *scripturum fuisse* or *esse*).

As ἄν represents the *predicate* as conditional, it ought properly to be joined 819. with the predicate, e.g. λέγοιμι ἄν, ἔλεγον ἄν: yet it commonly follows that member of a sentence which is to be made emphatic, e.g. καὶ οὐκ οἶμι ἄσχημον ἄν φανείσθαι τὸ τοῦ Σωκράτους πρᾶγμα. Hence it is regularly joined to such words as modify the whole meaning of the sentence, viz., to *negative adverbs* and *interrogatives*; e.g. οὐκ ἄν, οὐδ' ἄν, οὐποτ' ἄν, οὐδέποτ' ἄν, &c.—Τίς ἄν, τί ἄν, τί δ' ἄν, τί δῆτ' ἄν, πῶς ἄν, πῶς γάρ ἄν, ἄρ' ἄν, &c.;—also to adverbs of *place, time, modality*, and other adverbs, which in various ways modify the expression contained in the predicate and define it more exactly; e.g. ἐνταῦθα ἄν, τότε ἄν, εἰκότως ἄν, ἰσως ἄν, τάχ' ἄν, μάλιστα ἄν, ἥκιστ' ἄν, ῥαδίως ἄν, ἥϊως ἄν, &c.; to εἰ, ἐπειδὴ, ὅτε, ὅποτε, ὅς with *Subj.* (hence ἄν, ἐπειδὴν, ὅταν, ὅποτεν—ὅς ἄν, = *quicunque*; *si quis*).

#### § 4. The Attributive Relation.

An *attributive* notion is a notion that modifies a substantive by 820. being *attached* to it without the intervention of the copula.

Hence an *attributive* word or notion differs from a *predicative* one nearly as an *assumption* differs from a *formal assertion*.

We may *suppose* the connexion between a *substantive* and its *attributive* to be 821. formed by the *participle ὦν* (*being*); that between the *subject* and its *predicate* being formed by a tense of the verb *to be*.

In Greek the *attributive* may be

An *adjective or adjective word* (adjective-pronoun or participle).

A *governed genitive*.

A *preposition with its governed substantive* (when interposed between the article and its substantive).

An *adverb adjectivized by the article*. (690).

A *substantive in apposition*.

ὁ καλὸς ἀνὴρ, *the beautiful man*. Οἱ ὑγαινοντες λόγοι, *sound words*.

*The king's gardens*, οἱ τοῦ βασιλέως κήποι. *The fruits of the tree*, οἱ τοῦ δένδρου καρποὶ.

*The way to the city*, ἡ πρὸς τὴν πόλιν ὁδός (= *the city-ward road*).

Οἱ νῦν ἄνθρωποι, *the men of the present day*.

Κροῖσος, ὁ βασιλεύς. So especially a substantive that is used *adjectively*, ἀνὴρ τέραννος· ἀνὴρ ἰδιώτης. Ἀνθρώπου πολίτας, &c. Ὀλεθρος Μακεδόνων.

A clause of considerable length, containing several dependent 822. notions, may be used *attributively* in Greek. Thus the *predicate*, κόσμος ὑπὸ τῶν σοφιστῶν καλεῖται, may be turned into an *attributive* by turning the *finite* verb into the *participle*: ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος. Here κόσμος is the *predicate* of a sentence *abridged into the attributive form*.

(*Attributive Genitive* <sup>1</sup>.)

The *attributive genitive* represents the substantive as an *active*, 823.

<sup>1</sup> Kühner.



*efficient object*, i. e. such as *calls forth, produces, gains or possesses, includes &c. another object*, so that the substantive which is added in order to limit or define it, appears as a *thing called forth, produced, gained and possessed, included, &c.*

Οἱ τοῦ δένδρου καρποί, or οἱ καρποί οἱ τοῦ δένδρου, or τοῦ δένδρου οἱ καρποί, or οἱ καρποί τοῦ δένδρου—ἡ τοῦ Σωκράτους σοφία, or ἡ σοφία ἡ τοῦ Σ., or τοῦ Σ. ἡ σοφία, or ἡ σοφία τοῦ Σ. On the position of the article, see 680.

824. The attributive genitive is named, according to the mode of its origination, the *Subjective*, the *Objective* (Causative), or the *Passive* genitive.

a) The *Subjective* Gen. takes the place of what would be the *subject* in a complete sentence, e.g. οἱ τοῦ δένδρου καρποί, arising from τὸ δένδρον φέρει καρπούς—τὸ τῆς σοφίας κάλλος, arising from ἡ σοφία παρέχει κάλλος—τὰ τοῦ Ὁμήρου ποιήματα—ὁ τοῦ βασιλέως υἱός—ἡ τοῦ ἀνδρός ἀρετή.

b) The *Objective* or *Causative* Gen. would be the *object* if the substantive and its attributive were expanded into a sentence, e.g. ἡ τῆς σοφίας ἐπιθυμία, *the desire for wisdom* (ἐπιθυμῶ τῆς σοφίας), ὁ τῆς ἀρετῆς ἔρως, *virtutis amor, the love of virtue* (ἐρῶ τῆς ἀρετῆς), εὐνοία τινος, *good-will towards any one* (εὐνοῦνς εἰμί τινι), ἐπιμέλεια τῶν πολεμικῶν ἔργων, *cura rerum bellicarum* (ἐπιμελοῦμαι τῶν πολεμικῶν ἔργων). Ἡ τῶν Πλαταιῶν ἐπιστολία instead of πρὸς τοὺς Π. Ἐν ἀποβάσει τῆς γῆς (*Th.*) instead of ἐπὶ τῆς γῆς. Τὸ Τροίας μῖσος, *odium, quod ex Troja quasi natum est.*

c) The *Passive* Genitive would be the *object* of a *transitive* verb, if the notion were expanded into a sentence: hence it expresses an *object affected, or caused and produced* by a *transitive* action, e.g. ἡ τῆς πόλεως κτίσις from κτίζει τὴν πόλιν—ὁ τῆς ἐπιστολῆς γραφεύς from γράφει ἐπιστολήν—ἡ τῶν καλῶν ἔργων πράξις.—[See the Chapter on 'The Genitive'.]

825. The *objective* genitive is construed by various *prepositions*: ἐπικούρημα χιόνος, a *protection against* snow, &c. Cf. examples in 824, b.

### (Apposition.)

826. A substantive following another substantive and agreeing with it in number and case, stands in *apposition* to it.

827. Though in *grammatical form* substantive appositions are not distinguished except by some varieties of position, &c., yet they have very different *logical values*.

a) An apposition often contains, not a mere external fact, but an *opinion* which the speaker declares himself to hold; a statement of what he takes to be the case [*Assumptive Apposition*].

1) Such an apposition may usually be resolved by a sentence with (ὅς—ἐστίν, *which is—*): 2) and often refers to a *whole sentence*. (1) Ἡ ἡμετέρα πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων κτλ., *nostra civitas commune Græcorum perfugium* = *quod est commune Græcorum perfugium*. (Κόλακι, δεινῷ θηρίῳ καὶ μεγίστῃ βλάβῃ, ὅμως ἐπὶ μένεν ἡ φέσις ἡδονὴν τινα οὐκ ἄμυσσον. Pl.)—(2) Ἑλένην κτάνωμεν, Μενέλειψ λύπην πικράν, i. e. *our killing Helen will be a bitter sorrow to Menelaus.*

b) An apposition that *explains* or *defines* its substantive; where we may use 'namely,' 'that is to say' [*Explanatory Apposition*].

Ὁ θάνατος τυγχάνει ὧν δυοῖν πραγμάτων διάλυσις, τῆς

ψυχῆς καὶ τοῦ σώματος, ἀπ' ἀλλήλων, *death is the separation of two things, [namely] the soul and the body, from each other (Pl.).*

- c) An apposition that denotes the *purpose, character, &c.* of its substantive; where in English we use 'as,' 'for' [*Modal Apposition*]. Τοὺς φίλους μάρτυρας παρέχω (*I offer my friends as witnesses*). The use of ὥς (ὥσπερ) would make it a *comparison*.
- d) An apposition that divides a *whole* just mentioned into its parts [*Distributive or Partitive Apposition*]. Ἐάν τις ἀνδρὸς σῶμα τρώσῃ, κεφαλὴν ἢ πρόσωπον ἢ χεῖρας ἢ πόδας (*Lys.*).
- e) An apposition that assigns the *cause or reason* that accounts for a following statement [*Causal Apposition*]. This may be resolved by 'as being' (so and so).

The apposition that may be resolved by 'as,' is sometimes difficult to distinguish 828. from the *complement of the predicate* (642), which has always an appositive character. Such an apposition is common with the *objects* of a verb, if they are in the accusative; seldom if they are in the dative or genitive; though the dat. after χρῶμαι and the gen. after τυγχάνω are common (χρησθαι τοῖς φίλοις βοηθοῖς, *to have helpers in one's friends*; ἐρωτᾶτε τοὺς Τραπίζουντιους ὁποῖων τινῶν ἡμῶν ἐτυχον, *what sort of persons they found us, Xen.*)<sup>2</sup>.

An apposition sometimes characterizes a whole sentence (827. a). In prose, this 829. sort of apposition is principally a *neuter adjective or genitive case* with the article: as τὸ δὲ μέγιστον, 'but, the greatest thing of all' = 'but the greatest thing of all is, that' &c.—or, 'but, which is the greatest thing of all,' &c. Under this head may be placed τεκμήριον (δέ) σημεῖον (δέ) which may be construed 'and as a proof of this,' or ['a proof of which is, that' &c.]; τὰ ὄρνεα διυφθίρειτο· τεκμήριον δέ, τῶν ὀρνέων ἐπιλειψίς σαφὴς ἐγένετο (*Th.*). But though these seem *appositions*, they are (virtually at all events) abridged sentences, and would be so translated in Latin: 'cujus rei indicium est, quod' &c. So τὸ κεφαλαῖον, 'the sum of all is'; τὸ τοῦ Ὁμήρου = 'as Homer says'; τὸ λεγόμενον, 'as is said,' 'as the proverb is.' So δύοιν θάτερον ('the one [or other] of the two') followed by ἢ—ἢ, a form that strongly excludes any other alternative [τοιαῦτα ἐροῦμεν, ἐξ ὧν, δυοῖν θάτερον, ἢ μεταστήσομεν τὰς γνώμας αὐτῶν, ἢ κτλ.]. So ἀμφοτέρα (ταῦτα)· οὐδέτερον [τοὺς ἀμφοτέρα ταῦτα καὶ εὐνοὺς τῇ πόλει καὶ πλουσίους, *those who are both well-affected towards the state, and rich. Dem.*] Hence adverbially ταὐτὸν τοῦτο, 'in the same way'; πᾶν τὸναντιον, 'quite the contrary,' 'on the contrary.'

An abridged sentence of time is never (as in Latin) expressed by an *appositive* 830. *substantive, or adjective*. Thus 'Cicero, when consul' &c. (*Cicero consul*), Κικέρων ὑπατεύων. So 'when a boy,' παῖς ὦν (*M.*).

In *titular, geographical*, and other similar appositions the *substan-* 831. *tive* and its apposition coalesce almost into one notion: e. g. τοῦ Μεταγειννίως μηνός, 'of the month *Metageitniōn*.' In the names of rivers, the *nearly invariable* order is, ὁ Εὐφράτης ποταμός, 'the river *Euphrates*.'

An adjective may be considered as *placed appositively*, if it follows 832. its substantive, *with* or *without* the article repeated.—Thus in 'the wretched and depressed man' the adjectives are simply *attributive*;

<sup>2</sup> Madvig, § 19, Rem. 1.

but in '*the man, wretched and depressed, returned home,*' they are placed *appositively*.

833. The pupil must take great care not to mistake an *appositive* adjective for an *attributive* one: e. g. Soph. Trach. 932, *κἀνταῦθ' ὁ παῖς δύστηνος οὐτ' δδνρμάτων 'Ελείπετ' οὐδέν . . . οὔτε* (κτλ.).

834. **Definita articulo adjectiva mediæ orationi ita interdum interponuntur, ut non incommode per exclamationem possint resolvi: velut, οὐδ' ἀποθανεῖν οἱ τλήμονες δύνανται, 'they are not able, wretched men that they are! even to die.'** Μέγα τὸ μίσθωμα ὁ γενναῖος ὑπολαβών (Luc. Tim. 22). Such adjectives are really *appositions*.

835. **Adjectivum pronomini personali, vel nominato vel simul audito, appositum, articulo definiti solet: velut, ἐγὼ ὁ τλήμων.**

836. **Quodam possessivo pronomini apponendum est adjectivum, ponitur illud in genitive casu, quem per exclamationem non incommode reddideris: velut,**

*τὰμὰ τοῦ δυστήνου κακά, 'my misfortunes, wretched man that I am!'* The *genitive*, of course, refers to the person implied by the possessive pronoun.

#### § 5.—The Objective Relation.

837. The *object*, in its *wider* grammatical sense, is the notion that more nearly defines or limits a *verb* or *adjective*. Such notions may be expressed by the *cases* of substantives (1) alone or (2) under the government of *prepositions*; by (3) an *infinitive*; (4) a *participle*, or (5) an *adverb*.
838. The relation between a *verb* or *adjective* and its *object* or *objective notion*, is called the *Objective Combination*.

#### (The Oblique Cases.)

839. All the *cases* originally denoted relations of *space*; the relations of *time* and *causality* being secondary applications of *local* relations.

With respect to *space*, the *genitive* is the *whence*-case (denoting that *from* or *out of* which a thing is taken); the *dative*, the *where*-case; the *accusative*, the *whither*-case.—(a) Transferred to *time*, the *genitive* denotes the time *from which onwards* the action takes place; the *accusative*, that *up to which* or *over beyond which* it extends; the *dative*, the space *in which* the action is conceived existent.—(b) Transferred to *causality*, the *genitive* denotes the *cause* or *author from which* an action or state proceeds; the *dative*, the *instrument*, the action being considered as resting *at, in, or with* an action in space; the *accusative*, the *effect* or *consequence*, as the object in space *to which* the action tends.

*The Genitive (or whence-case<sup>3</sup>).*

**Quotiescunque aliquod nomen genitivo casu ad-** 840.  
**hibetur, semper res ita cogitatur, ut ex ea pen-**  
**deat sumptumve sit id, de quo loquimur.**

**Inde fit, ut genitivo notiones adhæserint deri-** 841.  
**vationis, separationis, causæ, possesso-**  
**ris, auctoris, pretii, materiæ, ex qua facta**  
**est res, totius denique alicujus rei, unde alia,**  
**de qua loquimur, res tanquam pars aliqua de-**  
**sumpta est.**

The Gen., as the *whence-case*, denotes, (a) in a *local* relation, 842.  
the *object or point from which* the action of the verb proceeds (c. g.  
εἶκιν ὁδοῦ, *cedere viâ*); (b) in a *causal* relation, the *ground, origin,*  
or *author*, especially the *object which calls forth, produces, excites,*  
*occasions* the action of the verb, c. g. ἐπιθυμῶ τῆς ἀρετῆς.

The use of the Gen. expressing a purely *local* motion is rare and only poetic, c. g. 843.  
ἀγέσθαι νήσον, *ab insulâ abducere*, Soph.: this relation is usually expressed in  
prose by prepositions with the Gen. (ἀπό, *from*; ἐκ, *out of*; παρά, *from*; from  
the vicinity of an object, &c.)

[*Genitivus Separativus.*]—**Verba separandi, sol-** 844.  
**vendi, liberandi, se abstinendi, desistendi,**  
**defendendi, privandi, differendi, aber-**  
**randi, et similia cum genitivo fere construuntur.**

The *gen.* denotes the *object from which* any thing is *separated*, &c. Transitive  
verbs denoting such notions take, of course, their immediate object in the Accu-

ἀνιέναι τῆς ἐφόδου, *to relax the vigour*  
*of their onset*; but ἀνιέναι τι.

ἀπείχιν ἠθιῶν, *to be distant from*  
*Thebes.*

ἀπέχεσθαι τινος, *to abstain from any*  
*thing.*

ἀπαλλάττειν τινὰ πενίας, *to rescue a*  
*man from poverty* (also ἀπαλλάττειν  
τι τινος); ἀπαλλάττεσθαι τινος, *to*  
*depart from a person*; ἀπαλλάττεσ-

θαι (*Pass.*) νόσου, *to get rid of* (or, *be*  
*delivered from*) *a disease.*

ἀποστερεῖν τινὰ ἡδονῶν, *to deprive a*  
*man of pleasures.*

ἀμαρτάνειν τινός (ad aliquo aberrare);  
ἄμ. ὁδοῦ, *to miss one's road.*

ἀφίεσθαι τέκνον, *to let go the chil-*  
*dren.*

διαφέρειν τῶν ἄλλων ζῶων, *to be dis-*  
*tinguished from the other animals.*

εἰσχεῖν ἀλλήλων (or ἀπ' ἀλλήλων), *to*  
*be distant from each other.*

διορίζω διώρισται τι τινος, *any thing is*  
*distinguished from another.*

εἶκιν τῆς ὁδοῦ, *cedere viâ.*

εἰργεῖν τινὰ τοῦ ἱεροῦ, *to exclude a man*  
*from the temple* (εἰργ. ἀπὸ —).

ἐλευθεροῦν τινα χρεῶν, *to set a man free*  
*from his debts* (ἐλευθ. ἀπὸ —).

ἐξίστασθαι ὁδοῦ, *to stand aside out of the*  
*way* (for any body, τινί: ἐξ. ἐκ —).

ἐρημοῦν τῶν ὀσμῶν ἐρημωθῆναι, *to be*  
*deprived of odours.*

εὐλοῦν τινὰ τινος, *to prevent a man*  
*from any thing* (also εὐλ. ἀπὸ —).

λύειν τινὰ κακῶν, *to free a man from*  
*evils* (mostly λύειν ἐκ, sometimes  
ἀπὸ —).

νοσφίζειν νοσφισθῆναι βίου (poet.),  
*to be deprived of life.*

παραχωρεῖν ὁδοῦ, *to retire out of the*  
*road* (for any body, τινί). But παρα-

χωρεῖν τῷ νόμῳ = *to yield to the*  
*law*; obey it.

παύειν τινὰ μάχης, *to make a man*  
*cease fighting.*

παύεσθαι κακῶν, *to cease* (or *obtain rest*  
*from*) *misfortunes.*

σφάλλεσθαι τῆς ἐξέτης, *to be disap-*  
*pointed of one's expectation.*

<sup>3</sup> The section on the Genitive is principally from Kühner, with the exception of  
the Latin Rules and many of the Examples.

στερεῖν τινά τινος, to deprive any body of any thing.

ὑπὶκτειν ἐξ ἑδρῆς (Hom.), to retire from one's seat; give up one's seat (τινί, to any body); ὑπὶκτειν τινί = to yield to.

ὑποχωρεῖν τοῦ πεδίου, to retire from the plain.

ὑπανίστασθαι θάκων, to rise up from their seats.

χρηρὸν Ἄργος ἀνδρῶν, to empty Argos of its male population.

χωρίζειν τινός, to separate from.

ψευδεσθαι ἐλπίδος, to be disappointed of one's hope.

815. Many of these verbs are often connected with the prepositions ἀπό and ἐκ, e. g. ἐλευθεροῦν (ἀπό—); λύειν (ἐκ, ἀπό—). εἰργιν (ἀπό—); ἐξίστασθαι (ἐκ τοῦ μέσου).

846. The Genitive also follows adjectives, adverbs, and substantives expressing the same notion; many adjectives compounded of a privative; ἀνευ, χωρίς, πλήν, ἔξω, ἐκάς, δίχα, πέραν, &c.

ἄλλοιός· ἄλλοιόν τι ἐπιστήμης, something different from a science.

ἄλλοτριος τῆς πατρίδος, inconsistent with, unworthy of one's country.

γυμνός· ἡ ψυχὴ γυμνὴ τοῦ σώματος, the soul without the body.

διάφορος τοῦ ἑτέρου, different from the other.

ἐλεύθερος φόβου, free from fear (ἰλ. ἀπό—, Pl.).

ἔρημος τῶν συμμάχων, deserted by his allies.

ἕτερος· φίλοι ἕτεροι τῶν νῦν ὄντων, other friends than those we now have.

καθαρός ἀδικίας, unstained by injustice.

κενός μαθημάτων, without any acquired knowledge.

μόνος· σοῦ . . . μόνος (Aj. 510), te orbatus.

ὀρφανός παίδων, bereft of his children.

ψιλός· ψιλὴ σώματος ἡ ψυχὴ, the soul not clothed with a body.

(Semper a privativum)

Poni facit genitivum m.)

ἀπαθὴς κακῶν, suffering no evils.

ἀπαιδευτος μουσικῆς, uninstructed in music.

ἄτιμος ἐπαίνων, honoured by no praises.

(Substantive.)

ἐλευθερία κακῶν, freedom from evils.

ἀνευ γε τοῦ κρανοντος, injussu certe regis (Soph.).

δίχα σῆς γνώμης, otherwise than as you mean (Soph.).

ἐκάς· οὐχ ἐκάς χρόνου (παρίσται), at no distant time (Hdt.).

ἔξω τοῦ τείχους, without the wall.

πέραν τοῦ ποταμοῦ, on the other side or beyond the river.

πλήν ενός, except one.

χωρίς ὀμμάτων ἐμῶν, far removed from my eyes.

847. The separative or local Genitive follows verbs of originating and beginning, e. g. ἀρχεσθαι, ἀρχειν, ὑπάρχειν, κατάρχειν, ἐξάρχειν.

Ἀρχεσθαι τινος (e. g. τοῦ πολέμου) has the general notion to begin something; Σὺν τοῖς θεοῖς ἀρχεσθαι χρὴ παντός ἔργου: but ἀρχειν, ὑπάρχειν, κατάρχειν mean to be the first, out of a number of persons, who does or begins any thing; hence to be the cause or author; Ἡ ἡμέρα τοῖς Ἕλλησι μεγάλων κακῶν ἀρξει (Th.). Ὑπάρχειν ἀδικῶν ἔργων, εὐεργεσίας. (K.)

848. Ἀρχεσθαι ἀπό (or ἐκ) τινος (e. g. ἀπὸ τῶν στοιχείων), means, to begin with it (incipere ab—). So with adverbs inθεν (ἐντεῦθεν, &c.).

849. [Genitivus originis or auctoris.]—The Gen. follows verbs of producing, arising, having originated or arisen, e. g. γίγνεσθαι, φύναι, εἶναι.

πατὴρ γενέσθαι Καμβύσου· μητὴρ γένεσθαι Μανδάνης, to be the son of Cambyses (of Mandane).

μῆς μητὴρ φύναι, to be children of one (and the same) mother.

τοῦ Περσίδων γένους εἶναι, to be of the race (clan) of the Persidae.

Ἐκ (less commonly ἀπό) is usually connected with the Genitivus originis.

850. [Genitivus possessoris or possessivus.]—‘Græci genitivo sic utuntur, ut quidquid quocumque modo alicujus rei sit, eo casu significant.’

<sup>4</sup> Herm. vol. i. p. 187.

This Gen. stands (a) with the verbs εἶναι, γενέσθαι, ποιεῖσθαι, to 851. *claim to oneself*; (b) with the adjectives ἴδιος, οἰκείος, ἱερός, κύριος.

εἶναι τινος, γενέσθαι τινός, to belong to | τὴν Ἀσίαν ἑαυτῶν ποιεῖσθαι, to claim  
any body. Asia as their own.

Τῆς αὐτῆς γνώμης εἶναι, ejusdem sententia esse. Ἐαυτοῦ εἶναι, to be one's own master. Ἦν ὑμῶν αὐτῶν ἐβελήσῃτε γενέσθαι, non ex aliis pendere (Dem.). Also εἶναι τινος, alicujus esse, alicui addictissimum esse; εἶναι Φιλίππου: εἶναι τοῦ βελτίστου, studere rebus optimis. (K.)

κύριον γενέσθαι τοιούτων ἀγαθῶν, to be | οἱ κινδύνοι τῶν ἐφεστηκότων ἴδιοι, the  
in possession of such blessings. dangers belong peculiarly to the leaders.

ἱερός τοῦ Ἥλιου, sacred to the Sun.

To this head belongs the *attributive Genitive* of the possessor:

ὁ τοῦ βασιλείως κῆπος, ἡ Σωκράτους ἀρετὴ, πατὴρ Νεοπολίμου.

[*Genitivus qualitativus*.]—The Gen. in connexion with εἶναι 852. denotes (a) the object to which any thing peculiarly belongs, which characteristic peculiarity is commonly expressed by an *Inf.*; (β) a property or condition of the subject [*The descriptive Genitive*].

Ἀνδρός ἐστιν ἀγαθοῦ εὖ ποιῶν τοὺς φίλους.—In English this Gen. is translated in various ways, e.g. it is the business, manner, custom, peculiarity, duty, mark of a brave man; it becomes a brave man; it bespeaks a brave man; it requires (prudence, courage, &c.). Κακοῦργου ἐστὶ κριθὲν<sup>5</sup> ἀποθανεῖν, στρατηγὸν δὲ μαχόμενον τοῖς πολέμοις (Dem.). Ὁ Εὐφράτης ποταμὸς τὸ εὐρὸς ἐστὶ τεττάρων σταδίων (Xen.).

δαπάνης μεγάλης εἶναι, to require (in- | ἔπτ' ἐτῶν εἶναι (septem annorum esse),  
volve, &c.) great expense. to be seven years old.

a) K. refers to this head (what is rather the gen. of price) ἡγεῖσθαι, ποιεῖσθαι, θεῖναι (to reckon at) πολλοῦ, πλείστου, ὀλίγου, ἐλαχίστου (attach much [little &c.] importance to), the worth of a thing being conceived as a property.

b) The Gen. is connected with verbs of declaring and judging, in the same way as it is with εἶναι: δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῇ λίγειν χάριτος αἰρεῖσθαι (Dem.).

The *descriptive genitive* (852, β) must not be supposed a generally admissible 853. form like the *gen.* and *abl.* (with an adjective) in Latin. It is confined to a few forms besides mere numerical descriptions: τῆς αὐτῆς γνώμης εἶναι.

[*Genitivus partitivus*.]—The Gen. often denotes that object which 854. embraces one or several other objects as parts belonging to it; in other words, it represents the whole in relation to its parts. This Gen. stands,

a) With the verbs εἶναι and γίγνεσθαι, to be amongst; τιθεῖναι, τίθεσθαι, ποιεῖσθαι, ἡγεῖσθαι, to number, reckon amongst; and with many others.

Τῶν μενόντων εἶναι, to be of those who remained (= to be one of them. See 855). Ἦν καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων (Xen.). Οἱ ἂν αὖ ἐν τοῖς τελείοις (ἀνδράσι) διαγίνονται ἀνεπίληπτοι, οὗτοι τῶν γεραιτέρων γίγνονται, are reckoned among the elders (Xen.). Ἡ Ζελεὶδ ἐστὶ τῆς Ἀσίας (Xen.). Τὸν θάνατον ἡγούνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι (Pl.). Μουσικῆς δ', εἶπον, τίθης λόγους; ad musicam refertur sermone? (Pl.). Φρόνησιν καὶ ἀληθῆ δόξαν τῆς αὐτῆς ἰδέας τιθέμενος (Pl.). Ποιεῖσθαι τινα τῶν δορυφόρων (Pl.). Κατέλεγε τῶν χρησμῶν, recitabat vaticiniorum sc. partem (Hdt.). So τέρμινεν γῆς, devastare terræ sc. partem.

Εἷς, one, is often expressed. Thus Χρυσάντας εἷς τῶν ὁμοτιμῶν (Xen.); but 855. shortly before, Φεραύλας Περσῆς τῶν δημοτῶν.

The *partitive Gen.* is very often used in the *attributive* relation, thus:

a) With Substantives, e.g. σταγόνες ὕδατος, σώματος μέρος.

856.

<sup>5</sup> Literally, being sentenced = 'by a judicial sentence.'

- b) With *substantivized Adjectives* in the *Positive*, *Comparative*, and *Superlative* (when not merely 'the Superlative of eminence'); with *Substantive Pronouns* and *Numerals*, οἱ χρηστοὶ τῶν ἀνθρώπων, οἱ εὖ φρονούντες τῶν ἀνθρώπων.—πολλοί, ὀλιγοί, τινές, πλείονες, πλείστοι τῶν ἀνθρώπων. So τρεῖς ἡμεῖς ἡμεῖν, i. e. *we were three*, where in English it would be, *there were three of us*; τρεῖς ἡμῶν ἦσαν, = *three of us* (of our number) *were there*.
- c) A peculiarity in the Greek use is, that with adjectives denoting *magnitude* (πολύς, &c.), or a *certain portion* (ἡμισυς, λοιπός), the adjective is often placed in the gender of the *gen.*, where we should expect the neuter with τὸ: ὁ ἡμισυς (ὁ λοιπός) τοῦ χρόνου.—Τούτου δὲ τοῦ χρόνου τὸν πλεῖστον ἐδόκει εὐδαίμων εἶναι.—This is comparatively rare with other adjectives: τῆς γῆς ἡ ἀρίστη. [Τῆς γῆς πολλή = *terre pars magna*. Τῆς γῆς ἡ πολλή = *maxima terre pars*. Kr.] The neuter with τὸ is, however, found: τὸ πλεῖστον τῆς γνώμης (*Th.*).
- d) With *Adverbs*, (α) of *place*; πού, πού, πῆ, πόθεν, οὐ, ᾧ, οὐδαμοῦ, πανταχῇ (or -χῇ), πόρρω and πρόσω, further, &c. Οὐδαμῇ Αἰγύπτου (*Hdt.*). Εἰδέναι, ὅπου γῆς ἐστὶ (*Pl.*). Ἐνταῦθα τῆς ἡλικίας, τοῦ λόγου. Ὅρατε, οἱ<sup>6</sup> προελήλυθεν ἀσελγείας (*Dem.*). Πανταχοῦ τῆς γῆς, *ubivis terrarum*. Πόρρω σοφίας ἐλαύνειν οὐ ἔκειν.—(β) of *time*. Ὅψε τῆς ἡμέρας, τῆς ἡλικίας. Τρεῖς (πολλακίς) τῆς ἡμέρας.

857. a) The *partitive Gen.* with a *superlative*, sometimes refers, not to the *superlative*, but to the *subject*. Οἱ ἐκ τῆς Λιβύης Αἰθιοπες οὐλότατον τριχωμα ἔχουσι πάντων ἀνθρώπων (here the *Æthiopians* are said to exceed all other men in the *wooliness of their hair*). So always with *Adverbs*, πάντων τῶν δεινῶν ὁ φόβος μάλιστα καταπλήττει τὰς ψυχὰς (*Xen.*).
- b) *Half* of any thing is either (1) ὁ ἡμισυς (ἡ ἡμίσεια), agreeing in gender with the *genitive*; (2) ἡμισυς as *attributive*; (3) τὸ ἡμισυ (*the half*) with *gen.*; (4) ἡ ἡμίσεια (*sc. μοῖρα*), with *gen.*—(1) ὁ ἡμισυς τοῦ ἀριθμοῦ· αἱ ἡμίσεις τῶν νεῶν (*Th.*); (2) ἡμισυ τείχος (*Th.*); (3) τὸ ἡμισυ τῆς κατηγορίας (*Anst.*); (4) ἡ ἡμίσεια τοῦ τιμήματος (*Pl.*).

858. The *partitive genitive* is sometimes used, where the *substantive* with the adjective in agreement might rather be expected: e. g. ὁ ἀκριβέστατος τῶν λόγων (*Isocr. Pan. XVI.* = ὁ ἀκριβέστατος λόγος, *id. Or. de antid.*). Οὗτος τῶν χρηματισμῶν (*Aristot.*). Οὗτοι τῶν ἀνθρώπων (*Hdt.*).

- a) With ὁ μέν, ὁ δέ, ὅς, ὅστις, the *gen.* usually stands either *immediately before* these words, or *not immediately after* them: τὸν μὲν γιγνώσκω ὑμῶν, τὸν δ' οὐ (*Pl.*). Kr.
- b) The *partitive gen.* is often used with the *neut.* of demonstrative pronouns, principally when governed by *prepositions*: εἰς τοῦτο ἀσελγείας ἔκειν, 'to have arrived at this pitch of insolence.'
- c) An adjective is sometimes added *appositively* to a substantive which it *might* govern in the *partitive gen.*: τοὺς αἰχμαλώτους, οὓς κατὰ πλοῦν εἰλήφει, ἀπίσφαξε τοὺς πολλοὺς (*Th.*).
- d) The *adjective-word* will, of course, be in the same gender as the *gen.*, if the *genitive* denotes the *whole number* as *individuals*. If the *whole* be a *collective* substantive, the *adjective* will agree with the *individuals* *meant*: οὗτοι μόνου τῆς μόρας ἐσώθησαν, *hi soli ex tota cohorte salvi evaserunt* (*Xen.*).

859. 'Obtinet per omnem Græcam linguam, ut ejus rei aliqua pars intelligatur, ea res, omisso partis nomine, casu genitivo cum omni genere verborum, quemcumque ea casum sibi adjungi postulent, construi possit?' λαβεῖν τῶν ἐρρωμένων ἔκπων.

860. This kind of *Partitive Genitive* follows especially words which express, (α) the notion of *participation*, *sharing in*, *having things in common*, &c. e. g. μετέχειν, μέτεστί μοι, μεταδίδοναι, διαδίδοναι, κοινωνεῖν, συνεργός; (β) those which express the notion of either *physical* or *intellectual contact*, of *holding* and of

<sup>6</sup> To what a pitch or height of —.

<sup>7</sup> Hence.

laying hold of, of being connected and of hanging together, e. g. ἐπιχώριος, φίλος (also with the Dat.), ἀδελφός, διάδοχος (often also with the Dat.), ἐξής, ἐφεξής (more rarely with the Dat.), πρόσθεν, ἐμπροσθεν, ὀπισθεν, μεταξύ, and many other adverbs; (γ) those which express the notion of acquiring and attaining, e. g. τυγχάνειν, acquiring and hitting, λαγχάνειν, ἐφικνίσθαι, κληρονομεῖν (with Gen. of the thing, to inherit; with Gen. of the person, to be the heir of some one); with Acc. of the thing and Gen. of the person, to inherit something from one; προσήκει (μοί τινος, something belongs to me); (δ) those which express the notion of striving to acquire something, e. g. ὀρίεσθαι, ἐπίεσθαι, ἀντιποιεῖσθαι (ad aliquid contendere, potiri), ἐντρέπεσθαι (to turn oneself to something, to regard, to have respect to), στοχάζεσθαι (to aim at something). [Those in (δ) may be referred to 863.]

α) διαδίδοναι τῶν κρῶν τοῖς θεραπέταις, to distribute the (= some of the) flesh to the servants.

ἐπαρκεῖν πᾶσιν τῶν ἑαυτοῦ, to impart what he possessed to all men [also ἐπ. τινὶ τι].

κοινωνεῖν πόνων, to share dangers (with any body, τινὶ; also κοινωνεῖν τινι, to go shares with).

κοινοῦσθαι τινας; also τινι (with a person) and τι, to share.

μετέχειν τιμῶν, to share in the honours (of the state).

μέτεστί μοι τούτων, I have a share (or interest) in these things.

μεταιδόναι σίτων τοῖς δούλοις, to give one's slaves (a share of) corn.

(So δίδοναι, προσδίδοναι, &c. τινός, in the sense of giving some of it.)

β) ἅπτεσθαι νεκροῦ, to touch a corpse. δράττεσθαι τῆς ἐλπίδος, to cling fast to hope (Soph.).

θιγγάνειν τῆς κεφαλῆς, to touch the head. ψαίνειν τῶν πράξεων, res attingere.

λαμβάνεσθαι τοῦ ὠτός μου, to take hold of my ear; λαβεῖσθαι τῆς ζώνης τὸν Ὀρόντην, to take hold of Orontes by his girdle (Xen.).

μεταλαμβάνειν μετεilhφέναι παιδείας, to have received (a share of) instruction: [often acc. of part, and gen. of whole; μεταλαμβάνουσι τούτων τῶν τῆς ἀρετῆς μορίων, οἱ μὲν ἄλλο, οἱ δὲ ἄλλο (Pl.)].

συλλαμβάνεσθαι τοῦ τοιοῦτου, to assist in bringing about this kind of thing (But συλλαμβάνειν τινὶ, to assist a person).

ἀντιλαμβάνεσθαι τῶν πραγμάτων, res suas sustinere agere.

συναίρεισθαι τοῦδε τοῦ κινδύνου, to take part in this danger.

ἔχεισθαι τῆς αὐτῆς γνώμης, to cling to the same opinion; τῆς λίμνης, to border on the lake; ἔχεισθαι τούτων, his affinita esse; cum his conjuncta esse.

ἀντιχεῖσθαι τῆς ἀρετῆς, adherere virtuti.

περιέχεσθαι τινος, cupide aliquid complecti (Hdt.).

ἐπιλαμβάνεσθαι προφάσιος (Hdt.), to catch hold of a pretext.

ἐπιχώριος χθονός, an inhabitant of the country.

φίλος αὐτοῦ, sibi amicus [mostly Dat. when not substantivized].

ἀδελφός· τὰ τούτων ἀδελφά, horum similia (Xen.).

διάδοχος τῆς ναυαρχίας, a successor in the command of the fleet.

ὅμοιος φυγῆς, resembling a flight [mostly Dat.].

πρόσθεν πόλιος, before the city (Hdt.). ἐμπροσθεν τοῦ βουλευτηρίου, before the court-house.

ὀπισθεν ἑαυτῶν, behind themselves.

μεταξύ τούτων, between these things.

γ) τυγχάνειν· τυχεῖν ἀξιεπαινοτάτης τελευτῆς, to meet with a most honorable death. (τυχεῖν, to hit a mark; to obtain, &c.)

λαγχάνειν τινός· but mostly τι, sortiri aliquid.

ἐφικνίσθαι (asssequi; to come up to) τοῦ μεγέθους τῶν πραγμάτων.

κληρονομεῖν τῆς ὑμετέρας δόξης, to inherit your glory.

προσέχει μοι τούτῃ οὐδεμίας ἀρετῆς προσήκει, this man has no part in any virtue.

ἀντιποιεῖσθαι τῶν χρημάτων, to lay claim to some of the money.

δ) ὀρίεσθαι τῶν μεγίστων ἀγαθῶν, to desire the best things.

ἐπίεσθαι προσώπων, to aim at their faces (Plut.); and (impropr.) ἐφ. τυραννίδος, to aim at (usurped) sovereignty<sup>8</sup>.

γλίχεσθαι Αἰγύπτου, to covet Egypt (Hdt.): also c. acc. (Pl.)

ἐντρέπεσθαι τῶν νόμων, to respect the laws. [Also acc. ἐντρέπ. τοὺς πρεσβυτέρους, Pl.]

στοχάζεσθαι τοῦ σκοποῦ, to aim at the mark (and fig.). [Also acc. τὰ συμφέροντα, Xen.]

<sup>8</sup> ἐφίεμαι τινὶ τι, aliquid alicui (faciendum) permitto, mando.



861. **‘Omnino tenendum est μετέχειν, μεταδιδόναι, μεταλαμβάνειν, allaque id genus verba cum accusativo constructui, ubi quis in societatem atque possessionem alicujus rei, quæ de pluribus una est, integræ atque plenæ venire dicitur.’** (H.)

Οἱ τύραννοι τῶν μεγίστων ἀγαθῶν πλεῖστα μετέχουσι (Xen.). Μῆρος is sometimes expressed: ἵνα μὴ μεταδοῖεν τὸ μέρος χρημάτων (Xen.).

862. a) According to the analogy of verbs of *touching*, verbs of *entreating* and *conjuring*, are connected with the Gen., which denotes the person or thing, *by whom* or *by which* one entreats or conjures, e. g. λίσσασθαι, ἱκετεῦναι, ἱκεῖσθαι, since the supplicant touched the knee or the image of the divinity. So λίσσασθαι πατρὸς, τοκῆων (Hom.)

b) The poets connect many other verbs with the Gen., e. g. in Homer, μέσσου δοῦρὸς ἐλῶν βούν δ' ἀγέτην κεράων· ξανθῆς δὲ κομῆς ἔλε Πηλεΐωνα. In phrases, like λαβεῖν τινα γούνων, ἄπτεσθαι τινα γενείου, to take the person *by* the knees, &c., the knee and the beard are conceived as the objects, *on which* the person who touches and lays hold, *hangs*, and, as it were, *depends*.

863. **‘Quum genitivus rei, ejus partem intelligimus, sæpius esse cum verbis tangendi constructus, is usus ad ea verba cœptus est transferri, quibus non ipsa partis ejuspiam tactio, sed solus tangendi conatus indicatur; unde factum, ut meta, quam quis consequi studeat, genitivo casu videatur interdum significari. Hinc ῥίπτειν, ἀκοντίζειν<sup>9</sup>, τιτύσκεσθαι, οἰστεύειν, ἔεσθαι, et quæ similia sunt, genitivo junguntur, sic ut is rem indicet, ejus qui *partem* studeat contingere<sup>1</sup>.’**

From a *physical* ‘*appetitus*’ the transition is easy to a *mental* one. Hence in poetry:

a) Verbs of (either *physically* or *intellectually*) *tasting*, *grasping*, *reaching to*, and hence of *striving after* an object, e. g. ἐπιμαίεσθαι σκοπέλου, δῶρων, νόστον.

b) Several verbs, which properly express the notion of a *very hasty motion towards an object*, and are then transferred to an *intellectual effort* and *longing*, a *rushing upon something*; *straining after*, &c. [Cf. 860, d], e. g. ἐπιγεσθαι, ὀρμᾶσθαι, ἐπιβάλλεσθαι, ἐπαΐσσειν. Ἐπειγόμενος περ Ἀργεὺς. Ὀρμήθη δ' Ἀκάμαντος. Μῆτις νῦν ἰνάρων ἐπιβαλλόμενος μετόπισθεν Μιμνέτω (all Hom.).

864. According to the analogy of verbs of *aiming* and *striving*, above named, so we find κατὰ χθονὸς ὄμματα πῆξαι, πλεῖν ἐπὶ Σάμου, *to sail towards Samos*, as if setting out *for it* (on the contrary, ἐπὶ Σάμον, *to Samos*). The Gen. of *aim* or *object* occurs in the attributive relation, e. g. in ὁδὸς, νόστος τόπου τινός, *way, return to a place*.

There also belong here, (a) the adverbs εὐθύ (Ion. ἰθύ), *straight to something*, μέχρι, *to, up to*:—(b) verbs of *meeting* and of *approaching*, which, however, generally take the Dative in prose:—(c) adjectives and adverbs expressing similar notions, e. g. ἀντιος, ἰναντιος, παραπλήσιος, still oftener joined with the Dative, ἀντίον, πλησίον, &c. Ἐχον (dirigebant) τὰς νῆας ἰθὺ τοῦ Ἑλλησπόντου (*directly for the Hellespont*. Hdt.). Ἡ Αἴγυπτος τῆς ὀρεινῆς Κιλικίας μάλιστα κη ἀντίη κίεται (Hdt.). Πλησίον Θηβῶν καὶ Ἀθηνῶν (Dem.).

<sup>9</sup> In prose, ἀκοντίζειν εἰς.

<sup>1</sup> Herm. de Ellipsi, &c. p. 192.

**‘Si quid loci alicujus vel temporis esse dictum, id per se planum est sic dici, ut in aliquo loco esse, et fieri tempore aliquo vel intra tempus aliquod intelligatur’.** 865.

The fact or the event *belongs*, as it were, to the place and the time, and proceeds in a certain measure from them.

The Gen. of place is almost exclusively poetical.

866.

Νέφος δ' οὐ φαίνεται πάσης Γαίης, οὐδ' ὀρίων. Αὐτὸς δ' ἀντίον ἔξεν Ὀδυσσεύς θεοῖο τοίχου τοῦ ἑτέρου. Hence, especially in Epic poetry, with verbs of going, or of motion, the place or way upon which the going or motion takes place, and to which, as it were, this action belongs, stands in the Gen., e. g. ἔρχεσθαι (Θεῖν, διῶκειν τινὰ) πεδίοιο (Hom.). So in prose, ἵεναι τοῦ πρόσω (to go on one's onward road; to go forwards).

Hence arise such pronominal adverbs of place as are of the genitive form; οὐ, πού, 867. πού, ὅπου, αὐτοῦ, οὐδαμοῦ, ἀλλαχοῦ, &c. and those with the old genitive suffix *θεν*, denoting, apparently, the place *where* (like those in *θι*) not *whence*; e. g. ἐνδοθεν, ἐγγύθεν, τηλόθεν, ἑκτοθεν, &c., e. g. Ἐκτορα δ' ἐγγύθεν ἰστάμενος ὠτρυνεν Ἀπόλλων.

Gen. of time.]—1) When?—Ἀνθὴ θάλλει τοῦ ξαροῦ, the spring is conceived 868. as the producer of flowers. So indefinitely, θέρους, χειμῶνος, ἡμέρας, νυκτός, εἰλήνης, ὁπώρας, as Eng. of a morning, of a Sunday, &c.: also definitely; τοῦ αὐτοῦ θέρους, in the course of the same summer: τῆς αὐτῆς ἡμέρας, &c. So μυνός, ἐναντιοῦ, &c. with attributives, e. g. τοῦ αὐτοῦ, τοῦ προτέρου, ἐκástου, &c. Hence the adverbial expressions ἀρχῆς, at the beginning; τοῦ λοιποῦ, for the future. ῥέειν καὶ θέρους καὶ χειμῶνος (Hdt.). Ἐξῆλθομεν τοῦ δεσποτηρίου ἐσπέρας (Pl.).—2) Within what time?—of the time within which any thing happens, has not happened, will or will not happen, &c. οὐ μακροῦ χρόνου: συχνοῦ, πολλοῦ, πλείστου, ὀλίγου χρόνου: πολλῶν ἡμερῶν, ἑτῶν, &c. Ταῦτα ὀλίγου χρόνου ἔσται τελεύμενα (Hdt.). Βασιλεὺς οὐ μαχίεται δέκα ἡμερῶν (Xen.). Πολλῶν ἑτῶν Ἀγάθων ἐνθάδε οὐκ ἐπίδεόημκεν (Pl.).

Prepositions are often used to define this relation more exactly, e. g. ἐκ πολλοῦ 869. χρόνου, ἀφ' ἐσπέρας, ἐπὶ Κύρου, Cyri atate, διὰ πολλοῦ χρόνου, ἐντός or ἰσω πολλοῦ χρόνου. Comp. the remarks on 'The Prepositions.'

For the Acc. of place and time, cf. 949: for Dat. of time, 902.—From Gen. of time the gen. absol. arises (e. g. Κύρου βασιλεύοντος). K.

[*Genitivus materiæ*.]—The Genitive sometimes denotes the material out of (of, from) which any thing is made, formed, and, as it were, produced, or the source from (out of) which something is taken. This Gen. stands,

a) With verbs of making, forming, &c.

Εἶναι, to be = to consist. Εἶναι λίθου ξιστοῦ, to be of polished stone: χαλκοῦ ποιεῖνται τὰ ἀγάλματα (Hdt.). Ἐστρωμένη ἔστι ὁδὸς λίθου (Hdt.). Ἔρμα αὐτόθι ἦν λίθων λογάδην πεποιημένον (Th.).—So in the attributive relation: ἐκπωμα ξύλου, τράπεζα ἀργυρίου, στέφανος ὑακίνθων.

This relation is very often expressed by the Dat., and more definitely by the prepositions ἐξ and ἀπό: sometimes by διά.

b) With verbs, adjectives, and adverbs of fulness and want:

871.

γίμειν. Ποῖα γέμοντα χρημάτων (Th.), vessels laden with money.

πιμπλάναι } πινός, to fill with any thing.  
πληθεῖν }  
πληροῦν }

εὐπορεῖν χρημάτων, to have plenty of money.

νάσσειν κλίνην δαπιδων, to pile up a bed with rugs.

σάττειν. Σισαγμένος πλούτου, loaded with wealth.

ἀπορεῖν χρημάτων, to be at a loss for money; to have but little money.

δεῖν οὐδὲν δεῖ τεῖχους, there is no

<sup>2</sup> Cf. Herm. de Ellips. et Pleon. p. 187.

need of a wall.—δεῖ μοί [seld. and poet., μέ] τινος. Cf. κρίη, below and 1036].  
 δέισθαι διδασχῆς, to need instruction.  
 πένεσθαι χρημάτων, to be poor.  
 σπανίζειν χρημάτων, to be straitened for money.  
 κρίη μέ τινος, I have need of any thing.  
 (In non-Attic poets. Cf. Pors. Orest. 959.—Cf. 1036.)

ἄλῃς χρημάτων, wealth enough.  
 εἰσὶς δένδρων, thick with trees; thickly planted with trees [Also ∞ δένδρεσι, Xen.].

ἐνδεής τοῦ σωφρονεῖν, deficient in self-control.  
 ἑλλειπής τῆς ἀκριβείας, deficient in accuracy.  
 κενὸς ἐπιστήμης, without any science.  
 μεστὸς κακῶν, full of evils.  
 πένης χρημάτων, poor in wealth.  
 πλήρης ἀγρίων θηρίων, full of wild beasts.  
 πλούσιος φρονήσεως, rich in practical wisdom.

(~~ἔξ~~ βρῖθθαι τινὶ or τινός.)

On ὀλίγου, πολλοῦ εἰω cf. 1071, 1072. The thirtieth year ἐνὸς δέων (wanting one) = the twenty-ninth year; δυνόντες (or ἀποδύνοντες) πενήτην ἄνδρα, forty-eight men. The Gen. Absol. ἐνὸς δέοντος, &c. is unclass. On ὀλίγου (πολλοῦ) δεῖν, and ὀλίγου, μικροῦ = *prope modum*, &c., cf. 1520. 6.

872. c) With verbs of eating, drinking, enjoying, satisfying oneself, and in the figurative sense of having the enjoyment, use, or advantage of something.

The Gen. after verbs of eating, drinking, &c. (which Kühner places here) are, I think, better referred to the *partitive Genitive*: = *to eat of (some of) the thing in question*.

ἔσθιεν κρεῶν—κορέσασθαι φορβῆς—πίνειν οἶνον. Ἀπογεῖναι τούτων τῶν παγτοδαπῶν βρωμάτων (Xen.). Ἀπολαύειν πάντων τῶν ἀγαθῶν (Xen.); but ἀπολαύειν τινός τι, e.g. ἀγαθὰ or κακὰ, to receive good or evil from some person or thing. Γεύεσθαι τιμῆς:—but γεύειν τινὰ τιμῆς (to cause any body to taste of—).

873. The *Acc.* stands with verbs of eating and drinking, (a) when the substance is represented as consumed *wholly* or in a *great quantity*; or (b) when the *usual articles of food* of which all partake, are indicated. Κίελωψ, τῇ, πικρὸν οἶνον, ἐπεὶ φάγεα ἀνδρόμεα κρέα (Hom.). Οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον (Xen.). Ἀλλὰ κρέα γε εὐωχοῦ, yet at least partake heartily of animal food (Xen.). Ὑδάτι μεμιγμένην αἰετὴν μάζαν ἐσθίει (Xen.). Μιτὰ δὲ τὸν σίτον ἰδὼν οἶνον ἐπιπίνωμεν, οὐδὲν μείον ἐχούσα ἢ ψυχὴ ἀναπαύσεται (spoken of a habit). Σο ἐσθίειν κρέα and κρεῶν, πίνειν οἶνον and οἶνου. Πολὺν πίνειν οἶνον (Pl.).

874. d) With verbs of smelling, emitting an odour, &c.: πνεῖν, ὀζειν, προσβάλλειν.

Ὀζειν ἱὼν, μύρου πνεῖν, προσβάλλειν μύρου, πνεῖν τράγον, ὀζειν κρομμύων.—Ὡς ἡδὺ μοι προσέπνευσε χοιρείων κρεῶν (Aristoph.).

In poetry many other verbs are connected with the Gen. of the material, e.g. ἀποστίλβειν ἀλείφατος, (νεκῆας) πυρὸς μειλισσέμεν, λούεσθαι ἐνὶ ῥέοις ποταμῶν.

875. ‘Græci sæpissime cum verbis dicere et audire significantibus genitivum conjungunt ejus rei, de qua quid dicatur, vel audiat.’

‘Pertinent huc talia, ἐπύθοντο τῆς Πύλου κατειλημμένης, πατρὸς ἀκούσας, κλύουσα παιδός, quorum hic sensus est, aliquid de captâ Pylo, de patre, de filio audire.’ (H.)

Hermann refers this to the *partitive Genitive*. Kühner (less well I think) to the *genitivus materiae*.

e) Verbs of *sensation* and *perception* also take Gen. of the object of 876. the sensation, &c. e. g. ἀκούειν, ἀκροᾶσθαι, *to hear*; ἀποδέχεσθαι, *to assent to*; αἰσθάνεσθαι, *to perceive*; ὀσφραίνεσθαι, *to smell*; συνιέναι, *to comprehend*, with Gen. of the person; so also verbs of *remembering* and *forgetting*, μιμνήσκειν (τινά τινος), μιμνήσκεισθαι, ἐπιλανθάνεσθαι, hence λάθρα, λαθραίως and κρύφα (*clam*) τινός.

Καὶ κωφοῦ συνίημι, καὶ οὐ φωνεῦντος ἀκούω (*Hdt.*). Ὡς δσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι, καὶ εἶδον αὐτάς, ὅπως ἀνίστρεφον (*Hdt.*). Τῆς κραυγῆς ᾗσθοντο (*Xen.*). Βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιβουλῆς οὐκ ᾗσθάνετο (*Xen.*). Οὐκ ἀκροώμενοι τοῦ ᾄδοντος ὠμνυτέ φέειν ἄριστα (*Xen.*). Μῆτε ἑμαυτοῦ μὴτ' ἄλλου ἀποδέχεσθαι λέγοντος, ὥς ἡ ψυχὴ ἴσθιν ἁρμονία, *to agree with* (*Pl.*). Ἀκούειν δίκης, *to hear a cause*; αἰσθάνεσθαι ἡδονῶν, δόμης, κραυγῆς, θορύβου, βοήθειας. Ὑπομνήσαι τινα τοῦ λόγου (*Xen.*). Τοῦ φθόνου ἐπελίσηστο (*Xen.*).—In the *attributive* relation, μνήμη τῶν κακῶν.

The *attributive* Gen. has a far greater extent of meaning, e. g. ἀγγελία τῆς 877. Χίου, *de Chio* (cf. 875); ἐρώτησις τινος, like *quaestio alicujus rei*, for *de aliquid re*.

1) With verbs of *hearing* and *perceiving*, there stand (α) the *person alone* in the 878. Gen., which represents the person as the *source from which* the perception is derived, e. g. ἀκούω Σωκράτους, *I hear Socrates*, i. e. *his words*; (β) the *thing alone*, and this is put either in the Gen., which expresses the substance as a *whole*, of which one perceives, as it were, *single parts* [or, instances of its operation], or the *meaning* and *contents* of which one perceives intellectually, e. g. αἰσθάνεσθαι κραυγῆς, *to perceive*, as it were, *single tones of the cry*; αἰσθάνεσθαι ἐπιβουλής, *to perceive smthg of the plot*; or in the Accusative, which shows that one perceives with his senses the *whole thing*, e. g. δι' ὧν αἰσθάνονται (οἱ ἄνθρωποι) ἕκαστα, *the senses by which men observe every object* (*Xen.*). Ὡς ᾗσθοντο τὴν βοήθειαν, *when they noticed the approaching succour* = *saw with the eyes*, ἑώραν. But διὰ τὸ ὁψέ αἰσθίσθαι τῆς βοήθειας, *because they were not aware till late that they were to march to their relief* (*Xen.*). The *Acc. personae* seldom occurs with αἰσθάνεσθαι, which then = εἶδεναι, e. g. αἰσθάνομαι δὲ καὶ τυράννους τινάς, οἱ οὕτω πεινώσι χρημάτων (*Xen.*).—2) Verbs of *hearing*, *perceiving*, *observing*, as well as those of *remembering*, often govern the Acc. of the *thing*, sometimes also of the *person*. They are often connected with the Gen. of the person, and the Acc. of the thing. See under (f). Ὁ Ἀρμένιος, ὡς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη, as in Lat. *audire aliquid ex aliquo*; so συνιέναι τινός τι, e. g. ἔπος. Μιμνήσθαι τὸ πρᾶγμα.

3) Ἄνα- ὑπο-μιμνήσκειν, also (less commonly) τινά τι. Cf. 961.  
4) Ἀκούειν, ὑπακούειν, κατακούειν with the meaning *to obey*, often take the Gen., and according to the same analogy πείθεσθαι (seldom), and ἀπειθεῖν; so also κατήκοος, ὑπήκοος with the Gen., less commonly with the Dat.: προαγορεύει ἡμῖν Σμέρδος βασιλῆος ἀκούειν (*Hdt.*). Δαρεῖον βασιλῆος οὐδαμᾶ ὑπήκουσαν (*Hdt.*). Νῦν ὧν ἐμέο πειθόμενοι γίνεσθε ἐλεύθεροι (*Hdt.*).

f) The Gen. stands with verbs of *seeing*, *hearing*, *enquiring*, 879. *learning*, *considering*, *knowing*; of *judging*, *examining*, *saying*; of *admiring*, *praising*, *blaming*, ὀρᾶν, θεᾶσθαι, σκοπεῖν, ὑπονοεῖν, ἐννοεῖν, γινώσκειν, ἐπίστασθαι, εἰδέναι, ἐνθυμείσθαι, &c.; πυκνάνεσθαι, αἰσθάνεσθαι, μανθάνειν, κρίνειν, ἐξετάζειν, λέγειν, δηλοῦν, &c.; ἄγασθαι, θαυμάζειν, ἐπαινεῖν, μέμψεσθαι, ψέγειν. It then indicates the object (commonly a person) *in* or *about which* or *whom* one perceives, sees, contemplates, knows, examines, an action, external indication or some single circum-

stance; or *about whom* one learns, hears (875), affirms something; or *in whom* one perceives something to admire, praise, or censure. That which is perceived in the object, or affirmed of it, is added in the Acc. of a substantive or substantive pronoun, or in an accessory clause, or in the Gen. of the Participle, which may, at the same time, denote the person.

Πρῶτον μὲν αὐτῶν (Σωκράτης) ἐσκόπει, πότερα κτλ. (Xen.) 'Ἐπισκεψόμεθα, τί χαλεπὸν ὕσθησαι τοῦ μοῦ βίου, *in my manner of life* (Xen.). Διαθεώμενος αὐτῶν, ὅσῃ μὲν χώραν καὶ οἶαν ἔχουσιν (Xen.). 'Ἐγὼ καὶ μάλα άτοπα ἐμοῦ ποιοῦντος, *he perceived [in me] that I was acting very absurdly* (Xen.). 'Ἀρ' οὖν ἂν μάθοις ἀποκρίναμένον; instead of ἀρ' οὖν ἂν μου μάθοις, & ἀποκρίνομαι; *num igitur me intelliges respondentem?* (Pl.) 'Ἡσθόντο τεχιζόντων, instead of ὅσθ. αὐτῶν, ὅτι τεχιζοῦσιν (Th.).—The Gen. of person alone, εἰ μου μανθάνεις, instead of εἰ μου μ., & λέγω (Pl.). 'Ἀγασθαι τοῦ Ἑρασίνου οὐ προδιδόντος τοῖς πολιῆτας (Hdt.). Τὸ βραδὸν καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε (Th.). Εἰ ἀγασαί τοῦ πατρός, ἣ ὅσα βιβλαύται, ἣ ὅσα πίπρασι, πάνν σοι συμβουλεύω τούτον μμείσθαι (Xen.). Τὰδ' αὐτοῦ ἀγασαί, ὅτι παρσκευάσαςτο (Xen.). 'Εγὼ καὶ τοῦτο ἐπαινώ 'Αγχισίλῳ, τὸ πρὸς τὸ ἀρίσκειν τοῖς Ἑλλήσιν ὑπεμιδεῖν τὴν βασιλίῳ ξενίαν (Xen.). Γοργίου μάλιστα ταῦτα ἀγασαί (Pl.). "Ο θαυμάζω τοῦ ἐταίρου (Pl.). Σοῦ πάλα θαυμάζω, αἰσθανόμενος, ὥς ἤϊως καθιθεῖς (Pl.). Πολλὰ Ὀμήρου ἐπαινοῦντες ἄλλα τοῦτο οὐκ ἐπαινεσόμεθα (Pl.).

880. The verbs above named regularly take an Acc. of the immediate object: e. g. ὀρῶ τινα or τι, σκοπῶ τινα or τι, ἐπαινῶ, ψέγω, μέμφομαι, ἀγασαί τινα or τι.

881. g) The Gen. follows words, &c. with the notion of *being acquainted with* or *ignorant of*, of *being skilled* or *unskilled in*, of *making trial of*, of *ability* and *dexterity*, e. g. ἔμπειρος, ἀπείρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιτήμων, τρίβων, συγγνώμων, ἀδῆς, ἀπαίδευτος, ἰδιώτης, περᾶσθαι, ἀπείρως or ξένως ἔχειν; together with adjectives in -ικός (from verbs that govern acc. or gen.) which express the notion of *skill* or *capacity*. [Adjectives in -ικός from verbs that govern a *dat.*, themselves govern a *dat.* κύων ἐπιθετικὸς τοῖς θηρίοις.]

"Εμπειρος, ἐπιστήμων τῆς τέχνης, *skilled in or conversant with an art.* —'Απαίδευτος ἀρετῆς, μουσικῆς (Cf. 846). Συγγνώμων τῶν ἀνθρωπίνων πραγμάτων.—'Απείρως ἔχειν τινός.—'Αποπειρᾶσθαι γνώμης. (In the poets this use of the Genitive is still more extensive.) Τέκονος, ὃς ῥά τε πάσης Εὐεῖδ' ἡ σοφίας (Hom.). Παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρή καὶ ποριστικὸν τῶν ἐπιτηδεύειν τοῖς στρατιώταις (Xen.). Διδασκαλικὸς τῆς αὐτοῦ σοφίας (Pl.). Τέλειος τῆς τοῦ πράγματος ἀρετῆς (Pl.).

882. [Genitivus causæ].—**Genitivus causæ rem indicat. quæ cupiditatem, curam, dolorem, iram, misericordiam, admirationem denique animo injiciat.**

The Genitive of the cause (i. e. the *object which calls forth* and *occasions* the action of the subject) stands with verbs denoting,

a) A *desire* and *longing* for.

b) A *care* for, a *concern* for.

- c) *Pain, grief, pity*, ὀλοφύρεσθαι, πενθικῶς ἔχειν; ἐλεῖν and οἰκτεῖν (c. *Acc. pers. et Gen. rei*).
- d) *Anger and indignation*, ὀργίζεσθαι (c. *Dat. pers. et Gen. rei*).
- e) *Envy*, φθονεῖν (c. *Dat. pers. et Gen. rei*): ἐπιφθόνως διακείσθαι.
- f) *Admiration, praise and blame*: θαυμάζειν and ἄσασθαι (c. *Acc. pers. et Gen. rei*, sometimes also c. *Gen. rei et Gen. pers.*, which depends upon or is governed by the *gen. rei*: see 884, c, 4), ζηλοῦν, εὐδαιμονίζειν, ἐπαινεῖν, μέμφεσθαι (all c. *Acc. pers. et Gen. rei*).
- a) ἰνθυμῆσθαι τοῦ συμφέροντος, to have regard to expediency (*Acc.* = consider, weigh; *Gen.* = have regard to).  
ἐπιθιδίμειν εἰρήνης, to desire peace.  
ἐρᾶν φρονήσεως, to love good sense.  
ἱρωτικῶς ἔχειν (or διακείσθαι) τινος, to be enamoured of any thing.  
διψῶν ἐλευθερίας, to thirst after freedom.  
πεινῶν τοῦ ἐπαινοῦ, to hunger after praise. †
- b) ἀμελεῖν τῶν ἀσεβούντων, to disregard those who act with impiety.  
ἀφροντιστῶν ψόγου, to disregard censure.  
ἐπιμελεῖσθαι ἀρετῆς, to pay attention to (cultivate) virtue.  
καταφρονεῖν τῶν προστεταγμένων, to despise orders.  
ἐχέισθαι τῆς πόλεως, to be anxious for the state.  
μίλει μοι τινος, *Aliquid mihi cura est*: [also περί τινος; and μέλει μοι τοῦτο or ταῦτα. 884, b.]  
μεταμίλει Γωβρύα τῆς ὁδοῦ, *Gobryas regrets his journey*.  
ὀλιγορρεῖν τῶν φίλων, to care little for his friends.  
περιορᾶσθαι τῆς Μίνδης (Th.), to provide for the safety of Mende.  
προνοεῖν ἀδελφοῦ, to provide for his brother's safety.  
προορᾶν τοῦ σίτου, to take measures for the supply of corn.  
ὑπερορᾶν τῶν καθιστώτων νόμων, to despise or neglect the established laws.
- φειδῆσθαι τινος, to spare any body or any thing: φειδ. κινδύνου, to draw back from danger.  
φροντίζειν οὐδέν τῆς πολιουρκείας (Hdt.), not to think any thing of (=care at all for) the blockade; [also φροντίζ. περί τινος and ὑπέρ τινος.]
- c) ἐλεῖν τινά τινος, to pity a man for any thing.  
οἰκτεῖν τινά τῆς ἀγαν χαλεπῆς νόσου, to pity a man on the ground of his exceedingly severe disease.  
ὀλοφύρεσθαι Ἐκτορος, to have pity on Hector; [but ὀλοφ. τινα, (1) to pity; (2) to bewail a man: τινι, to lament (for) a thing (Th.).]
- πενθικῶς ἔχειν τοῦ ἀδελφοῦ τεθνηκότος, to be grieved at the death of his brother.
- d) ὀργίζεσθαι τινι τῶν ἀδικημάτων, to be angry with a man on account of his unjust acts.
- e) φθονεῖν τινι τῆς σοφίας, to envy a man his wisdom. [See 883, end.]
- f) ἀγασθεῖς τινα τῆς πραότητος, astonished at a man's gentleness.  
ζηλοῦν τινα τοῦ πλούτου, to envy a man his wealth (think him happy on account of it).  
εὐδαιμονίζειν ἑαυτὸν τῆς μεταβολῆς, to think himself fortunate in the change; to congratulate himself on the change.  
θαυμάζειν τῆς τόλμης τῶν λεγόντων, to wonder at the boldness of the speakers.

Attributive] a) ἔρως, ἐπιθυμία ἀρετῆς, *amor, cupiditas virtutis*. (b) φροντίς τῶν 883. παίδων, *cura liberorum, care for his children*. So ἐπιμελής τινος. (c) ἄλγος ἑταίρων (*de amicis*); so with adjectives (though only in poetry), and especially in exclamations with or without interjections: οἱ μοι δεινῶν, οἷς ἐλαύνομαι τάλας! (Eur.) Φεῦ τοῦ ἀνδρός! (Xen.) Ἀπολλόν, δαίμονιας ὑπεριβολῆς! (Pl.) Τῆς τύχης, τὸ ἐμὲ νῦν κληθεῖντα δεῦρο τυχεῖν! how unlucky that I was &c. (Xen.)—d) In poetry, the *Gen.* is much more frequent with verbs expressing anger, e.g. Ἡρακλῆος περιχώσατο, παῖδες οἷοι (Hom.). (Ποσειδάων) Κύκλωπος κεχόλωται, ἐν ὀφθαλμοῦ ἀλάωσεν

(Hom.). Πατρί μὴ νίσας φόνον (Soph.). Ἴσως σοι θυγατέρος θυμούμενος (Eur.). Attributive, e.g. χόλος τινός, *ira alicujus* instead of *de aliquo*. (e) Ἄξιοι ἔσμεν ἀρχῆς γὰρ ἧς ἔχομεν τοῖς Ἕλλησι μὴ οὕτως ἀγαν ἐπιφθόνως διακεῖσθαι, *it is not just that we should be so excessively envied by the Greeks on account of the sovereignty we possess* (Th.). So also in poetry, *μεγαίρω*: οὐ μεγαίρω τοῦδε σοι δωρηματος (Æsch.). Attributive, e.g. φθόνος τινός. (f) So with Adjectives, e.g. εὐδαίμων μοι δ' ἀνὴρ ἐφαίνετο τοῦ τρόπου (Pl.).

884. a) The Gen. with the verbs in 882, is often governed by prepositions, especially *περί*, e.g. ἐπιμελεῖσθαι, φροντίζειν *περί* τινος. Some verbs which denote a state or affection of the mind, do not govern the Gen.; thus *ποθεῖν*, *to long for*, *to feel the want of*, always governs the Acc.: so *φιλεῖν*, *ἀγαπᾶν*, *στέργειν*, *to love*; the two last, in the sense of *to be contented with*, also [less commonly, 925] take the Dat. (= Lat. Abl.) Several of the above verbs have also different constructions, mostly with some difference of meaning, e.g. *φροντίζειν* τινός or *περί* τινος, *to be concerned about something*, but *φροντίζειν* τι, *scrutari, investigare*;—*προνοεῖν*, *προορᾶν* τι, *to perceive beforehand, to consider beforehand*; *ὑπερορᾶν* τι and τινος, *despicere*, in the same sense. (b) In poetry, *μίλει* sometimes takes for its subject a noun denoting a thing, in the Nom.; but in prose, it can take no Nom. but that of a neuter pronoun. The verb is then used personally, *Μελέησουσιν δ' ἐμοὶ ἱπποῖ* (Hom.). Ταῦτα μὲν οὖν θεῶν μιλῆσει (Pl.).

c) The verbs *θαυμάζειν* and *ἀγασθαι* have the following constructions:—(1) The Acc. of the person or the Acc. of the thing alone, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing: *θαυμάζω τὸν στρατηγόν, τὴν σοφίαν*, &c.—(2) Gen. pers. et Acc. rei, when one admires something in a person; especially when the thing is expressed by a demonstrative (τοῦτο, τόδε, &c.), explained by a sentence with *ὅτι*, *ὥς*, or an *Infin. cum articulo*.—(3) Acc. personæ et Gen. rei, when one admires a person on account of some quality, e.g. *θαυμάζω Σωκράτη τῆς σοφίας*.—(4) Gen. rei et Gen. personæ depending upon it, when I either admire or am astonished at (with blame) some personal quality, as manifested by an individual, e.g. *θαυμάζω Σωκράτους τῆς σοφίας* (see 882. f).—5) The Acc. of the person, and instead of the Gen. of the thing, a preposition, commonly *ἐπί* with the Dat., e.g. *θαυμάζω Σωκράτη ἐπὶ τῇ σοφίᾳ*.

885. With verbs which express the notion of *requital*, *revenge*, *accusing*, and *condemning*, the Gen. denotes the *guilt* or *crime* which was the cause of the *requital*, *revenge*, &c. This holds good of *τιμωρεῖσθαι* (c. Acc. pers. et Gen. rei), as well as of verbs relating to judicial proceedings, such as *accusing*, *condemning*, &c. e.g. *αἰτιάσθαι*, *ἐπαυτιάσθαι*, *διώκειν*, *εἰσάγειν*, *ὑπάγειν*, *γράφεσθαι*, *προσκαλεῖσθαι* (all c. Acc. pers. et Gen. rei), *ἐπέξειναι*, *ἐγκαλεῖν*, *ἐπικαλέσθαι* (all three c. Dat. pers. et Gen. rei); *φεύγειν*, *to be tried on a charge of*; *δικάζειν*, *κρίνειν*, *αἰρεῖν*, *to convict* (all three c. Acc. pers. et Gen. rei), and *ἀλῶναι*, *to be convicted*.

*αἰτιάσθαι* ἀλλήλους τοῦ γεγενημένου, *to lay the blame of what had happened upon each other*.

*γράφεσθαι* τινα παρανόμων, *to indict a man for introducing an unconstitutional measure*.

*εἰσάγειν* τινὰ τῶν τοιούτων ἀμαρτημάτων, *to bring a man into court for offences of this kind* (Pl.).

*διώκειν* τινὰ κακηγορίας, *to bring an action against a man for slander*.

*ἐπαυτιάσθαι* τινα φόνου, *to accuse a man of murder*.

*προσκαλεῖσθαι* τινα ἥβρεως, *to summon a man to answer a charge of assault*.

*ὑπάγειν*. *θανάτου ὑπαγωγὴν ὑπὸ τὸν ἐῆμον Μιλτιάδεα* (Hdt.), *having im-*

*peached Miltiades before the assembly of the people on a capital charge.*

*ἐγκαλεῖν τινί τινος*, very rare: mostly ἔγκ. τί τινι [e. g. ἔγκ. ἀδικίαν τινί.]  
*ἐπιείναι τινί φόνον*, to accuse a man of murder: [also τινά τινος.]  
*ἐπισκῆπτεσθαι τινὲς τῶν ψευδομαρτυριῶν*, to accuse a man of perjury (i. e. of giving false witness).  
*αἰρεῖν*.—*ἀλῶναι κλοπῆς*, to be convicted on a charge of theft.  
*ἐκκαλεῖν*. *ἐκκαλεσθαι κακηγορίας*, to be tried for a libel (slander).

*κρίνουν. κρίνεσθαι (κριθῆναι) ἀσεβείας*, to be tried for impiety.  
*φεύγειν ψευδομαρτυριῶν ὑπὸ τινος*, to be indicted for perjury by any body; [also *φεύγειν ἐπ' αἰτίᾳ τινός.*]  
*ὀφλεῖν ὥρων*, to be convicted of receiving bribes; [also c. gen. *criminis vel rapinae*: *ὀφλεῖν ἀδικίαν*· *μυρίας δραχμάς.*]

*Μηδισμοῦ θάνατον καταγώνωναι*, to make Medism a capital offence (to fix the penalty of death to the crime of favouring the Medes). See verbs compounded with *κατά* [896].

The *Gen. of the punishment* should probably be considered a *Gen. of price*, e. g. 886. *θανάτου κρίνουν, κρίνεσθαι, διώκειν*.—Sometimes the prepositions *περί* and *ἐνεκα* are joined with the verb, e. g. *διώκειν τινά περί φόνου*: also *περί θανάτου κρίνεσθαι τιμωρεῖσθαι ἀντί*—.

The *Gen. of cause* is also used in the following instances:

887.

- a) With *τοῦ μή* and the Infinitive. See 1080.
- b) When the adverbs *εὖ, καλῶς, μετρίως*, &c., *ὥς, πῶς, ὅπως, ὅπῃ, οὕτως, ὡς, ὡσαύτως*, are connected with the verbs *ἔχειν* and *ἔκειν* (sometimes also with *εἶναι* and other intransitive verbs), the object by which a condition is caused or occasioned, is put in the *Gen.*: *ὥς ποδῶν ἔχει* (lit. as he is off for feet =) as fast as his feet will carry him. So *καλῶς ἔχειν ποδῶν*. So *εὖ ἔκειν τινός*, to be well off for a thing. *Χρημάτων εὖ ἔκοντες* (Hdt.). So too *εὖ, καλῶς, μετρίως ἔχειν βίον, φρονῶν, γέρονος, δυνάμεως*. Οἱ Ἕλληνες οὕτως εἶχον ὁμονοίας πρὸς ἀλλήλους. Οὕτω τρόπου ἔχεις. Ὡς τάχους ἕκαστος εἶχεν (Hdt.).

The causal *Gen.* also includes the *Gen.* by which certain *mutual relations* are expressed, e. g. the relation of the ruler to the subject. As a ruler necessarily supposes a subject, and a subject a ruler, the one may, in a measure, be considered the cause or occasion of the other<sup>3</sup>. Hence the *Gen.* is used,

With (*verba comparativa*, i. e.) verbs which contain the notion of 888. *ruling, preeminence, excelling, superiority, prominence*, and the contrary, viz. such as contain the notion of *subjection, inferiority, to miss* (e. g. an opportunity).

*ἀρχειν τῶν ἵππων*, to govern their horses (of grooms).  
*βασιλεύειν (ἀνάσσειν, κοιρανεῖν, αἰσχυρᾶν, &c.) χθονός*, to be the king of a country.  
*δεσπόζειν ἀνδρῶν ὁμοίων ἐωυτῷ*, to be the lord over men like himself.  
*ἐπιστατεῖν ζώων*, to have the charge of animals.  
*ἐπιτροπεύειν Αἰγύπτου*, to be governor of Egypt [also acc.].  
*ἐπιτάττειν νῦν (Dem.)*, to lay his commands on you.

*ἡγεῖσθαι ἐπικούρων*, to command the allies.  
*ἡγεμονεύειν Ἀλικαρνήσσειν* (Hdt.), to command the Helicarnassians.  
*κρατεῖν τῆς θαλάσσης*, to be masters of the sea.  
*κυριεύειν πάντων*, to be lords of all.  
*στρατηγεῖν τοῦ ναυτικοῦ*, to command the naval forces.  
*τυραννεῖν* } τῆς πόλεως, to exercise  
*τυραννεύειν* } usurped sovereignty over the city.

<sup>3</sup> Kühner.



ἡγεμονίας τῆς μεγίστης ἡδονῆς, *temperate in the enjoyment of the greatest pleasure.*

ἀκραιτῆς τῶν ἐπιθυμιῶν, *unable to restrain his desires.*

περιγιγνεσθαι ἡμῶν μελλόντων, *to get the better of us who are (ever) going to act.*

περιτίνειν τοῦ πάντα ποιούντος, ἃ δεῖ, *to conquer him who does every thing that he ought to do.*

πλεονεκτεῖν τῆς εὐθειας ἡμῶν, *to gain advantages over your simplicity (Pl.: also παρά τιος).*

πρὶςβιβέναι τῶν πολλῶν πόλεων, *to take precedence of the generality of states.*

προίχειν τῶν ἄλλων περί τι, *to excel others in any thing.*

προκρίνειν ἠθὸς χρημάτων, *to think more of character than of wealth.*

προστατεῖν τῶν πραγμάτων, *to be at the head of affairs.*

προτιμᾶν τινα ἀπάντων, *to honour any body above all others.*

πρωτεύειν πάντων κάλλει, *to excel all in beauty (Luc.).*

ὑπερίχειν τῶν ἄλλων, *to excel the rest (e. g. in intelligence, ξυνέσει).*

ὑπερβάλλειν· ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, *to injure is more painful than to be injured. [Mostly ὑπερβ. τι or τινά.]*

ὑπερφέρειν αὐτῶν τῷ πλήθει, *to be superior to them in numbers: [also τινά and τι.]*

ἐλαττοῦσθαι τῶν ἄλλων, *to fall short of the rest (Pl.).*

ἡττᾶσθαι τῶν ἐπιθυμιῶν, *to be conquered by one's lusts: also ἡττᾶσθαι μάχης.*

ἡττονα εἶναι τῶν ἡδονῶν, *to be the slave of pleasure.*

λείπεσθαι τιος, *to fall short of any thing. μειονεκτεῖν καὶ σιτων καὶ ποτῶν, to be short of both meat and drink [which may be referred to the partitive genitive, or gen. = with respect to].*

μειοῦσθαι τῶν πολλὰ θυόντων, *to fall short of those who offer many sacrifices.*

ὑστερεῖν τῶν ἄλλων ἐμπειρίᾳ, *to be inferior to the rest in experimental knowledge.—Ὑστερεῖν τοῦ καιροῦ.*

ὑστερίζειν τῶν καιρῶν, *to let the proper seasons (of action) pass.*

So νικᾶσθαι κρείσσωνων, *Eur. Med. 315.*

[Several of these verbs involve the notion of a comparative or superlative; some are derived from adjectives of those degrees.]

889. So also ἀνέχεσθαι· τιος usually with a participle, *to endure; to bear.* Οἱ ἀνέχεται τοῦ ἄλλα λέγοντος (Pl.). Ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων (Pl.).

890. Ἡγεμονεύειν and ἡγεῖσθαι, *to go before, to show the way, govern the Dat.; κρατεῖν = to conquer, regularly governs the Acc., but = to rule, the Gen.*

That in which one excels another, in prose, is usually put in the *Dat.*, though it is often expressed by prepositions, e. g. ἐν τινι, εἰς τι, κατά τι, ἐπὶ τινι.—Ὑπὶ with the Gen. is often used with ἡττᾶσθαι: τὸ στρατόπεδον ἡσσάτο ὑπὸ τῶν Ἀθηναίων (Th.).

891. The comparative, and adjectives in the positive which have the force of a comparative (e. g. numerals in -άσιος and -πλοῦς; δεύτερος, περιττός, &c.) take *Gen. of the object* compared with that which the comparative (or virtual comparative) agrees with.

Οὐ δῆπου τὸν ἀρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι. Τὸ Ἑλληνικὸν στρατεῖν φαίνεται πολλὰ πλεονέκτεσθαι τοῦ ἡμετέρου (Hdt.). Ὑστεροὶ ἀπικόμηναι τῆς συμβολῆς (prælio) ἡμιόροντο ὥμως θεήσασθαι τοὺς Μήδους. Οὐδενὸς δεύτερος. Οὐδενὸς ὑστερος (nulli secundus). Τῶν ἀρκούντων περιττὰ κτήσασθαι, *to acquire more than is necessary.* [See 1335.]

892. Sometimes the object of comparison is denoted, like some relation of space, by πρό and ἀντί with the Gen., or by παρά and πρὸς with the Acc. See 'Prepositions.'

893. [Genitivus Pretii.]—The Gen. of price stands with verbs of buy-

*ing* and *selling* (ὠνεῖσθαι, ἀγοράζειν, πρίασθαι, κτᾶσθαι, παραλαμβάνειν; πωλεῖν, ἀποδίδεσθαι, περιδίδεσθαι, δίδοναι);—with verbs signifying *to exchange* and *barter* (ἀλλάττειν, ἀλλάττεσθαι, διαμείβεσθαι, λύειν, &c.);—with verbs of *valuing* (τιμᾶν, τιμᾶσθαι, ποιεῖσθαι, ἀξιῶν, ἀξιουσθαι), and with the adjective ἀξιος (Cf. 904, end).

(Οἱ Θρηῖκες) ὦν ἰόνται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων (Hdt.). Τῶν πόνων Πωλοῦσιν ἡμῖν πάντα τὰ γὰρ οἱ θεοὶ (Gn.). Σὺ δέ, ὦ Τιγράνη, λίσσον μοι, πόσου ἂν πρίαιο, ὥστε τὴν γυναῖκα ἀπολαβεῖν (Xen.). Τίχ' ἄμειβεν, Χρύσια χαλκίων, ἑκατόμβοι ἔννεαβοῖων (Hom.). Καὶ σὺ δέ, ὦ Ἀρμένιε, ἀπάγου τὴν τε γυναῖκα καὶ αὐτοὺς παῖδας, μηδὲν αὐτῶν καταθεῖς, nulla te pro iis depositā (Xen.). Κέκρισθε μηδενὸς ἂν κέρδους τὰ κοινὰ τῶν Ἑλλήνων προέσθαι, μηδ' ἀνταλλάξασθαι μηδεμιᾶς χάριτος μηδ' ὠφελείας τὴν εἰς τοῖς Ἑλληνας εὐνοίαν (Dem.). Ἱητρός γάρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων (Hom.). Ὁ Λυκόφρων οὐδὲ ἀνακρίσιος ἤξιωσε τὸν φέροντα τὴν ἀγγελίην (Hdt.). Ἐμάχοντο ἀξίως λόγου (Hdt.). Ἀξιοῦν τινα τιμῆς (Hdt.). Τῶν ἴσων τὸν τε κακὸν καὶ ἀγαθὸν ἀξιουσθαι (Xen.). A judge, court, &c., τιμᾶ τινί τινος (gen. pænæ) or τινά τινος (estimates his case at such a penalty =) sentences or condemns him to.—[Βουλομένων τῶν δικαστῶν θανάτου τιμῆσαι αὐτῷ τῷ πατρὶ δέκα ταλάντων ἰτίμησαν, Dem.]—The accuser τιμᾶται (Mid.) τινί τινος, prays for such a punishment against him [οἷς οὗτος θανάτου τιμᾶται καὶ ἔισμου, Dem.]; commonly, however, δίκην is expressed (K.).—The Mid. is also used of the punishment, &c. that the accused considers himself to deserve: τούτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως (Pl.).

With verbs of *barter* and *exchange* (ἀλλάττομαι, ἀνταλλάττομαι, &c.), this relation is usually considered like a relation of space, and is denoted by ἀντί with the Gen.

**Genitivus Interdum non habet, unde pendent; 895. et modo verti potest, 'quod attinet ad;' modo 'propter' vel 'causa.'** Τῆς δὲ γυναικός, εἰ μὲν διδασκομένη ὑπὸ τοῦ ἀνδρὸς τὰ γὰθὰ κακοποιεῖ, ἴσως δικαίως ἂν ἡ γυνὴ τὴν αἰτίαν ἔχῃ<sup>4</sup> (Xen.).—Οὐδενὸς τούτων (nullius horum meritorum gratiā) αὐτῷ συνεχώρησαν ὑβρίζειν αὐτούς<sup>5</sup> (Dem.).

**Verba non pauca præpositionibus genitivum 896. recipientibus subjuneta genitivum et ipsa recipient.**

Such Prepositions are, ἀπό, ἐξ, ὑπό, πρό, κατά, ὑπέρ, &c. This Genitive is sometimes alone, sometimes the verb takes also an Accusative of the object<sup>6</sup>. With verbs compounded with κατά, the Gen. denotes the object to or against which the action is directed; καταγελαῖν τινος (to laugh at a man); καταφρονεῖν τινος (to despise, look down on, a man); καταβοᾶν τῶν στρατηγῶν (to clamour against the generals). So καταντλεῖν (γέλωτά τινος, risum effundere in aliquem); καταχεῖν, καθυβρίζεισθαι, &c. Ἀποτρέπειν τινὰ τῆς ἀλαζονείας ἐκβάλλειν τινὰ τιμῆς ἐξίστημί τινα τοῦ φρονεῖν ἐξίσταμαι τῆς ἀρ-

<sup>4</sup> Cf. Heindorf. ad Plat. Charm. p. 163.

<sup>5</sup> Cf. Butt. Dem. Mid. Index, s. v. συγχωρεῖν.

<sup>6</sup> Many such verbs have been already given in the Lists, since their meaning would naturally cause them to govern the Genitive.

χῆς, &c. Προτίμῃ σωτηρίαν κέρδους· ὑπερφρονεῖν τινας· ὑπερέχειν σκιαδεῖόν τινας. Ὑπερορῶ, *I slight*, takes Acc. [but also gen. τῆς ἀπολογίας, *Antiph.* 2, γ, 3]; so ὑπεραίρω, ὑπερβάλλω, *exceed*. In the *proper* sense they mostly repeat the preposition<sup>7</sup>. Ἐπιβαίνειν τῆς Λακωνικῆς (but ἐπιβαίνειν ἐπὶ τὴν ναῦν).—But ἀπό, ἐκ may be added, to denote the place, &c., whence: ἀπὸ τοῦ ποταμοῦ ἀπέχουν ἀπαλλάττειν τινὰ ἐκ πόνων. With verbs of *accusing*, *condemning*, &c. the *crime* or *punishment* stands in the *Accusative*: κατηγορεῖν ἀδικίαν or μωρίαν τινός, *to accuse a man of injustice, of folly*. So καταγινῶναι τινας ἱεροσυλίαν, *to condemn a man on a charge of sacrilege*; ἀπάντων θάνατον κατακρίνειν, *to sentence them all to death*.—In the *Passive* ὁ καταψηφισμένος ἡμῶν θάνατος, *the death to which we are sentenced*: τά μου ψευδῆ κατηγορημένα. *M.*

897. The Gen. with substantives (*attributive Gen.*) expresses a much greater variety of relations than the Gen. with verbs. For where two objects are immediately connected with each other, there is always a mutual relation between the notions they express; the one depends upon, and seems, as it were, to belong to the other. Hence: *When two substantives are connected with each other, the substantive which completes and more fully defines the notion of the other, is put in the Gen.* As adjectives or participles are, in their nature, nearly related to the substantive, many adjectives also govern the Gen. when the verbs from which they are derived take the Acc.: e. g. κρατίστου πατρὸς Ἑλλήνων τραφεῖς (like *natus alienijus*). *K.*
898. Sometimes one substantive governs two genitives expressing different relations. Ἰστιάτος ὑπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου, *the command of the Ionians in the war against Darius* (Hdt.).—Ἐν τοῖς μεγίστοις δὲ αὐτοῦ ὠφελήμασι τῆς πατριδος, κτλ. (*Xen.*) *K.*

(*The Dative*.)

899. The Dat. is the *Where-case*, and hence denotes, (a) in a *local* relation, the place *at* or *in which* the action of the subject takes place; (b) in a *causal* relation, the object *upon which* the action of the subject appears, or becomes visible, i. e. the object which is made *to share* or *be concerned* in an action. This object is either (a) a *person*, or conceived of as a person, e. g. βοηθῶ τοῖς πολίταις or τῇ πόλει: or (β) a *thing*, or conceived of as a thing, e. g. ἀγάλλομαι τῇ νίκῃ.
900. [*Local Dative.*].—The Dat. of the *place where* is almost exclusively poetical; prepositions (with the *Dative*) being used in prose. Ἀχιλλεὺς εὐδὲ μυχῷ κλισίης (*Hom.*). Ἑλλάδι οἰκία ναίων (*Hom.*). (Ἐφῃ) τὴν παλαιὰν φηγὸν αὐξήσαι ποτε Δωδώνι (*Soph.*). Here belong the adverbial datives (or *locative* forms), viz. Πύθοι, Ἰσθμοί, οἴκοι, Ἀθήνῃσι, Πλαταιάσι, &c.: also, ταύτῃ, τῷδε, *here*; ᾧ, *where*.
901. With verbs of *going* and *coming*, the object *with which* one goes or comes, stands in the Dative. (These Datives are commonly *collective nouns*, e. g. στρατῷ, σὸλῳ, πλῆθει, &c., or they stand in the plural, e. g. στρατιώταις, τοῖς ἵπποις, and the like.) Ἀθηναῖοι ἦλθον πλῆθει οὐκ ὀλίγῃ (*Th.*).
902. **De tempore, quo facta est res, dativus sine praepositione ἐν raro dicitur, nisi de definito aliquo**

<sup>7</sup> Madvig, § 59, b. Rem.

<sup>8</sup> The Chapter on the Dative is drawn up from Kühner and Madvig.

**temporis spatii, cui attributio aliqua accesserit. Quod tamen de festerum dierum nominibus non est intelligendum.** Τῇ αὐτῇ ἡμέρᾳ, *eodem die.* (Τοῖς) Παραθηναίοις, *festis Panathenaicorum diebus* (Cf. 'Ludis Latinis'). Χειμῶνος ὥρᾳ.

(a) The dat. alone gives the *date* of the event; with ἐν it marks the space *within* the limits or course of which the event happens.—(b) To express 'on such a day,' ἐν is regularly omitted: τῇ πρώτῃ, τῇ ὑστεραίᾳ, &c.—(c) Μηνί, ἔτει, ἐνιαυτῷ with ordinals or a participle, are usually without ἐν.—(d) With demonstratives and ὁ αὐτός the dat. is with or without ἐν; but, as a general rule, only ἐν τοῦτῳ (ἐκείνῳ) τῷ χρόνῳ or καίτῳ (also when the subst. follows the ἐν); and usually ἐν τῷτε (τούτῳ τῷ, τῷ αὐτῷ) μηνί, θέρει, χειμῶνι, ἐνιαυτῷ: but ὑστέρῳ or ἐν (τῷ) ὑστέρῳ χρόνῳ.—(e) The ἐν cannot be absent before a substantivized adj.: ἐν ὑστέρῳ, ἐν τῷ παρόντι, &c.—(f) Both μίᾳ and ἐν μίᾳ ἡμέρᾳ are common; but only ἐν ἡμέρᾳ. With larger numbers and πολὺς, ὀλίγος, &c., the temporal Dat. regularly takes ἐν.—(g) By the rule, the ἐν must be used, when the subst., not being a festival (including νομηνία, τραγῳδοῖς καινοῖς) has no attributive [ἐν τῷ νυκτὶ, ἐν τῷ χειμῶνι], and when the time is not the *tempus quo*, but *intra quod* (in the course of which). ~~Ἐν~~ Χρόνῳ in ὕστερον χρόνῳ is dat. of difference; τῷ χρόνῳ = *after* a (considerable) time. Ἀθηναῖοι ναῖς τῶν πόλεων τῷ χρόνῳ παραλαβόν. Kr.—(The omission of the prepos. is very rare with words that properly denote an event, as ἐκείνῳ τῷ ἐσβολῇ, in that invasion, Th. 2, 20.) Cf. 868.

[*Dativus commodi et incommodi.*]—The Dative (of the remoter 903. object) denotes the person to or for whom the action is done, for whom the state exists, &c., as Ἀθηναῖοις νόμους θεῖναι, to enact laws for the Athenians; τοῖς δεσπύταις ἀποκεῖσθαι, to be stored up (or kept) for their masters.

(a) The *Dativus commodi* is sometimes appended to, and appears to modify, a 904. substantive, though there is usually a loose, though less obvious, reference to the verb: χρημάτων Ἀριστοφάνει προσέδει πρὸς τὸν μισθὸν τοῖς πελτασταῖς (Lys.). Πεισανδρὸς ἥρώτα ἕνα ἕκαστον ἥντινα ἐλπίδα ἔχει σωτηρίας τῇ πόλει (Th.). Ἑσπάζον τροφῆς τοῖς πολλοῖς (for the greatest part of their army. Th.). But if we compare this with Th. 8, 51, ἣν ἀπορῶσι πολλοαῖς ναυσὶ τῆς τροφῆς, we shall see that the Dat. depends on the verb.—(b) Ἄξιον εἶναι, to deserve, takes the Dat. of the person, state, &c. from whom, or at whose hands one deserves any thing: Σωκράτης ἄξιος θανάτου ἐστὶ τῇ πόλει.

The *Dativus commodi* may (a) sometimes be construed by 'in 905. honour of,' especially of rites performed in honour of a deity: στεφανοῦσθαι τῷ θεῷ: sometimes (b) by 'for the advantage of,' 'in behalf of:' e. g. λαγχάνειν τοῦ κλήρου τῇ γυναικί (= ὑπὲρ τῆς γυναικός), to claim the inheritance in behalf of his wife.

When the action is a prejudicial one, the Dative of the remoter 906. object is the person against whom the action is done: τὰς εἰσφορὰς ἐμοὶ λογιζέται, charges them to me (i. e. sets them down, or brings them to account against me). The *Dativus commodi* may follow either an active or a passive verb:

Βοήθειαν πέμπειν τινί· βοήθεια ἐπίμφοθι τινί.

The pupil must remember that the preposition *to* is often suppressed in English 907. before the remoter object: e. g. to promise [to] his soldiers pay, μισθὸν ὑπισχνέσθαι τοῖς στρατιώταις to tell [to] any body what has been done, λέγειν τινὶ τὰ πεπραγμένα.—Sometimes we use a different construction, e. g. to reproach a man

with cowardice, *ὀνειδίζειν τινὶ δειλίαν* (*obijcere ut exprobrare alicui ignaviam*); *δικὴν λαγχάνειν τινὶ* (*litem alicui intendere*), to get leave to bring an action against him. *Διανέμειν χρήματα τοῖς πολίταις*, to distribute money amongst the citizens, the distribution being made to them.

908. **Dativum remotioris, quod dicitur, objecti multa recipiunt verba praepositionibus ἀπὲ, ἐν, ἐπί, πρὸς, σὺν, ὑπὸ subjuncta: velut, ἐμβάλλειν τινὶ ἔρωτα** (ad verbum, *amorem alicui injicere*), *amore aliquem incendere*.

So *ἐμποιεῖν* (*ἐνεργάζεσθαι, ἐμφύειν*) *ἐπιθυμίαν τῇ ψυχῇ*, to inspire the mind with desire. *Ἐγχειρίζειν τινὶ τὰ πράγματα*: *ἐνορᾶν κακόνοιάν τινά τινι* *ἐπάγειν αἰτίαν ψευδῇ τινι* (to bring a false charge against any body). *Ἐπιστέλλειν τινὶ τι*. *Ἐπιτάττειν φόρον τοῖς συμμάχοις* (Cf. *imperare alicui alicui*). *Περιάπτειν τῇ πόλει αἰσχύνην* (τιμὴν, &c.). *Περιτιθέναι τινὶ στίβανον*. *Προστίθεναί τι τῷ νόμῳ*. *Προσάττειν τοῖς δούλοις ἔργα*, to set (literally, *enjoin*) one's slaves tasks. *Συνίσταναι τινὰ διδασκάλῳ*. *ὑποβάλλειν τινὶ λόγον*. *ὑποτάττεισθαι τινι*.

909. a) *Περιβάλλεσθαι, circumdare*, takes the two constructions of the Latin verb: *περιβάλλεσθαι ταῖς πόλεσιν ἱρύματα*, and (less commonly) *περιβάλλεσθαι τὴν νῆσον τεῖχει*.—(b) *Προσέχειν τὸν νοῦν* (e.g. *τῷ λόγῳ*), literally, to apply one's mind (give one's attention) to any thing; the *τὸν νοῦν* is sometimes omitted, so that *προσέχειν* (= *pay attention to, attend to*) is found with the dative only; e.g. *τοῖς ἔργοις προσέχειν*. So *προσέχειν ἑαυτῷ*, to look to oneself.

a) When the notion of *place or motion* is prominent, the preposition is repeated: e.g. *περιτίθεναι πιλίδια περὶ τὴν κεφαλὴν* (Pl.). *Τὸ ἐν Μιλήτῳ ἐμφεοδομημένον φρούριον* (Th.).—b) The preposition is often repeated after the transitive compounds of *παρά*. Also *παραβάλλειν τι πρὸς τι*.

910. **Verbo in passivam vocem converso, dativus ille remotioris objecti ita in nominativum transit (724), ut accusativus objecti non mutetur: velut, ἐπιτέτραμμαι τὴν φυλακὴν, custodia mihi commissa est** (*ἐπιτρέπειν τινὶ τὴν φυλακὴν*).

So *ἀποτμηθῆναι τὴν κεφαλὴν*, to have one's head cut off; *ἄλλο τι μείζον ἐπιταχθῆσαι*, some other more difficult command will be laid upon you (*aliquid maius imperabitur*). *Ἐκκόπτειται τις τὸν ὀφθαλμόν*, any one's eye is knocked out. *Τὰ σκέλη παχύνονται*, my thighs grow thicker. (So with an intransitive Perf. 2, *τὴν κλεῖν κατεγῶς*, having broken his collar-bone.)

911. **Verba irascendi, invidendi, exprobrandi, minandi, repugnandi, contendendi, obediendi, cedendi, auxiliandi, hortandi, fidendi, sequendi, occurrendi, appropinquandi, et similia cum dativo objecti construuntur.**

*ὀργίζομαι ἑμαυτῷ*, I am angry with myself: [also *ὁπὲρ τινος*.]

*θυμοῦμαι τοῖς τοιοῦτοις*, I get in a rage with such persons.

*χαλεπαίνειν τῷ θεράποντι*, to be put out by (or angry with) one's servant: [also *πρὸς τινά*.]

*φθονῶ πᾶσι τοῖς τοιοῦτοις*, I envy all such persons: [*ὡς τινὶ τινος*, *invidere alicui alicujus rei*; *ὡς τι*, to grudge it, withhold it.]

*λοιδορεῖσθαι ἀλλήλους*, to rail at each other; [but Acc. in Act. *οὐδὲνα λοιδορεῖν*.]

<sup>9</sup> About any thing, *χαλ. ἐπὶ τινι* also *τινὶ τινος*, with any body about any thing; and with two datives, *χαλ. τινὶ τοῖς εἰρημένοις*, to be vexed with any body for what he had said.

ἐπιτιμῶ τῇ Λακωνικῇ πολιτείᾳ, *I find fault with the Spartan constitution.*

ἐπιπλήττειν τοῖς γιγνομένοις, *to censure what is going on.*

ἐγκάλειν τοῖς δικασταῖς, *to accuse the judges. These three take Acc. of thing; mostly that of a neut. pron., &c.*

ὁ, μέγала, τί: [∞ τοῦτο . . . ὅτι, &c.]

ἀπειλεῖν μοι, *to threaten me.*

ἐναντιοῦσθαι τοῖς βουλευμασι, *to oppose their plans.*

πολεμεῖν τοῖς Θραξί, *to wage war against the Thracians: [∞ πρὸς or ἐπὶ τινα, &c.]*

παράταττεσθαι τοῖς πολεμίοις, *to be drawn up against the enemy; to meet the enemy in battle.*

ἐριζεῖν ἀλλήλοισ, *to quarrel with one another: [∞ πρὸς θεοὺς.]*

στασιάζειν τῷ λογιστικῷ, *to rebel against the reasoning faculty.*

ἀμφισβητεῖν τῷ βασιλεῖ, *to contend with the king (about any thing, τινός or περὶ τινος).*

πειθῶμαι τοῖς ἄρχουσι, *I obey my rulers, those who rule.*

ἀπειθεῖν τούτῳ τῷ νόμῳ, *to disobey this law.*

πειθορχεῖν τοῖς νόμοις, *to obey the laws.*

ὑπηρετεῖν ὅτῳ, *to perform services for any body, no matter who: [∞ τί τινα' e. g. τοῦτο, ἔν, ὅτιοῦν, &c.]*

ὑπουργεῖν τοῖς Συρακούσις, *to assist the Syracusans: [Acc. of neut. pron. τί, ὅτιοῦν, &c.]*

δοιλεῖν ἡδονῇ, *to be the slave of pleasures.*

λατρεῖν κάλλει, *to worship beauty.*

εἵκειν συμφοραῖς, *to yield to misfortunes (to be disheartened by them).*

ὑπείκειν τῷ ποδὶ, *to yield to the foot: [∞ τινὶ ὁδοῦ, &c. Cf. 842.]*

ὑποχωρεῖν τῷ ὀλιγαρχικῷ, *to yield to the oligarchical party.*

χαρίζομαι τούτοις, *I oblige these persons: [∞ ἐπιθυμίᾳ, to gratify a passion, or give way to it: ∞ τί τινα.]*

συγγιγνώσκειν τῷ νειῇ, *to forgive one's son.*

βοηθεῖν τῷ ἀδικουμένῳ, *to help an injured person.*

ἀμύνειν τῷ νόμῳ, *to uphold the law.*

ἐπικουρεῖν τῇ δικαιοσύνῃ, *to support (the cause of) justice: [∞ τινὶ τι, to keep off any thing from any body.]*

τιμωρεῖν τοῖς φίλοις, *I avenge my friends: [also ∞ τινὶ τι, and ∞ τινὶ τοῦ παιδὸς τὸν φονέα, Acc. of pers. punished.]*

ἀρῇγειν (poet.) τοῖς φίλοις, *to defend one's friends: [∞ τινὶ τι, to ward off any thing from any body.]*

συμβουλευεῖν Ἀθηναίοις, *to advise the Athenians: [∞ τοῦτο' ταῦτά, &c. τινὶ' and ∞ τι, e. g. φάρμακον, to recommend it.]*

παραινεῖν στρατιώταις, *to exhort his soldiers.*

ὑποτίθεσθαι ἄλλῳ, *to admonish another: [∞ τί τινα, to suggest any thing to any body.]*

παρακλιεῖσθαι τοῖς πρεσβυτέροις αἰσχύνεσθαι τοὺς νέους, *I exhort elder persons to reverence the young.*

πιστεύειν μηδενὶ ἄλλῳ, *to believe (or trust) nobody else: [∞ τινὶ τι, entrust a man with any thing.]*

ἀπιστεῖν θεῶν παισιν, *to disbelieve (or distrust) the children of the gods.*

ἀπαντᾶν κωμάζοντι τινι μετὰ μέθης, *to meet a drunken reveller.*

ἐντυγχάνειν μερικίῳ, *to fall in with (or meet) a young man.*

πλησιάζειν τῷ ἀνδρὶ, *to draw near the man.*

ἀκολουθεῖν τῷ ἡγουμένῳ, *to follow him who leads.*

ἔπισθαι τῇ φωνῇ, *to follow the voice.*

ὁμιλεῖν τοῖς ἀγαθοῖς, *to keep company with the good.*

κοινωνεῖν ἄλλοις, *to share with others; to have intercourse or dealings with others: [∞ τινὶ τινος, to have a share in any thing with any body.]*

### Verbis dativum recipientibus addenda sunt; 912.

διαλέγομαι (ἐς λόγους ἔρχομαι), εὔχομαι, λυσitelῶ; **cum impersonalibus** δοκεῖ, συμφέρει, πρέπει, προσήκει, μέλει.

a) Some of the verbs in 911 are found occasionally as transitives with an accusative: e. g. ἀρέσκω (*to please*) τινὶ and τινά. So ἀπαρέσκω λυμαινόμεναι, φιλοφρονεῖν, ἐνοχλῶ. Sometimes there is a slight change of meaning: μίμφομαι, *I blame*, with Acc.; μίμφομαι τινὶ τι, *to reproach a person with any thing.* (ἵ' πακοῦν τινὶ and τινός.)

b) With some of them the relation may be expressed by a preposition: πρὸς τινα πολεμεῖν, μάχεσθαι, διαλέγεσθαι μετὰ τινος ἔπισθαι, ἀκολουθεῖν (*to follow with a person: also σύν τινι ἔπ.*).

- c) Some of them may also have an *Acc.*, especially of a neuter pronoun, or neut. pl. of an *indefinite numeral*, or other adj. denoting *frequency*, *quantity*, &c., as *χαρίζομαι τί τινι*. Πιστεύω, *to entrust*, with *Acc.* of thing entrusted.

913. We have seen (910) that the *Dat.* of the active may be the *subject* in the *passive*. So the *Participle* and *Infinitive* are used, as if the verb were transitive: *φθονηθεῖς*, *being envied*; *πιστευθῆναι*, *to be believed*; *ἀπιστεῖσθαι*, *to be disbelieved*. In Thucyd. even verbs which owe their *Dative* to their being compounded with a preposition are thus constructed: αἱ εἴκοσι νῆες . . . ἐφορμούμεναι . . . ὑπὸ Ἀθηναίων.

914. **Sæpe etiam verba intransitiva, præpositionibus ἀντί, ἐν, ἐπί, παρά, περί, πρός, σύν, ὑπό, vel particulæ ἑμοῦ subjuncta, dativum poni faciunt, præsertim si translata significatione adhibeantur: velut,**

ἀντέχειν (*to hold out against*); ἀντιβλέπειν τοῖς πολεμίοις· ἐμμένειν (*to stand or abide by*: ταῖς συνθήκαις, τοῖς ὅρκοις, τοῖς δεσπογμένοις): ἐπιέναι τοῖς ὀπλίταις· ἐπικεῖσθαι τοῖς φεύγουσιν· ἐφορμεῖν τῷ λιμένι· παραμένειν τοῖς συμμάχοις· περιπίπτειν συμφορᾷ· περιτυχάνειν κριτῇ ἀγνώμονι· προσοικεῖν θαλάσῃ· προσήκειν τινί (*to be related to*): ὑποκείσθαι τῷ ἀρχοντι· ὁμολογεῖν (ὁμονοεῖν, &c.) τινι· τὰ ἔργα τοῖς λόγοις οὐ συμφωνεῖ.

915. If the *proper* (or *local*) relation is prominent, a preposition is used: ἐμμένειν ἐν τῇ τάξει, ἐμπίπτειν εἰς φρέαρ. "Ἀλφει" οὐκ ἔνεστιν ἐν τῷ θυλάκῳ (*Aristoph.*).

- a) The compounds of *verbs of motion* with *παρά, περί, πρό*, become transitive and take the accusative. [See 935.] So also a few others in poetry, ἐπιστρατεύειν, προσπαίζειν τινά [also *Pl.* ∞ τοὺς ῥήτορας]; and in *Thucyd.*, προσοικεῖν, προσκαθίζεσθαι πόλιν (not πόλει).

- b) After some compounds with *σύν* the *Dative* denotes another person, who does the action *with* the agent of the verb: συγκαταγερᾷσκειν τινί, *to grow old with a person*: συναναβῆναι τῷ Κίρῳ (also σύν τῷ Κίρῳ).

916. The *Dative* also follows adjectives that denote *likeness* or *unlikeness*, a *friendly* or *hostile disposition* towards any body; those compounded with *ἐν, σύν, ὁμοῦ*, and those derived from verbs that govern the *Dative*;—and also adverbs derived from such adjectives. "Ὅμοιος (ἀνόμοιος) τοῖς ἀδελφοῖς. Γυνὴ ἀντίρροπος τῷ ἀνδρί. Τάχος καὶ ὀργὴ εὐβουλία ἐναντία. Ἐχθρὸς (εὖνους) Λακεδαιμονίοις. Συγγενὴς τινι. Ἀσύμφωνος ἑαυτῷ. Ὀμώνυμος ἐμοί. Ἐνοχος ταῖς μεγίσταις αἰτίαις.—Ἀκολουθῶς τοῖς εἰρημένοις. Συμφερόντως ἑαυτοῖς. Εὐνοϊκῶς ἔχειν τινί.

917. a) Adjectives that denote *correspondence*, even those compounded with *σύν* or *ὁμοῦ*, often take *Gen.* (e. g. ἀκόλουθος, ἀντίστροφος, ἰσόρροπος, ὁμώνυμος, σύμφωνος).—[Ἐνοχὸς τίνος (prob. = δικῇ τινός): ∞ διελίας, &c.]

- b) So also ἰναντίος τινί or τινός (ὅμοιος, κοινός, ἴσος, seld. τινός). Φίλος, ἐχθρὸς, πολέμιος, ὁμωρος, are used *substantively* with *Gen.* So in the superlative: οἱ ἐκείνου ἐχθιστοί, *his greatest enemies* (Xen.). Cf. 972, c.

- c) When ὅμοιος, ἴσος, παραπλήσιος, &c., or the adverbs derived from them,

are used to express that *two subjects* possess the property in a *similar or equal* degree, the regular construction is with *καί* (as *similis et, atque*, &c., in Latin), or by the *relatives* ὅσοσπερ, οἷόσπερ, &c. (e. g. ἴσος . . . ὅσοσπερ, *tantus . . . quantus*: παραπλήσιος . . . οἷόσπερ: 1258, d); sometimes (especially in Attic prose) ὡς, ὥσπερ (with ἴσος, *equal*; ὁ αὐτός, *the same*; as *idem . . . ut*, which now and then occurs). Ὅμοιαν γνώμην ἔχω καὶ σύ: νόμοισι παραπλησίοιςι χρίωνται καὶ Ἕλληνες (*Hdt.*). So ὁμοίως, ἐν ἴσῳ, ἴσα, ὡσαύτως, κατὰ ταῦτα . . . καὶ: τὸν αὐτὸν τρόπον . . . ὥσπερ κτλ. (*Dem.*)

- d) But very often the *second subject or object* is placed in the *Dative*, and connected immediately with the *adjective or adverb*: ὁμοίαν γνώμην σοι ἔχω. Τύπτεσθαι τὰς ἴσας πληγὰς ἐμοί. Τὰ αὐτὰ φρονεῖν Δημοσθένει (= ἃ Δημοσθένει φρονεῖ). Τὸν δοῦλον τοῖς αὐτοῖς χαίρειν καὶ ἀχθεσθαι τῷ δεσπότην χρῆ (= οἷς ὁ δεσπότης χαίρει καὶ ἀχθεταί). This use of the *Dative* occurs even where the same verb cannot be repeated: e. g. ἀπῆθανε Σιτάλκης ὑπὸ τὰς αὐτὰς ἡμέρας τοῖς ἐπὶ Δηλίῳ, = αἷς ἐγένετο τὰ ἐπὶ Δηλίῳ (*Th.* 4, 101).

Now and then a *Dative* follows a *substantive* that denotes a verbal 918. action: as in English, 'a present to me,' &c., περὶ τὴν τοῦ θεοῦ δύσιν ὑμῖν (*Pl.*): ἐπὶ καταδουλώσει τῶν Ἑλλήνων τοῖς Ἀθηναίοις, 'the subjugation (or enslavement) of Greece to the Athenians,' &c.

The *Dative* stands with *ἔστιν* and *εἰσιν* to denote the person, 919. or the thing conceived of as a person, that has or possesses something. The thing possessed stands as the subject in the Nom.

Κύρῳ ἦν μεγάλη βασιλεία. Τοῖς πλουσίοις πολλά παραμύθια φασιν εἶναι (*Pl.*). Ἦσαν Κροίσῳ δύο παῖδες (*Hdt.*).

a) The *Dat. of the possessor* is used, when it is asked, 'what the possession is' 920. ('what has one?'), and the possession designated is contrasted with other possessions; the *Gen.*, when it is asked 'who the possessor is' ('whose is this?'), and the possessor is contrasted with other possessors. (b) In the form ὀνομά (*ἔστι*) τινι, the name is always in apposition to ὄνομα (never, as in Lat., in *gen.* or *dat.*): τῷ . . . πατρὶ Πυριλάμπης ὄνομα. (Ἡκουσα) ὄνομα αὐτῷ εἶναι Ἀγάθωνα (*Kr.*). [On the difference between καλεῖν τινα ὀνομά τι, and καλεῖν, τίθεσθαι, προσεπιπλεῖν τινι ὀνομά τι, cf. 962, a.]

c) Οὐδὲν ἐμοὶ καὶ Φιλίππῳ· τί ἐμοὶ καὶ σοί; in these phrases (= 'I have nothing to do with . . .'; 'what have I to do with . . .?') the omission of *ἔστι* is regular.

The *Dat.* is used universally when an action takes place *in respect* 921. to a person (or a thing conceived of as a person), so that the person is in some way a sharer of it.

a) The *dat. of a person* sometimes = (*ex*) *alicujus judicio*: γάμονς τοὺς πρώτους 922. ἐγάμει Πιέρῳ σοι (*Hdt.*). Cf. 1147, g. j.—(b) Ὡς ἐμοί, γίροντι &c. = *for me*, *for an old man* (1513, i).

[*Dativus Ethicus.*]—The *Datives* of ἐγώ, σύ, are used in intimate 923. conversation to convey a sort of implied appeal to the person addressed, making him, as it were, a party to the sentiment. [Cf. the Irish 'that's true for you.'] Ἐλεγεν (ὁ Κύρος)· Ὡ μῆτερ, ὡς καλὸς μοι ὁ πάππος (*Xen.*). Ἦν δέ με καταλίπης ἐνθάδε, καὶ μάθω ἱππεύειν, ὅταν μὲν ἐν Πέρσαις ᾖ, οἶμαί σοι ἐκείνους τοὺς ἀγαθοὺς τὰ πεζικὰ ῥᾶκιως νικήσειν (*Xen.*).

(This *Dative* often implies *surprise*, *blame*, &c. and is used in appeals, &c. [= *pray*]: Τούτῳ πάνυ μοι προσέχετε τὸν νοῦν).



## (The Instrumental Dative.)

924. The Dat. expresses also such relations as are in Latin denoted by the ablative.

925. Thus the Dat. expresses the *ground* or *reason*, e. g. φόβῳ ἀπῆλθον: εὐνοίᾳ (ἀδικίᾳ, φόβῳ, ὕβρει) ποιεῖν τι: especially with verbs denoting a *disposition* or *frame of mind*, e. g. χαίρειν, ἡδεσθαι, ἀγαλλεσθαι, ἐπαίρεσθαι, λυπεῖσθαι, ἀλγεῖν; θαυμάζειν; ἐλπίζειν; ἠρέσκεσθαι, ἀρκεῖσθαι, *to be content with something*, ἀγανακτεῖν, δυσχεραίνειν, χαλεπῶς φέρειν, ἄχθεσθαι; αἰσχύνεσθαι, &c. So also στέργειν, ἀγαπᾶν (properly, *to love*), take the Dat. [but more commonly the Acc. (M.), cf. 884, a] in the sense of *being contented* or *satisfied with* (M.).

Ἀλγεῖν τῷ ἐπειρωτήματι (Hdt.). Διαιτῇ οὐδαμῶς ἠρέσκετο Σκυθικῇ (Hdt.). Θαυμάζω τῷ ἀποκλείσει μου τῶν πυλῶν (Th.). Ἐλπίζειν τῇ τύχῃ. Στέργειν (τὰ παρόντα, οἱ) τοῖς παροῦσιν. Ἀγαπᾶν τοῖς ὑπάρχουσιν ἀγαθοῖς. Χαλεπῶς φέρειν τοῖς παροῦσι πράγμασι (Xen.). Αἰσχύνεσθαι τοῖς πεπραγμένοις. Εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, ὅτε πολλὰ εἰδὼς (Pl.). Ἀγαλλεσθαι τῇ νίκῃ. Ἀγανακτεῖν τῷ θανάτῳ. Δυσχεραίνειν τοῖς λόγοις. Ἰσχύειν τοῖς σώμασι (Xen.). So, also, with adjectives, e. g. ἰσχυρὸς χερσίν, ταχύς ποσίν, &c.

926. The preposition ἐπί, *in*, *upon*, *at*, is very often expressed; especially in χαλεπῶς φέρειν ἐπὶ τινί, θαυμάζειν ἐπὶ τινί.

927. The Dat. denotes the *means* or *instrument by which* an action is accomplished (*with what? by what?*). Hence the Dat. also stands with χρῆσθαι (*uti*) and its compounds, and with νομίζειν, *to be customary, to be in common use*.

Ὁρᾶν ὁφθαλμοῖς ἀκούειν ὠσίν· διώκειν τινὰ τῷ ἱππῷ. Κενῇ προφάσει καταχρῆσθαι (Dem.).—But καταχρῆσθαι and διαχρῆσθαι = *to kill*, are transitives, governing the Acc.—On the second (appositive) Dat. with χρῆσθαι *to express the purpose or use*, &c. (e. g. χρῶμαι σοι πιστῷ φίλῳ, = *utor te fido amico, I have a true friend in you*), cf. 828. Φωνῇ οἱ Σανρομάται νομίζουσι Σκυθικῇ (Hdt.). Ἀγῶσι καὶ θυσίαις διετησιοῖς νομίζουσι (Th.). Χρῆσθαι τινὶ τι, *to use a man or thing for any purpose*; mostly translated by *to do with*—Τί χρῶμαι αὐτῷ; *what am I to do with him?*

928. The Dat., as the Dat. of the *means*, may express (a) the *material with which* (= *of which*) any thing is made;—(b) the *standard according to which* any thing is *measured, judged of, or done*; hence the Dat. stands particularly with verbs of *measuring, judging, concluding*, e. g. σταθμάσθαι, γινώσκειν, εἰκάζειν, κρίνειν, τεκμαίρεσθαι; also in general, in order to indicate a *reference to an object*, or a *closer specification* (e. g. with verbs signifying *to become distinguished*, verbs of *excelling*, those signifying *to be strong and powerful*, as well as the opposite, and with very many adjectives [instead of the Acc. used to express a *closer specification*: 950]); in English, the prepositions *in*, *as to*, are used in this case;—(c) the *measure by, according to*, which an action is determined, especially with *comparatives* and *superlatives*, as well as with other expressions, which include the

notion of comparison, in order to show by *how much* an action or quality is greater or smaller than another ;—finally, (*d*) the *way* and *manner* in which any thing is done (*how?*).

Ἀγορὴ καὶ τὸ πρῶτον ἡτοῖον Παρίφ λιθῶ ἡσκημένα (ἦν. *Hdt.*). On the Gen. of the material, cf. 870.—Τοιοῦτῳ σταθμῇ σάμενοι πρὶ ἡματι, ex tali re judicantes (*Hdt.*). Τῇ σῇ ἐσθῇ τι τεκμαιρόμενον, ex iustā veste judicium faciens (*Hdt.*). Τινὲς δὲ σὺ τεκμαιρόμενος, ὦ παῖ, λέγεις; (*Xen.*) Αἱ μάχαι κρίνονται μᾶλλον ταῖς ψυχαῖς, ἢ ταῖς τῶν σωμάτων ῥώμασι (*Xen.*). Οὗτοι πάντας ἀνθρώπους ὑπερβεβλήκασι τὸλμῳ τε καὶ μεταρίᾳ (*Hdt.*). Ποσὶν ταχύς, χερσὶν ἰσχυρός, &c. Hence τῷ ὄντι, reverd. τῇ ἀληθείᾳ, τῷ λόγῳ, τῷ ἔργῳ also γνώμῃ σφαλῆναι, ψευσθῆναι (*Th.*). Σιμίραμις γενεῇ ᾧσι πῖντε πρότερον ἐγένετο τῆς Νιτώκμης (*Hdt.*).—Σο πολλῶ, ὀλίγῳ, τοσούτῳ μείζων, τίτταρσι μναῖς ἑλαττον' ὑστέρησαν ἡμέρῳ μίῃ τῆς συγκειμένης, a day later than was fixed upon (*Hdt.*). Here belong also, ζημιῶν τινα χιλίαις δραχμαῖς, θανάτῳ, and the like. Τῷ βέλτιστῳ τοῦ ὀπλιτικοῦ βλασθῆναι, jacturam facere (*Th.*). Τῶς μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὀρνίθες ὥς (*Hom.*). Βίᾳ εἰς οἰκίαν παρίεναι (*Xen.*). Σο δίκῃ, ἐπιμελείᾳ, δημοσίᾳ (sc. ὀδῶ), ιδίᾳ (ὀδῶ), πέζῃ (ὀδῶ), κοιτῇ (ὀδῶ), in common; τῷ τρόπῳ τοιφδέ κομιεῖ, properly 'with care,' hence 'very much,' σπουδῇ, with pains, ægre, scarcely, hardly, ἄλλῃ, ταύτῃ, διχῇ, duplici modo, εἰκῇ, temere, frustra (dat. of adj. εἰκαῖος<sup>1</sup>).

The Dative to denote *by how much*, also occurs with *πρό*, before, *μετά*, after. 929. Δίκα ἔτεσι πρό τῆς ἐν Σαλαμῖνι ναυμαχίας.—With comparatives *πολύ*, *μείζων*, are also used; and so *τί, οὐδέν* *πολύ* *μείζων*, *μᾶλλον* *τι, οὐδέν* *μᾶλλον*.

The *Accusative* is used, as well as the *Dative*, to denote that *in* or 930. *as to which* the property denoted by an adjective exists: φύσει ἁγαθός· ἀμυβλύτερος τὴν φύσιν, duller in abilities; of a duller intellect. Σο 'a city, Thapsacus by name,' Θάψακος ὀνόματι ὀνόμα' γένει Ἑλλήν or Ἑλληὴν τὸ γένος· ἐσχίλαιοι τὸ πλῆθος (mostly with the article; but Κορίνθιος γένος, *Th.* 1, 24). M. [Cf. 950.]—So also the *Acc.* of *manner* is sometimes found as well as the *Dat.*, πάντα τρόπον or (generally) παντὶ τρόπῳ.

### (The Accusative<sup>2</sup>).

The *Accusative* is the *whither-case* (839); but in the strict *local* 931. relation, with verbs of *motion*, its use is confined to the poets: ἀστὺ μολεῖν· ἔβαν νέας, &c.

The *Accusative* denotes the *immediate object* of a transitive verb, 932. whether it be of *active*, or *middle*, or (in the case of *deponent-passives* [509]), *passive form*: νικᾶν τοὺς Πέρσας. Τὴν ἀσπίδα προβάλλεσθαι. Τοὺς τῶν Συρακουσίων ἱππέας ἐφοβήθησαν.

**Meminerint tirones multas esse verborum notiones, in quibus alia sit Latine lingue, alia Græcæ consuetudo: velut,**

|                                                                                                 |                                                                |
|-------------------------------------------------------------------------------------------------|----------------------------------------------------------------|
| ἀδικεῖν μηδὲνα, nemini injuriam inferre.                                                        | ἐλεεῖν ἡμᾶς, nostri misereri.                                  |
| βλάπτειν τοὺς ἐχθρούς, nocere (damnum facere) hostibus. [So σινεσθαι, συμπαίνεισθαι, λωπᾶσθαι.] | ἐνεδρεύειν τὸν πατέρα, patri insidiari. [So λοχᾶν τινα.]       |
| δοριφορεῖν τὸν βασιλέα, regem, ut satelles, comitor.                                            | ἐπιδλείπει με ὁ χρόνος, tempus me deficit [seld. d.f. aliovi]. |
|                                                                                                 | ἐπιτροπεύειν Πλειστάρχον, Pleistarcho                          |

<sup>1</sup> Liddell and Scott (after Passow) print εἰκῇ. But all the recent German lexicons have εἰκῇ.

<sup>2</sup> Principally from Kühner and Madvig.

tutorem esse; [but ∞ Λεωβώτew, *Hdt.* ∞ τῆς Αἰγύπτου, *Ægyptum procurare et administrare.*]  
 εὐεργετῆιν τὴν πόλιν, *beneficia in civitatem conferre* (956).  
 ἱατρῶν τὸν δούλον, *aeruo mederi.*  
 κολακεύειν μηδὲνα ἀνθρώπων, *neminem (vel nemini) omnium adulari.*  
 λαμβάνειν τινά, *ab aliquo non cerni; aliquo insciente facere aliquid.*  
 οἰκτεῖρειν τὸ τῶν ἀνθρώπων γένος, *humani generis misereri.*

πείθειν τὸ πλῆθος, *multitudini persuadere.*  
 τιμωρεῖσθαι τοὺς ἀδικούντας, *ab iis, qui injuriam nobis intulerunt, pœnas repetere.*  
 ὑβρίζειν γονέας, *parentes contumeliâ officere.*  
 φυλάττεσθαι αὐτοὺς, *ab iis sibi canere, eos declinare.* [So εὐλαβεῖσθαι τι, *aliquid declinare velle; aliquid vereri.*]  
 ὠφελεῖν τὴν πόλιν, *beneficium in urbem conferre; urbi prodæ; de civitate bene mereri.* [So δυνῆσαι.]

934. Some of the above verbs have also other constructions: (α) ὠφελεῖν τινα, only in the poets, and very rare; (β) ἀδικεῖν εἰς, πρὸς, and περί τινα; (γ) λυμαίνεσθαι τινα frequently; (δ) λωβᾶσθαι τινα sometimes; (ε) ὑβρίζειν εἰς τινα often; (ζ) ἐπιτροπεύειν τινός somewhat frequently. *K.*  
 Δωρεῖσθαι, like the Latin *donare*, has a double construction, either *τινί τι*, to present something to a man, or *τινά τινα*, to present a man with something.

935. **Verba motus præpositionibus διὰ, μετά, παρά, περί, ὑπέρ, πρό subjuncta ex intransitivis transitiva fiunt: velut,** διαβαίνειν τὸν ποταμόν, *flumen (se) trajicere.*

So διέναι, διέρχεσθαι, διεξίεναι, διεξέρχεσθαι, to go through.  
 διαπλεῖν, to sail through.  
 μετέρχεσθαι, to pursue for the purpose of punishing.  
 παραβαίνειν, to transgress.  
 παρίεναι, παρέρχεσθαι, to pass by.  
 περιέναι φύλακας, (to go round =) to visit the guards.  
 περιστῆναι τὸ θηρίον κύκλῳ (*Hdt.*), to

stand in a circle round the wild beast.  
 ὑπερβαίνειν τεῖχος, to climb over a wall.  
 ὑπέρχεσθαι τινα, to come over a man by flattery.  
 ὑποστῆναι ἀρχήν (*munus suscipere*), to undertake an office.  
 ὑποδύομαι πόνον, to undergo labour; to take it upon oneself (ὑποδύναι, ὑποδύεσθαι προσωπίον, to slip on a mask).

Observe that many of these compounds are used in figurative meanings.

936. In the *proper* meaning the preposition is often repeated: διαπορεύεσθαι διὰ τῆς χώρας, to travel through the country.

937. With other prepositions [than those in 935] the transitive meaning of the compounds is rare, and for the most part occurs only in the *improper* meaning, e. g. εἰσέναι (εἰσῆμι με ἔλεος, *Pl.*). Εκβαίνειν (τὰ τριάκοντα ἔτη). Ὁν ἐκστῆναι (ὑπεκστῆναι) κινδύνον, *periculum declinare* (or *reformidare*), ὑποχωρεῖν τὸν δῆλον, ὑπεκτρέπεσθαι, ἐκτρέπεσθαι, ὑπεξέρχεσθαι, ἀποστρέφεσθαι, &c., c. acc., cf. 965, 4.

938. Some verbs that are usually intransitive, are transitive in a particular meaning or construction: e. g. θαρρύνειν (= *non reformidare*; *sustinere*: μάχος, θάνατον). Δυσχεραίνειν (= *ægre ferre*; ∞ τὴν ἀδικίαν, to be disgusted at injustice). Ὁμνῆναι τοὺς θεοὺς, to swear by the gods. Ἀποδιεράσκειν τὸν δεσπότην, to run away from one's master. Εἰσέρχεσθαι γραφὴν, to bring one's complaint before a court of justice. Εἴσειμι τυράννους, I play tyrants (i. e. I come upon the stage in such characters). Πρεσβεύειν εἰρήνῃ, to be an ambassador for peace; to negotiate a peace. So πλεῖν τὴν θάλασσαν, to sail on the sea: ἰέναι, πορεύεσθαι ὁδόν, to go one's way [948]. So ἔξαρινον εἶναι τὰ ἐρωτώμενα, to deny what I am asked (*Pl.*); ἀνήκουον εἶναι ἔνια . . . γεγεννημένα (*Pl.*; but mostly *τύνός*).

The passive of such verbs is seldom met with. *M.*

[*Accusativus cognatæ significationis.*].—**Verba quum transitiva tum intransitiva accusativum recipiant abstracti nominis, quod cum verbo cognationem habeat aliquam vel originis vel significationis: velut, μάχεσθαι πάλιν τὴν αὐτὴν μάχην, pugnam rursus eandem pugnare.**

- a) This Accusative has generally an attributive with it.—(In English we should either use some *transitive* verb of more general meaning, or employ a preposition: ἡδεσθαι τὰς μεγίστας ἡδονάς, to *feel* or *enjoy* the greatest pleasures, Pl. Χαιρεφῶν ξυνέφυγε τὴν φυγὴν ταύτην, *shared in this banishment; was banished when you were.*) Εὐτυχεῖν τοῦτο τὸ εὐτύχημα. Τὸν ἱερὸν καλούμενον πόλεμον στρατεύειν. Νικᾶν νίκην καλλίστην. So, ἀσθείνειν νόσον, ζῆν βίον, &c.
- b) Hence an intransitive verb has sometimes a passive construction with a subject *cognatæ significationis*: ὁ βεβιωμένος σοι βίος (the life you have lived or led, Dem.). 'Ο οἰκίος ἡμῖν πόλεμος οὕτως ἐπολεμήθη (Pl.).—c) The Acc. may also remain after the Passive: δέσμον δυνεξ-ἡνυστον δεθείς (Eur.).
- d) An Accusative *cognatæ significationis* may follow a verb that governs the genitive or dative: δέσπῃν τινα ἰσχυρὰν ἐμοῦ ἰδεήθη (Æschin.).

**Eodem modo quum substantiva tum adjectiva cum accusativo cognati, ut ita dicam, substantivi interdum construuntur: velut,**

Δουλος τὰς μεγίστας δουλείας. Κακὸς πᾶσαν κακίαν. Σοφὸς τὴν ἐκείνων σοφίαν (both Pl.).

**Pro accusativo cognatæ significationis.** 942. **invenitur interdum accusativus eodem modo constructus, qui non generalem aliquam vereque cognatam declarat notionem, sed aliam, finiti-  
mam illam quidem, sed angustiore magisque definitam.**

Thus we find (1) not only νικᾶν νίκην but νικᾶν μάχην: and after this analogy, the accusative of any thing in or by which the victory was gained: νικᾶν πυγμὴν, to conquer in a boxing match; to win a boxing match (so νικ. ἄλμα, δίσκον, &c.). 'Ολύμπια νικᾶν, to conquer in the Olympic games; νικᾶν ναυμαχίας, to gain naval victories; νικᾶν γνώμην, sententiam vincere, to maintain one's opinion triumphantly [Also γνώμην νικᾶν].—2) θύμα θύειν. So τὰ ἐπινίκια, εὐαγγέλια, διαβατήρια, γενέθλια, τὰ Λυκαία, γάμους θύειν, to offer a sacrifice on account of victory, good news, &c., i. e. to celebrate the victory, &c., by a sacrifice; τὸ Περσικὸν ὠρχεῖτο (Xen.).—3) Ταράττειν πόλεμον, turbando bellum concitare, Pl. (Cf. bellum miscere.) Pass., πόνεμος πρὸς τοὺς Ἀμφισσειὺς ἔταράχθη (Dem.).—4) Στρατείας ἐξίεναι (aft. ἐξοδὸν ἐξίεναι), to go out on expeditions.

Such an Accusative often contains some notion that would properly be joined attributively to the true accusative *cognatæ significationis*. Thus with verbs of looking: φόβον βλέπειν (= φοβεράν ὄψιν βλέπειν). So πῦρ ὀφθαλμοῖσι δεδορκίως ἔαρ ὄρα. So too πῦρ πνέιν, to breathe fire (= to breathe a fiery breath). To this head may be referred such limiting accusatives as βοηθῆσαι τὰ δίκαια (= βοηθῆσαι τὴν δίκαιαν βοήθειαν &c.).

The poets naturally allow themselves a still greater latitude; as τιτρώσκειν φόνον (= τιτ. τραῦμα φόνιον). Τυφλοῦν ἑλκος (= τύφλωσιν ἐλκῶδη). Δεύειν

<sup>3</sup> Hartung.

or *τέγγειν αἷμα* (= *τέγγιν αἱματοέσσαν*). *Αἱμάσσειν ἄταν* (= *αἷμαζιν ἀτηράν*)<sup>4</sup>.

945. With verbs which express *sound, laughter, breathing, smelling*, instead of the substantive, commonly an *adjective* only, or *even a pronoun* is used, e. g. *φθίγγεσθαι ταπεινόν, ἀσθενές* ἢ δὲ *γελᾶν, ἡδὺ πνεῖν* [*μείνια πνεῖοντες Ἀχαιοί, Ἄρεα πνεῖν, Martem spirare*], ὅ *ζειν ἡδύ*: *θεμνόν τε καὶ λιγυρόν ὑπὸ πηχεῖ* (ὁ *τόπος*) *τῷ τῶν τεττίγων χώρῳ* (Pl.). *Ἀνεκάγχασέ τε μάλα σαρδόνιον* (Pl.).

946. By this use of the Acc. many adverbial expressions may be explained, the place of the Acc. with its adjective being supplied either by a pronoun alone (*τοῦτο, τότε, ταῦτα, τότε, τί, τί, οὐδέν, μηδέν, ὅ, ἅ, &c.*), or by a neuter adjective: e. g. *Ταῦτ' ἀλυπείσθαι καὶ ταῦτ' ἀχαίρειν τοῖς πολλοῖς*, *to grieve and rejoice at the same things, &c.* (Dem.). *Θαυμαστά ἐκπλήττονται* (Pl.). *Τὰ κρᾶτιστα ἡνθησαν* (Th.). *Σομακρόν κλαίειν πάντα εὐδαιμονεῖν*: *ὠφέλειν, βλάπτειν, ζημιῶν μεγάλα, μικρά*: *εὐεργετῖν τὰ μέγιστα, ἡδὺ γέμειν*: *μέγα or μεγάλη α φρονεῖν* (*to be high-minded*).

947. The Acc. denotes also the *object merely aimed at*, the *design* of the action. Such an Acc., however, is almost always a pronoun or neuter adjective,—a preposition (e. g. *εἰς, πρὸς, ἐπὶ*) being commonly used with substantives. The following words, in particular, belong here.

*Χρῆσθαι τινί τι* (from *χρῆσθαι τινι χρεῖαν*), *to use something for something; to do any thing with a person or thing* (927); *πεῖθειν* (from *πέθειν τινά πείσιν*), *ἐπαίρειν, ἐποτρύνειν, προκαλεῖσθαι, ἀναγκάζειν τινά τι, &c.*—*Οὐκ ἔχω ὅ τι χρῆσομαι τούτῳ τῷ ἀνθρώπῳ* (Pl. *Symp.* 216, C.). *Τί δὴ χρῆσόμεθα τούτῳ; Τῷ κρήνῃ τὰ πλείστον ἄξια ἐκρῶντο, ad res maximi momenti* (Th.). *Πείσθηναί τήν ἀναχώρησιν* (instead of the usual construction *εἰς τ. ἀναχώρ.*), Th. *Ταῦτά σε ἐποτρύνω. Ἀπέρχομαι, πρὶν ὑπὸ σοῦ τι μεῖζον ἀναγκασθῆναι* (Pl.). *Τοῦτο οὐκ ἐπέθετο τοῖς Φωκαῖας* (Hdt.); *but ἐποτρύνειν ἐς μάχην*.

948. **Accusativus tum spatii tum visae verbis eundi et veniendi addi solet.**

*Βαίνειν, περᾶν, ἔρπειν, πορεύεσθαι ὁδόν* (like *to go one's way*: cf. *itque reditque viam*). *Ἄλλ' εἰμι γὰρ δὴ τλημονεστάτην ὁδόν* (Eur.). *Μήτε τὰ δύσβατα πορεύου, ἀλλὰ κέλεις σοι τοὺς ἡγεμόνας τὴν ῥίστην (ὁδόν) ἡγεῖσθαι* (Xen.). *Ἦν ὁ μὲν φείγῃ ἐπὶ τοῦ ἵππου παντοῖα χωρία, per varia loca* (Xen.). *Ἄγειν στρατιῶν ἡστένας ἢ πλατείας ὁδοὺς* (Xen.). To this head belongs *πλεῖν τὴν θάλατταν* (938).

949. **De tempore et loco accusativus ita adhibetur, ut temporis locive spatium significet. et interroganti quamdiu? quam multum? respondere videatur.**

*Χρόνον, τὸν χρόνον*, for a time, whether *long or short* (different from *χρόνος*, *σὺν χρόνῳ*, *in time, at last*). *Πολὺν χρόνον, τὸν δὲ χρόνον, for ever*. *Νύκτα, ἡμέραν. Ἡ Σύνβαρις ἤμας τούτων τὸν χρόνον μάλιστα* (Hdt.). It very commonly occurs with an *ordinal numeral* to denote a state that *has been going on for such a time*: *καταλαμβάνει τὴν θυγατέρα τοῦ Κωμάρχου ἐννᾶτην ἡμέραν γεγαμημένην, who had been married nine days* (e. g. *having entered on the ninth day*). *Καὶ χθές δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἐπαρττον* (Xen.). *Ἰσχυσαν δέ τι καὶ Θηβαῖοι τοὺς τελευταίους τουτουσί χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην* (Dem.). *Σταδίους πέντε καὶ τεσσαρά-*

<sup>4</sup> Hartung.

<sup>5</sup> Now and then a cardinal number is found: *Ἀλκίας τίθνηκε ταῦτα τρία ἔτη* (Lys. 7, 10), 'has been dead these three years' (exactly as in English). M.

κοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἱόνον (Hdt.). Ἀπείχην δέκα καὶ διηκοσίους σταδίους (Hdt.). Μιλτιάδης ἀπέπλει, Πάρον πολιορκήσας ἕξ καὶ εἴκοσι ἡμέρας (Hdt.). Οὐδέπω εἴκοσιν ἔτη γεγονώς (Xen. Cf. *viginti annos natus*). Here belongs the Acc. with δύνασθαι, *to be worth; to be equivalent to*: τὸ Βαβυλώνιον τάλαντον δύναται Εὐβοΐδας ἐβδόμηκοντα μνίας (Hdt.).

[*Accusative of closer specification.*]—**Intransitivis passivis** 950. **et adjectivis proprietatem aliquam qualitatemve significantibus accusativus ita subjicitur, ut rem indicet, ad quam verbi aut adjectivi notio pertineat.**

[This 'Accusative of closer specification' is very frequently used of some member of the body or some mental faculty or quality.]

Κάμνουν τοὺς ὀφθαλμούς (Hdt.). Τὰς φρένας ὑγιαίνειν (Hdt.). Ἀλγίην τοὺς πόδας (Xen.). Τὸ σῶμα or τὴν ψυχὴν εὐ πεφικνῆναι (Pl.). Τοὺς ἑακτύλους τῶν ποδῶν ἀποσεισηπότες (Xen.). Διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν. Καλὸς ἔστι τὰ ὄμματα. Κακὸς ἔστι τὴν ψυχὴν. So ἀγαθός, σοφός, θαυμαστός, δεινός, φρόνιμος, χρησμός, χρηστός, δίκαιος, &c. c. Acc. Ἀγαθὸς τέχνην τινά. Φάνης καὶ γυνώμην ἱκανός, καὶ τὰ πολέμια ἀλκίμος ἦν (Hdt.). Ἀνέστη Φεραίῳ τὸ σῶμα οὐκ ἀφνης, καὶ τὴν ψυχὴν οὐκ ἀγιννέει ἀνδρὶ ἰοικώς (Xen.). Δεινὸς ταύτην τὴν τέχνην. (Xen.) [Cf. 930.] So θαυμαστός τὸ μέγεθος, τὸ κάλλος. In English we commonly use prepositions to express the force of this Acc., e.g. *in, in respect to, or* (when it stands with an adjective) change the Acc. of the thing into a personal substantive, and place the adjective as an attributive in agreement with it, e.g. ἀγαθὸς τέχνην, *a good artist* (or *artificer*); or use the prepositions *of or with* before the substantive denoting the thing, the attributive adjective being made to agree with that substantive, e.g. καλὸς τὴν ψυχὴν, *of a beautiful mind*.

The Acc. of closer specification often follows passive verbs, to denote the part which is affected by the action. Πληγείς τὴν κεφαλὴν, *struck on the head*. Διεφθαρμένον ὑπὸ τῆς χιόνης τοὺς ὀφθαλμούς. [Cf. 910.]

Hermann explains such expressions as πλῆττωμαι πόδα (too artificially) thus: 952. "quia dicitur πλῆττω σε πόδα, mixtum ex his πλῆττω σε et πλῆττω πόδα σοῦ, dici coepit est πλῆττωμαι πόδα, quod compositum est ex his πλῆττωμαι et πλῆττει τις πόδα μου, sive πόδα πλῆττόμενον ἔχω."

Sometimes the prepositions εἰς, πρὸς, κατὰ are used with this Acc.; in which case the relation is analogous to an Acc. of space denoting direction, as διαφέρειν εἰς τι, e.g. εἰς ἀρετὴν. Ἐνδοξοτέρα ἢ πόλις εἰς τὰ πολεμικά ἔσται (Xen.). Σοφὸς πρὸς τι. Καθαρὸς καὶ κατὰ τὸ σῶμα, καὶ κτλ. (Pl.)

From this use of the Acc., many adverbial expressions have originated. Thus 954. the expressions of measure, εὖρος, ὕψος, μέγεθος, βάθος, μήκος, πλῆθος (or τὸ εὖρος, &c.), ἀριθμός, also γένος, ὄνομα, μέρος, τὸ σὸν μέρος, πρόσαιν, *in pretence, as he, &c., pretends*; τὸ ἀληθές, *revera* (in reality), γυνώμην ἱμῶν. Κλέαντρος γένος ἰὼν Φιγαλεὺς ἀπ' Ἀρκαδίας (Hdt.). Λίμνη ἰούσα τυγχάνει ὥσπερ τριήκοντα σταδίων τὴν περίοδον, *in circumference* (Hdt.). Ἀφίκοντο ἐπὶ τὸν Ζῆβαν ποταμὸν τὸ εὖρος τεττάρων πλείων (Xen.); also ποταμὸς εὖρος πλείων. Οἱ μὲν ἐπορεύοντο τὸ πλῆθος ὥς εἰς χίλιον (Xen.).

### (Two Accusatives.)

**Cum accusativo cognatæ significationis** 955. [939] **verbum transitivum ita in unam quasi notionem coalescit, ut alterum sibi non raro adsciscat accusativum: velut, φιλῶ μεγάλην φιλίαν** (= μέγα φιλῶ) τὸν παῖδα, *puerum vehementer amo*.

Γάμους τοὺς πρώτους (*matrimonia nobilissima*) ἐγάμεν ὁ Δαρεῖος Κύρου δὺο θυγατέρας, Ἀρτοσάν τε καὶ Ἀρτυστώνην (*Hdt.*). Ἐωὶ τὸν λωβᾶται λώβην ἀνέκιστον (*Hdt.*). Ὁρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὅρκους (*Th.*). Ἐμὲ ὁ πατήρ τῶν τῶν παίδων παιδείαν ἐπαίδειν (*Xen.*). Μέλῃτός με ἐγράψατο τὴν γραφὴν ταύτην (*Pl.*). Ἐκαστον εὐεργετῆν τὴν μεγίστην εὐεργεσίαν (*Pl.*). Δείπνον, τό (= ὁ) μιν ἰθοίνισε (*Hdt.*). Τὴν ναυμαχίαν ἀπεσάμεθα Κορινθίους (*like* νικῆν νικᾶν). Πολλὰ καὶ ἡξία καὶ παντοδαπὰ ἐδώχουν ὑμᾶς (*Pl.*). Especially with verbs of naming (962, a), after the analogy of ὄνομα ὀνομάζειν τινα. Καλοῦσί με τοῦτο τὸ ὄνομα (*Xen.*). Ἀνακαλοῦντες ταῦτα τὰ ὀνόματα ἑαυτούς. So μεγάλα, μικρά, πλείω, μείζω ὠφελεῖν, βλάπτειν, ἀδικεῖν τινα. [See 963.]

956. **Verba et locutiones, quæ bene aut male facere aut dicere significant, cum accusativo personæ construuntur; quibus etiam alter accusativus, neutrius ille adjectivi, quales sunt** καλά, ἀγαθὰ, κακά, πολλά, **potest accedere: velut,** εὖ, καλῶς, κακῶς λέγειν (εἰπεῖν, ἀπαγορεύειν), ποιεῖν, &c. τινα. Εὐεργετῆν, κακουργεῖν, κακοποιεῖν· εὐλογεῖν, κακολογεῖν τινα.—Also ἀγαθὰ, καλὰ, κακὰ ποιεῖν (πράττειν, ἐργάζεσθαι, &c.), λέγειν, (εἰπεῖν, &c.) τινα.

Ὁ Θεμιστοκλῆς κεῖνόν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε (*Hdt.*). Οὐδεπώποτε ἐπαύοντο πολλά κακὰ ἡμῖς ποιοῦντες (*Xen.*).

957. Instead of the Acc. of the *object acted upon or suffering*, the Dat. is sometimes used, which is considered as the *Dativus commodi vel incommodi*. Τί σοι ποιήσουσιν οἱ μάρτυρες; *quid tui tibi prosint testes?* (*Dem.*) Προσκοπεῖ, τί σοι ποιήσουσιν οἱ ἀρχόμενοι (*Xen.*), *what your subjects will do for you*; on the contrary, with σέ, *what they will do to you*. Πάντα ἱποίησαν τοῖς ἀποθανούσιον (*Xen.*), *showed all honours to the dead*. Ἦν ταῦτά μοι ποιήσῃς, ᾧ λέγεις (*Xen.*). So also in the sense of *to do something with a man*, as Pl. Charin. 157, c. οὐκ ἂν ἔχοιμεν, ὃ τι ποιοῖμέν σοι. But the Dat. often depends upon the adjective, e.g. διατελεῖ πράττων καὶ λέγων τὰ βέλτιστα τῷ δῆμῳ (*Dem.*). K.

958. **Verba rogandi, exigendi, obsecrandi, interrogandi, distribuendi, privandi, adimendi, docendi, celandi, exuendi, induendi, cum duplici fere accusativo construuntur: quorum alter (accusativus rei) passivæ horum omnium voci adjungi potest.**

αἰτεῖν Ἀμᾶσιν θυγατέρα, *to ask Amasis for his daughter.*

οὐδένα πώποτε μισθὸν ἐπράξατο, *he never demanded payment from any body.*

πράττειν σε ἀργύριον, *to demand money of you.*

εἰσπράττειν τοὺς νησιώτας ἑξήκοντα τάλαντα, *to exact sixty talents from the islanders.*

ἐρωτᾶν ταυθ' ἡμᾶς, *to ask us this.*

(ἐρῆσθαι) ἀνίρῃσθαι αὐτὸν τὰ αὐτὰ ταῦτα, *to put these same questions to*

him. [Also ∞ περὶ τινος.] (So ἱστορεῖν, ἀνιστορεῖν τινα τι.)

γλῶσσαν τὴν Ἀττικὴν διδάσκειν τοὺς παῖδας, *to teach their children the Attic tongue.*

παιδεύειν τοὺς παῖδας τρία μόντα, *to teach their sons only three things.*

(Also ∞ τινα τινα [e.g. μουσικῇ] and πρὸς τι.)

δαίεσθαι. Τρεῖς μοίρας δασάμενος τὸν πεζὸν στρατὸν, *having arranged his infantry in three divisions.*

διαίρειν τὴν μετρητικὴν δύο μέρη, *to*

*divide the art of mensuration into two parts.*

τὰ δώδεκα μέρη τέμνειν τὴν πόλιν εἰς (Pl.), *to divide the city into twelve parts.*

διανέμειν ὅλον τοῦτο μοίρας ὅσας προσῆκε, *to divide the whole of this into as many parts as was proper.*

κατανέμειν τὸ στράτευμα δώδεκα μέρη, *to arrange his army in twelve divisions.*

[So νέμειν = distribuere.]

ἀφαιρεῖσθαι με τὸν πάντα ὄλβον, *to deprive me of all my prosperity.*

ἀποστερεῖν με τὴν τιμὴν, *to deprive me of my honour.*

σολᾶν τὴν θεὸν τοὺς στεφάνους, *to rob the goddess of her crowns.*

κρύπτειν σε τὸ ἀτύχημα, *to hide my failure from you.*

ἐνδύειν τινὰ τὴν ἐξωμίδα, *to put a man's waistcoat on (for him).*

ἐκδύειν παῖδα τὸν χιτῶνα, *to strip a boy of his cloak.*

ἀμφιέννυμι. Τὸν ἑαυτοῦ [χιτῶνα] ἐκείνον ἀμφιέσαι, *to make him put on one's own cloak.*

τείχος περιβάλλεσθαι τὴν πόλιν (Hdt.), *to throw a wall round the city.* [Cf. 909.]

### [In the Passive.]

πεπραγμένος τοὺς ἐκ τῆς ἑαυτοῦ ἀρχῆς φόρους, *being applied to for the tribute-money of his government.*

ὅπλα ἀφρονῇται, *they have had their arms taken away (ὅπλ. acc.).*

ἵππους ἀπεστέρηται, *they have been deprived of their horses.*

τὰς βοῦς ὑπὸ Νηλέως ἐσπλήθη (Isoc.), *he was robbed of his oxen by Neleus.*

ταύτην τὴν ἐπιμέλειαν εἰδαχθῆναι, *to be taught (to pay) this attention.*

μουσικὴν ὑπὸ Λάμπρου παιδευθεῖς, 959. *taught music by Lamprus.*

ἑρωτηθῆναι τὴν γνώμην ὑπὸ τινος, *to be asked one's opinion by any body.*

κρηθῆναι τι, *celari aliquid.*

τὰ αὐτὰ μέρη διανεμηθῆναι (Pl.), *to be divided into the same number of portions.*

So also πεισθῆναι τὴν ἀναχώρησιν (from πείθω τινὰ τι: 947).

Many of the above verbs are constructed differently; mostly, however, with 960.

some difference of meaning: αἰτεῖν τι παρὰ τινος; ἑρωτᾶν τινα περὶ τινος: with verbs signifying to divide and distribute, the Acc. is not unfrequently governed by the prepositions εἰς, sometimes also by κατά, e. g. τοὺς πολίτας εἰς ἑξ μοίρας διείλον, or the word μέρος, or the like, is governed directly by the verb, and the object to be divided put in the Gen., depending on μέρος, &c., e. g. δύο μοίρας Ἀνδῶν πάντων διείλεν (Hdt.); passively, δώδεκα Περσῶν φυλαὶ εἰσπλήνται (Xen.). Verbs signifying to deprive and take away, have the following constructions (K.):

- a) ἀποστερεῖν and ἀφαιρεῖσθαι with Acc. of thing only. Πῶς ἂν οὗτος ἐθέλοι τὰ ἀλλότρια ἀποστερεῖν; (Xen.) Χαλαzaί τὰ καλῶς ἐγνώσμενα (provisa) καὶ πεποιημένα ἀφαιρούνται, *take away, destroy* (Xen.). The Acc. of the person alone is but rarely found; in some instances, however, with ἀφαιρεῖσθαι = to rob, to plunder: τοῖς πολίταις οὐκ ἐξ ἴσου χρῆται, ἀλλὰ τοὺς μὲν ἀφαιρούμενος, τοὺς δὲ τύπτων οὐδενός ἄξιαν τὴν δημοκρατίαν ἀποφαίνει (Andoc.).
- b) στερεῖν, ἀποστερεῖν, ἀφαιρεῖσθαι τινα τι very often.
- c) στερεῖν, ἀποστερεῖν τινὰ τινος very often (see 844); but ἀφαιρεῖσθαι very seldom has this construction; when it has, it signifies to hinder, to prevent. Οἱ ὀψιζόμενοι ἀφαιροῦνται τὰς κύννας τοῦ εἰρεῖν τὸν λαγῶ, αὐτοὺς δὲ τῆς ὠφελείας (Xen.).
- d) ἀφαιρεῖσθαι, ἀποστερεῖν, c. Gen. personæ, Acc. rei; they then signify to take something from a man, to withdraw something from some one. This is a more rare construction. Οἱ πλεονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν (Xen.). Συμμαχίας ἀφαιρούμενον τῆς πόλεως (= τῶν πολιτῶν: Dem.). Εἰ τι βούλονται ἐπιτηδεύειν καλῶν, οὐδενός ἀποστερεῖ (τὰ κνηγίσια: Xen.). "Οστις, μὴ ἄλλων ἑαυτὸν ἀποστερῶν, ἀσφελείας δέεται (properly, alii se subducens, i. e. ab aliis desciscens; ἑαυτὸν is here Acc. rei. Th. I, 40).



961. 'Αναμνήσκειν, ὑπομνήσκειν τινά τι (*to put a man in mind of any thing*), is less common than τινά τινος.

962. On the two Accusatives with the verbs πείθειν, ἐποτρύνειν, ἐπαίρειν, προκαλεῖσθαι, ἀναγκάζειν, see 947: and with verbs of naming, appointing, making, rendering, &c. see 642.

a) 'To call a person by any name' is, in Greek, καλεῖν τινα ὀνομά τι. Καλεῖν (τίθεσθαι, προσεπιπύειν) τινι ὀνομά τι = *to give him such a name*: τίθεσθαι τινι ὄνομα Σωσίαν (*Dem.*). M.

b) With verbs meaning *to think or judge* (ἡγεῖσθαι, νομίζειν, κρίνειν), the verb *to be* is sometimes expressed (as in *English*, 'to think a person honest,' or, 'to think that he is honest,' or, 'to take him to be honest'). So also sometimes with ὀνομάζειν: Σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι (*Plat. Protag.* 311).

963. **Pronominum tum demonstrativorum tum indefinitivorum accusativus usu liberiore ponitur, ubi praepositio adhiberi poterat: τὸδε γελᾷτε, you laugh at this.**

So τοῦτο ἄχθεσθαι, βιασθῆναι (τιμᾶσθαι, ἀντιλέγειν). Τοῦτο ἐκεῖνο . . . ἔμπειρος εἶ (*Xen.*).

So ἔν, πολλά, μεγάλα, μῖζω, μικρόν τι, &c. [955, end], are used where the Acc. of substantives would be inadmissible. Τάλλα μμούμενος τὸν Σόκταν (*Xen.*). Τοῦτο ὑμᾶς ἐξαπατήσαι (*Xen.*). This is especially the case with verbs of praise and blame, after the analogy of ἐγκώμιον ἐγκωμιάζειν τινά and the like. Πολλὰ μὲν οὖν ἂν τις καὶ ἄλλα ἔχοι Σωκράτην ἐπαινέσαι. Ταῦτα δὲ καὶ ἄλλα τοιαῦτα ἐγκωμιάζουσι δοκισύνην (*Pl.*).

964. **Ex liberiore accusativi usu factum est, ut multi sint accusativi, qui per adverbialia reddi soleant: velut, οὐδέν τι, nequaquam; ἀρχήν, omnino; ἀκμήν, quum maxime.** [See 1517, 3.]

965. **ADDITIONAL REMARKS.—1)** Other Accusatives (in poetry) of the kind mentioned in 942, sqq. are: τέγειν, σταζειν ἄκρα. Λάμπειν σίλας. Τὶν γάλα (*to flow milk* = *to flow with milk*). Ἀστράπτειν γοργωπὸν σίλας, *to lighten a fearfully bright light; to cast a bright, terrific glare* (K.).

2) In poetry the Acc. of space is sometimes used even with verbs denoting rest, e.g. ἐῖσθαι, στήναι, ἡσθαι, θάσσειν, καθίζειν, &c., instead of ἐν with the Dat., as in prose. Here also the Acc. represents the space as the object which receives the action of the verb, or as the object taken possession of, e.g. *Soph. Phil.* 145. (Τόπον προσιδεῖν ἰθίλεις), ὄντινα κεῖται, *quem jacens occupatum tenet* (K.). Σέλαμα σεμνὸν ἡσθαι. Τρίποδα καθίζων Φοῖβος.

3) Verbs which express the notion of motion, sometimes, though usually only in poetry, take the thing put in motion by them, as a passive object in the Acc. The following verbs especially belong here, βαίνειν, αἰσσειν, περᾶν, πλεῖν, ῥέπειν, σπεύδειν, &c. Τύχη καταρρέπει τὸν ἐντυχούντα (*Soph.*). Ἐκβαίνειν, ἐπαίσειν πόδα, αἰσσειν χεῖρα, βάσειν, περᾶν πόδα (all poetic). Κακὰ σπεύδιν, *accelerare* (Th.). In this way, verbs expressive of sound, with a constructio praegnans, sometimes take the object which is put in motion and sounded, in the Acc. *Il. λ.* 160. ἵπποι κείν' ὄχρεα κροτάλιζον ἀνὰ πολέμοιο γυφύρας. *Ildt.* 6, 58. λέβητα κροτέουσι, *pulsant*. So with a constructio praegnans, the poets also say, θεὸν χορεύειν, ἐλίσσειν, *deum choreis, saltando celebrare* (K.).

4) After the analogy of φεύγειν, other verbs also, which contain the notion of fleeing, e.g. those signifying *to turn back from, to retreat from, to abhor*, are joined with the Acc.: ὑποχωρεῖν τὸν ὄχλον' ἐκστῆναι κινδύνον,

*reformidare*; ὑπεκτρέπασθαι, ἐκτρέπασθαι, ὑπεξέριχθαι, ἀποστρέφασθαι.—Θαρήρειν τινι = to rely on (have confidence in) somebody or something. (K.) Cf. 938.

(δ) Καταπληγέσθαι, ἐκπληγέσθαι (especially in the Aor. 2. of Pass. form, καταπληγῆναι, ἐκπληγῆναι) take the Acc. in the sense of being terrified at.

### (The Vocative.)

**In prosa oratione, particulæ ὦ ante vocativum 966. omissio vehementiam quandam compellendi plurimumque indicat:** καὶ, λαβὲ τὸ βιβλίον.—'Εμβρόντητε εἶτα νῦν λέγεις; (Dem.)

The vocative with ὦ is an address, without ὦ an appeal or attack. Hence the omission of ὦ in prose denotes a scolding or reproachful address, a vehement exhortation, &c. In poetry the omission is common even in quiet addresses.

‘ὦ ubi cum substantivo et adjectivo construitur, 968. nunc substantivum nunc adjectivum præcedit, prout alterum horum potliorem notionem continet: velut, ὦ στυγνὲ δαίμων (de eo enim agitur, ut malam esse fortunam indicetur); contra ὦ φῶς ἀγνόν (ο lux pura, quia lux, non quod pura, sed quod lux est, invocatur.)’ H.

REMARKS. (a) The form of the nominative is often used as the vocative, but perhaps never in Attic prose in the case of proper names that admit of a peculiar voc. form. (On the poets cf. Herm. on Eur. Andr. p. xv. sqq.) Ἐγὼ, ὦ γῆ καὶ ἥλιε καὶ σύνοισις, βεβροήθηκα. (b) This is regularly the case with οὗτος, αὗτη (= heus tu), ‘you there,’ ‘you, Sir,’ &c. Οὗτος, in this use of it, may (1) take the name with it. [Ἴπποκράτης, ἐφην, οὗτος, μὴ τι νεώτερον ἀγγέλλεις;] (2) it may have ὦ expressed [ὦ οὗτος Αἴας, Soph. Aj. 89].—(3) it may also have another designation of the person addressed, ὦ Φαληρεὺς, ἐφην, οὗτος Ἀπολλόδωρος. (c) When σύ or ὑμεῖς, with an imperative, has an apposition to it, it is (1) in the nominative, if it has the article with it; and the σύ or ὑμεῖς is often not expressed, but implied by the person of the verb [ἴθι σύ, ὁ πρεσβύτατος, Xen. Σὺ δέ, ὁ ἀρχὼν τῶν ἐπὶ ταῖς καμήλαις ἀνδρῶν, κτλ. Xen. Ὁ παῖς, ἀκολούθει, Aristoph.]. (2) But in the case of proper names, the voc. is used; mostly with ὦ, in prose, but sometimes without it: Ἀλλὰ δοκεῖ σὺ εἰ, Νεκίᾳ, λίγῃ κτλ. (Pl. Lach. 198, A.)

On the use of εἰ with the voc. see 1458, t.

### § 6. The Adjective.

Some adjectives, principally such as denote inclination, disinclination, quantity, or the like, are usually translated into English by adverbs: αἶ, ἐκὼν ποίῳ τι, I do any thing willingly, or purposely; ὁ ἀνεμὸς ἐκπνέει μέγας, the wind is blowing violently; κρήνη ἀφθονὸς ῥέουσα, a spring that flows copiously. (See 1518.)

Adjectives in αἰος derived from ordinal numerals denote the day on which any thing happens. They agree with the subject: τεταρταῖοι πρὸς τοῖς ὁρίοις ἐγένοντο, on the fourth day (Xen.). Διφθεύοντο οἱ πλείστοι ἐνατᾶοι καὶ ἐβδόματῳ (Th.). So σκοταῖος (e.g. ἡλθε), in the dark (i.e. before day-break or after night-fall). Ὁρθριος = at day-break; early in the morning. The poets use other adjectives of place and time adverbially: χρόνιος, zero (χρόνιος φανείς, Soph.). Θυραῖος οἰχυνῶ, foras prodeō. Ταχὺς ὁρμῶμαι.

<sup>6</sup> Such regular forms as ὦ ἄνδρες Ἀθηναῖοι, &c. have their order fixed.

<sup>7</sup> This sort of appeal to personified things belongs, as in all languages, to pathetic appeals.—We may here mention that Kr. thinks the voc. should not be *stopped off*.

972. **ADDITIONAL REMARKS.** (a) As in Latin, *I was the first who did it; I was the first to do it*; or, *I did it first* (with reference to others, who did it afterwards), is translated by the adj. (πρῶτος) in agreement with the subject: πρῶτος ἐποίησα (*primus feci*). Πρῶτος is also used *sometimes* for πρῶτον, *primum*; τριψαμένων τῶν Ἀθηναίων τοὺς Χίους πρῶτους, νικάται καὶ τὸ ἄλλο στρατεύμα.—(b) It is rare, especially in prose, to meet with an *adjective only*, without the article, to denote a person of such a character: e.g. ἀγαθὴ οὐδείς οὐδέποτε ἐγγίγνεται φθόνος, *no envy ever springs up in the breast of a good man* (just as in English). Here ἀνὴρ ἀγαθός is generally used<sup>8</sup>, unless ὁ ἀγαθός is used to denote the class.—(c) We have seen in 945—6 that the neuter plurals of adjectives are used adverbially, when there is reference to *several manifestations* of the action denoted by the verb: ὠλλεσθαι ὑψιλήα· θαυμαστά ἐκπλήττεσθαι, &c. So πολλά (= *multum*); πυκνά (= *crebro*). The poets extend this usage much further: ἄλεκτρα γηράσκειν, *innuptam senescere* (Soph.).—(d) The neut. sing. is also used adverbially with certain intransitive verbs to denote a *sensible perception* (945): μέγα φθέγγεσθαι (λέγειν, βοᾶν); ἡδὺ (κακόν) ὀζειν· δέξῃ ὄραν ('*cernere acutum*,' Hor.).—(e) Many adjectives have acquired a *substantive* meaning: as ἐχθρός, *inimicus*; φίλος, *amicus*; οἱ ἐμοὶ εὖνοι, *my well-wishers*; οἱ ἐμοὶ ἐνσμενεῖς, *those who wish me ill; my enemies?* (M.)

(Comparative and Superlative.)

973. **Comparativa interdum minuendi vim habent, ut apud Latinos:** Μαῖανδρίῳ ἦν ἀδελφεὸς ὑπομαργότερος, *Mæandrio frater erat petulantior* [*et propemodum vecors*]. (The comparative, when so used, is translated in English either by 'some-what' or by the positive.)
974. (a) The Comparative is sometimes equivalent to our 'too' with the positive, the comparison being between *what is* and the *proper degree* in which the quality should exist: e.g. διὰ τὴν ἰσχὺν μεῖζοσιν ἔργοις ἐπιχειρεῖν, *to be induced by one's power to aim at achievements too great for us*. (b) After a negative, the Comparative may be translated by 'very' with the positive: e.g. ἐμοὶ τὰ τοιαῦτα οὐκ ἀηδέστερα ἀκούειν (*not very unpleasant to hear*).
975. (a) The Comparative is modified by πολύ, πολλῶ (strengthening it), μικρῶ, ὀλίγῳ (restricting the excess to a *small degree*); τοσοῦτῳ, ὅσῳ (denoting equality with another excess, deficiency, &c.); ἐτι (= etiam, 'still').—(b) The modifying particle may be separated from it by an intervening word or notion: πολλὸ ἐν ἀσφαλεστέρῳ εἰσέθε. So with Superl.: πολλὴ ταῖς πρῶταις ἡμέραις φοβερώτατα (K.).—(c) The Comparative sometimes takes an apparently superfluous μάλλον with it; principally in the meaning *potius*; θανῶν δ' ἂν εἴη μάλλον εὐτυχέστερος Ἡζών (Eur.), '*potius qui mortuus est felicior est quam qui vivit*' (H.).
976. Of two objects the comparative is used to denote the highest degree: as, ὁ πρεσβύτερος τῶν παίδων.
977. The superlative often denotes only a *very high degree*. It is then called 'the superlative of eminence,' and translated by 'very': Κῆρος φιλομαθέστατος ἦν. (On the absence of the article when a Superlative is the predicate, cf. 675, a.)
978. The Superlative is strengthened by πολλῶ, μακρῶ (παρά πολλή, poet. πολύ). The highest degree is denoted by ὥς, ὅτι (ὅ, τι), with adverbs also, ὅπως, and (less commonly) ὅ: ὥς βέλτιστος (*quam optimus*): ὥς ἀρίστα: ὅτι μάλιστα (*quom-*

<sup>8</sup> M.      <sup>9</sup> Here belongs φίλος, ἀντίπαλος, and many verbals in τος (K.).

<sup>1</sup> Τῶν ἀγαθῶν ἢ ἀρίστον καὶ ἡδίστον ἀπολαύσωμεν. Xen.

*maxime*): ὅπως ἄριστα (ἢ ῥᾶστα). (On the strengthening of the Superlative by *abridged sentences*, with *δυνατόν*, *δύναμαι*, &c. see 1334.)

Now and then a Superlative is strengthened by *μάλιστα* or *πλείστον* [οἱ 979. *μάλιστα ἀνοητότατοι*, Pl. *Πλείστον ἐχθιστος*, *Soph.*].

A singular method of strengthening the Superlative is the prefixing to it of *ἐν* 980. *ἐν*: τοῖς (without any respect to the gender of the Superlative). *ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο*, 'the Athenians were the very first to lay aside,' &c. *ἐν τοῖς πλείστοι νῆες* (Th.). *ἐν τοῖς μάλιστα* (Pl.). Hermann explains *ἐν τοῖς μάλιστα* by *ἐν τοῖς τοιούτοις οὗσι μάλιστα τοιούτος* (*in iis, quæ talia sunt, valde vel maxime talis*); and (with Wolf) he considers *τοῖς* neuter. It is better (with *Krüger* and *Madvig*, after *Heitz*) to suppose that the participle was originally supplied, and that when *ἐν τοῖς* came to be used adverbially, the gender of the *τοῖς* was no longer considered. *ἐν τοῖς πρῶτοι κατέθεντο* = *ἐν τοῖς καταθεμένοις πρῶτοι κατέθεντο* (Krüg. ad Th. I, 8). This use of *ἐν τοῖς* is not confined to Superlatives: *ἐλάλεκτον ἀκριβοῦσα* (ἡ λέξις Ἰσokraτους) *ἐν τοῖς πάντι τὴν κοινὴν καὶ συνηθεστάτην*¹.

(a) If the Superlative is governed by a preposition, the *ὥς* or *ὅτι* (978) precedes 981. It (*ὥς* *ὡς* *πλείστον φυλάττεσθαι* *ὅτι ἐν βραχυτάτῳ*, &c.).—(b) Sometimes both *ὅτι* and *ὥς* occur: *ἐμοὶ οὐκ ἐν πρεσβύτερον τοῦ ὥς ὅτι βέλτιστον ἐμὲ γενέσθαι*, Pl.—(c) A Superlative is often strengthened by *οἷ*: *κίνησις αὕτη με γίσται οἷ . . . τοῖς Ἑλλησιν ἐγένετο*, Th.—(d) The circumlocution of the Comparative and Superlative (by *μᾶλλον*, *μάλιστα*) is much less common in Greek than in many other languages. It occurs when the Comparative, &c. could not be formed (e.g. from *participles*), or would for some reason or other be better avoided; also when *μᾶλλον*, *μάλιστα* have decidedly their independent meaning of *potius*, *potissimum*.

### § 7. Personal and Possessive Pronouns.

(a) In the oblique cases of the personal pronouns the *non-enclitic* forms of the 982. singular (*ἐμοῦ*, &c., *σοῦ*, *σοί*, &c.) are used when there is any opposition or emphasis (*ἐμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπὶ ἤνευ*): when there is none, the enclitic forms are used (76).—(b) The *Gen.* usually precedes a governing preposition (*παίζω μιν* *ἐν τῇ τῆς τριχῆς*, Pl.) Kr.—(c) It may also be separated from its word (— *ἔως ἂν σου βάρος ἐν τοῖς σκέλεσι γένηται*, Pl.) Kr.

**‘Licet oppositiones valde ament Græci, tamen bene tenendum, ubi apertum sit de quo sermo sit, ærpiissime pronomen encliticum præferri, oppositionem autem in altera tantum parte sententiæ fieri. Sic in illo Homeri, ἡ μ' ἀνείρ' ἡ ἐγὼ σέ.’** (H.)

The enclitic form is also sometimes found after a preposition (though accented, 984. cf. 84, a): e.g. in Plato (*Stallb.*) *τῷ ἐτέρῳ χρῶ τρόπῳ πρὸς με, τῷ βραχυλογίᾳ*.

In the plural the poets sometimes use the abbreviated forms *ἡμιν*, *ὑμῖν*, 985. *ἡμᾶς*, *ὑμᾶς* (al. *ἡμῖν*, &c.), instead of the enclitic forms of the singular.

**Pronomen personale in altero demum membro sæpe infertur, addita plerumque γέ particula: volut, ἡ τινὰς ἐκ Πύλου ἄξει . . . ἡ ὅγε καὶ Σπάρτηθεν** (Hom.). *Τὼς ἀλῶς μιν ἔχοισα καὶ ἡ ῥόδον ἡ τὺ γα μᾶλλον* (Theocr. Doric Greek). *Ἐασὸν τινά σου καταφρονῆσαι . . . καὶ ναὶ μὰ Δία, σὺ γε θαρρῶν πατάξαι τὴν ἀτίμον ταύτην πληγὴν* (Pl.). Cf. the Latin, *nec dulces amores sperne puer neque tu choreas* (Hor.). *Nunc dextrâ ingeminans ictus nunc ille sinistrâ* (Virg.).

¹ Dion. Hal. de Isocr. 2.—Cf. Herm. Vig. p. 785.

987. In Homer the pronoun *ὁ* (= *he*) is very often inserted to support either this γέ, or δέ [καὶ τοῦ μὲν ῥ' ἀφάρμαθ', ὁ δ' ἀμίμονα Ἰοργυθίωνα . . . βάλεν. See an example of γέ in 986.—So also here and there in Herodotus<sup>3</sup>.

988. **Pronominis οὗ ea est natura, ut in secundaria enunciatione, aut infinitivo participiove adjunctum ad principalis verbi subjectum referatur.**

989. a) Hence οὗ is a *secondary* or *indirect* reflexive. The *secondary* sentences in which it stands are such as relate the thoughts, &c., of the *subject* of the principal sentence (e. g. in *substantive sentences* introduced by ὅτι, ὥς, 'that,' or by interrogative pronouns or particles; in sentences denoting *purpose*: ἵνα, ὅπως, 'that;' *μή*, *lest*). Λέγεται Ἀπόλλων ἐκείρῃ τὸν Μαρσῖαν ἐρίζοντά οἱ περὶ σοφίας (Xen.). Κελεύει δέ οἱ συμπεῖναι . . . ἀνδρας (Xen.). Εἰπεν, ὅτι ἐπισημῖν οἱ παρηγγελμένον εἶη (Xen.). Ὑπεριφοβέιτο μή οἱ [ὁ] πάππος ἀποθάνοι (Th.).—b) It occurs also in *explanatory* clauses introduced by γάρ: βραχεία ἀπελογήσαντο, οὐ γὰρ προῦτίθησφι σίσι λόγος κατὰ τὸν νόμον (Xen.).—c) The Dative usually occurs only as enclitic. Krüger rejects οἱ every where except once in Plato (*Symp.* 174, e); and οἱ γε twice in Xenophon.

990. **Tenendum est formulas οὗ, ἔ in prosa Atticorum oratione non reperiri, nisi his terve apud Platonem.**

Moreover, some of the passages in which these forms appear in Plato are *poetical*, or of a somewhat poetical character.—Even οἱ is *rare* in the orators. It occurs in Antiph. (*twice*), Isæ. (*once*), Andoc. (*five times*, in orat. 1.) Kr.

991. (a) The forms ἐμαυτοῦ, σ(ε)αυτοῦ, ἐαυτοῦ (αὐτοῦ)<sup>4</sup>, are the properly *reflexive* forms (in both *principal* and *accessory* clauses). They may relate not only to the *subject* of the sentence, but also to an *object* [e. g. ἀπὸ σαυτοῦ ἐγὼ σε διδάσκω].—(b) The αὐτός is either *exclusive* (opposing *self* to all *others*) or *not*. [Σφῶν τε αὐτῶν καὶ τῶν ἄλλων, &c. where *themselves* is opposed to *others*. Παρέδσαν οἱ πάντες σφας αὐτοῦς (or ἐαυτοῦς), *dediderunt se*, without any opposition.] K.

992. In the plural the older Attic prose-writers still preferred the forms of οὗ (with αὐτός added, if there is *opposition*), to those of αὐτοῦ: δέόμενοι μὴ σφᾶς περιορᾶν φθειρομένους [which, however, comes under 988]: ἡγνόησαν σφᾶς τε αὐτοῦς καὶ τοὺς ἐπιτηδείους (Hartung).

993. Homer (who is followed by other poets) uses the cases of οὗ both for *sui*, *sibi*, *se*, and for *ejus*, *ei*, *eum*; together with which he uses the accusatives μίν, νίν, as if they belonged to it. He also uses αὐτός alone as reflexive: τὴν αὐτοῦ φιλείη, *suam* (*uxorem*) *amat*. Αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσι (*nostris*).

994. **Illud vero thronos monitos velim, (1) non solum reflexivi pronominis ἐαυτοῦ casus in secundariis quoque enunciationibus adhiberi, (2) sed etiam simplicis αὐτοῦ formas ita interdum usurpari, re quasi ex mente narrantis prolata: velut,**

(1) ἔφη πάντας τοὺς ἀνθρώπους τὰ ἐαυτῶν (*sua*) ἀγαπᾶν. Νομίζει τοὺς πολίτας ὑπηρετεῖν ἐαυτῷ (*sibi*). Xen.).

(2) Ὁ Κύρος τοῦ Σάκα ἐδεῖτο πάντως σημαίνειν αὐτῷ, ὅποτε κτλ. (*Cyrus rogabat Sacam, ut indicaret sibi, quando &c.* Xen.)

<sup>3</sup> Hartung.

<sup>4</sup> Plur. ἐαυτῶν (αὐτῶν) or σφῶν αὐτῶν. 226.

(a) The use of *αὐτός*, to denote in a secondary proposition the subject of the principal verb, is *necessary*, when the thought contained in the secondary clause is meant to be referred to the mind of the *speaker* or *writer* (i. e. of the *relater*), not of the person denoted by the pronoun.—(b) The simple personal pronouns of the first and second persons are occasionally used *reflexively*. The *enclitic* forms occur *reflexively* only in *ἐκὼ μοι* [but also *ἐοκ. μοι* and *ἐμάντῳ*, not *ἐδοξά μοι*, *ἐμοί*, &c.<sup>3</sup>].—*Δοκῶ μοι* with fut. infin. is, *placet mihi*; 'I have a mind to . . .'

Not only *σῶν*, *σφίσιν*, and *ἐαυτῶν*, -οῖς, but now and then *σῶν αὐτῶν*. 996. *σφίσιν αὐτοῖς*, are found as *secondary reflexives*; λέγοντες ὅτι συνθῆκαι σφισιν αὐτοῖς εἰεν, εἰ τις ἐπὶ Θήβας ἴοι, βοηθεῖν (*Xen.*). Τὴν πόλινχαν ἰτειχίζον, εἰ τι δέοι σφίσιν αὐτοῖς . . . πρὸς ἀναχώρησιν<sup>6</sup> (*Th.*).

**Pronomen οὗ (1) apud Thucydidem et scribores 997.**  
**quosdam scriptores<sup>7</sup> interdum ad sui, non ad re-**  
**motioris verbi subjectum reflectitur: (2) interdum**  
**quoque apud Atticos etiam scriptores simplicis**  
**αὐτοῦ locum sustinet<sup>8</sup>:** (1) Τοῖς λίθοις χρώμενος, οὗς οἱ  
 Ἀθηναῖοι προπαρεβύλλοντο σφίσιν (*Th.*).—(2) Συνέφασάν οἱ, καὶ κτλ.  
 (*Xen.*)

Ἐαυτοῦ (αὐτοῦ) et reliqui casus ejusdem pronominis 998.  
**interdum, quod mireris, ad primam quoque**  
**secundamque personam referuntur: velut, οὕτω**  
*παιδεύεις τοὺς ἑαυτῆς φίλους, sic amicos tuos instituis* (*Xen.*).  
*Μηδὲν ἐπίδεικνύς τῶν ἑαυτοῦ, nihil ostendens rerum mearum* (*Isocr.*).

In the same way the cases of οὗ in Epic poetry: φύξιν βουλεύοιτε μετὰ σφίσιν (= ἡμῖν).—So ὅς (properly *tuus*) sometimes = *meus, tuus*: οὗτοι ἰγῶγε Ἡς γαίης δύναμαι γλυκέρωτερον ἄλλο ἰδεῖσθαι. *K.*

**ADDITIONAL REMARKS.**—(a) The forms of the personal pronouns and *αὐτός* also 1000 occur separately. Ἐγὼ αὐτός, αὐτὸς ἐγώ, &c. Ἐμὲ αὐτόν, σὲ αὐτόν, &c.<sup>9</sup> So (with emphasis on the αὐτόν) αὐτόν με (seld. αὐτόν ἡμέ), αὐτόν σε, &c. In plur. αὐτῶν ἡμῶν, ἡμῶν αὐτῶν, &c. which are found with reference to a person who is *not* the subject of the verb. But αὐτοὺς σφᾶς, in *this order*, is not found; and αὐτῶν ἡμῶν, in the reflexive sense, is unusual (*Kr. Cf. 3*).—(b) Hermann says, with reference to the order, (1) that when the pronoun is reflexive, i. e. relates to the same person as the verb, the *personal* pronoun *nearly always* precedes, and when it follows, is *enclitic* [ἐμοὶ αὐτῷ, and in Hom. ἐμὶθεν αὐτῇς, σὺ αὐτοῦ, ἰοὶ or οἶ αὐτῷ, &c.—αὐτόν μιν σε πρῶτα σώω. Αὐτόν μιν . . . ἐαυμάσας<sup>1</sup>].—(2) When the pronoun *does not* belong to the same person as the verb, the *personal* pronoun precedes (without inclination) when a *distinction of persons* is denoted; if the distinction is not between *different persons*, but between the *same person's* doing the action *by himself* or *with* (through, &c.) *others*, then *αὐτός* precedes [κείμεν δ' αὐτὸς ἐγὼ φημίσσομαι ἔργον τε ἔπος τε. *Hom.*].—(3) If there is no *distinction or opposition of persons*, the *personal* pronoun is *enclitic*, and sometimes *precedes*, sometimes *follows*<sup>2</sup>. In Attic writers the *αὐτός* very seldom precedes the *personal* pronoun, as in αὐτοῖς τε ἡμῖν καὶ ὁπόσοις, κτλ. (*Xen. Cyr. 6, 2, 25*):

<sup>6</sup> Krüger.<sup>7</sup> Cf. Krüg. ad Dion. p. 340. Popp. Thuc. (ed. min.) 1, 19.<sup>8</sup> Kühner.<sup>9</sup> In the forms οἱ, σφίσι, σφᾶς (*Th. 5, 49, 1*).—In Thucyd. σφεῖς occurs once without αὐτοί: ἐπειδὴ ἐκείνοι τε ἀπέκρουσαν καὶ σφεῖς ἠσύχαζον, κτλ.<sup>9</sup> This does not apply to forms of the third person (except in Hom. &c.): but αὐτοῦ (= *ipsius*) is found in emphatic positions where οὗ might be mentally supplied (*Kr.*).<sup>1</sup> Od. δ. 244. The only passage where μιν is used for ἡ. *H.*<sup>2</sup> De pron. αὐτός, and ad Vig. p. 734.

and even in other writers this position is a rare exception: e.g. αὐτοῖσι ἡμῖν (*Idt.* 5, 91).

For the other usages, &c. of αὐτός, see 712, sqq.

(*Possessive Pronouns.*)

- 1001 **Pro possessivis pronominiibus genitivi personarum creberrime usurpantur: et encliticæ quidam formæ, si nulla sit personarum distinctio vel oppositio:** σοῦ ὁ δοῦλος, ὁ δοῦλός σου, *servus tuus*. (On their position cf. 702.)

- 1002 The genitive of the reflexive pronouns ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ [ἐαυτοῦ, or αἰτοῦ, *suis*, αὐτοῦ, *ejus*; or, emphatic, *ipsius*] are also used as *possessives*. For their position cf. 703. As *partitives* they will take the *partitive position* (αὐτῶν τοὺς βελτίστους or τοὺς βελτίστους αὐτῶν).

- 1003 **Quæ a genitivo plurali derivantur possessiva** (ἡμέτερος, ὑμέτερος, σφέτερος), **ea cum genitivo αὐτῶν consociata fortius proferuntur: ut,** πολὺ ἀπὸ τῆς ἡμετέρας αὐτῶν μέλλομεν πλεῖν, *procul a nostrâ patriâ navigaturi sumus* (quum tamen ἀπὸ τῆς ἐμῆς αὐτοῦ nisi a poetis<sup>3</sup> dici non solet).

(a) "Ος (*suis*) does not belong to Attic prose. (b) Ἡμέτερος, ὑμέτερος sometimes relate to the *subject* (i. e. are *reflexive*) even without αὐτῶν. [Δικαιότερον τὰ ἡμέτερα ἡμᾶς ἔχειν ἢ τοὺτους. *Dem.*] *Kr.* (c) In Thucydides σφέτερος mostly occurs without αὐτῶν: it is, either primarily or *secondarily* (989, a), *reflexive*; and may relate to an *object* (991, a) when that is a principal notion. [Λέγουσιν ὡς οὐ δίκαιον τοὺς σφετέρους ζυμμάχους ἡμᾶς δεῖσθαι. *Th.* Πόλεμοι ἦσαν πρὸς ὁμόρους τοὺς σφετέροους ἑκάστοις. *Th.*] *Kr.* (d) Ὁ ἡμῶν (ἑμῶν) αὐτῶν — is very rare: ὁ ἑαυτῶν — less so: but never ὁ σφῶν αὐτῶν —. *K.*

- 1004 Here also (as in 991, b) αὐτοῦ, -ῶν either (1) retain the emphatic force of *ipsius*, *ipsorum*, or (2) give it up. (1) Ὁ παῖς ὑβρίζει τὸν ἑαυτοῦ πατέρα (*suum ipsius patrem*). Ὑμεῖς ὑβρίζετε τοὺς ὑμετέρους αὐτῶν πατέρας, *vestros ipsorum patres*. Οἱ παῖδες ὑβρίζουσι τοὺς ἑαυτῶν πατέρας (*suos ipsorum p.*). Πολλοὺς δὲ καὶ ὑπὸ γυναικῶν τῶν ἑαυτῶν τυράννους διεφθαμένους (ἐρήσεις, a *suis ipsorum conjugibus*. *Xen.*). (Νομίζω) ὅστις ἐν πολέμῳ ὦν στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν (*contra suam ipsius salutem*. *Xen.*).—To strengthen the *exclusive* power, the pronoun αὐτός is frequently inserted, αὐτὸς τὸν ἑμαυτοῦ, &c.; αὐτός is, also, sometimes placed between the article and the reflexive of the third Pers., καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν (*Æschin.*).—2) Στρατονικην, τὴν ἑαυτοῦ ἀδελφὴν, δίδωσι Σεύρῃ (ματρί sororem. *Th.*). Πρὸς δὲ τὴν βουλὴν τὸν ἀδελφὸν τὸν ἑμαυτοῦ καὶ τὸν ἀδελφιδοῦν καὶ τὸν ἱατρὸν ἐπεμψα (*Æschin.*). [Γοῖον παλαιστὴν νῦν παρασκευάζεται Εἴπ' αὐτὸς αὐτοῦ. *Æsch.*] Ἡγοῦνται οὐκ εἶ τις σφετέροις αὐτῶν ἀμαρτήματα τὸν νοῦν ὑμᾶς παρίξιν (*Lys.*). (Λέγουσιν) ἐρωτᾶν ἑκάστην αὐτέων (τῶν γυναικῶν), ὅκη εἴη ὁ ἑωυτῆς ἀνὴρ (*ubi suis vir esset*. *Idt.*). Οἱ Λακεδαιμόνιοι τῶν ἑαυτῶν συμμάχων κατεφρόνουν, *Xen.* (*K.*)

- 1005 In the best classical writers it is but *very rarely* that the *Genitive* of the personal pronoun is used *reflexively* of the nearest subject, as in Pl. (*Lach.* 179, c) αἰτώμεθα τοὺς πατέρας ἡμῶν, ὅτι κτλ. Ἐγὼ δ' ὑμᾶς ὑπὲρ τοῦ πατρός μου τεθνήτωσ αἰτούμαι (*Antiph.*).—So ναῦς σφῶν, *Th.* 4, 8. *K.*

<sup>3</sup> Τὸν ἐμὸν μὲν αὐτοῦ τοῦ τάλαιπώρου . . . βιον, κτλ. (*Aristoph.*) Ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπεινύουσ' ἅμα καὶ τοῦ μὲν αὐτῆς ἦλθον (*Soph.*).—Τοῖς οἰσιν αὐτοῦ (= *suis liberis*), (*Ed. R.* 148.

Instead of the Genitive of personal pronouns the *Dative* [*Dat. commodi et incommodi*.] is sometimes used for *possessives*, in the elder language generally, by the poets of all periods frequently, but by the Attic prose writers chiefly in φίλος, ἔχθρος, πολέμιος, σύμμαχος, and similar adjectives that have virtually become substantives.

Μητέρα μοι μνηστῆρες ἐπέχραον οὐκ ἐθελούσῃ.—Ὅσσε δὲ οἱ πυρὶ λαυπετόωντι ἐέκτεν.—Λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ.—Οἱ ἡμῖν σύμμαχοι ἀφικνούνται πολλῇ τῇ δυνάμει.—Οὐ πάντας τοῖς οὐκ εὖνοις ἐχθροῖς σοι δεῖ νομίζειν (*R.*).

Ἐμός, σός, &c. may be understood (as Genitive cases may) either *subjectively* or *objectively*: e. g. εὖνοια τῇ σῇ may mean either 'from your kind feeling,' or (objectively) 'from kind feeling towards you:' καὶ μοι μῆδ' ἀχθίσθης, εὖνοια γὰρ ἐγὼ τῇ σῇ, at vide ne tu mihi succenseas, id enim dicam pro me a te benevolentia (*Pl.*).

**Genitivus pronominum personalium ita interdum substantivo suo præponitur, ut vicem simul gerat Dativi Commodi vel Incommodi: velut, ἥ καὶ πλανᾷταί σου ἡ δόξα περὶ ταῦτα; num tibi errat opinio in hisce? ὥστε ἐξευρεῖν ἂν ὅστις ἔμελλεν αὐτοῦ τοὺς νείεις ἀγαθοὺς ποιήσιν (*Pl.*).'** B.

(*Reciprocal Pronoun.*)

The *reciprocal* pronoun is ἀλλήλων: but when it is sufficiently understood from the context that the action is *mutual*, the cases of the reflexive pronouns (ἐαυτοῦ, &c.) are used for those of the reciprocal. Τόθ' ἡμῖν αὐτοῖς διαλεξόμεθα (*Dem.*: with each other, with one another).—Φθοιοῦσιν ἐαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις (*Xen.*).

(a) The *reciprocal* pronoun is a species of the *reflexive* pronoun. Since the reciprocal pronoun (each other) has for its opposed notion ἐαυτὸν ἕκαστος (each himself); but the reflexive, the general term ἄλλους (others), it is manifest that the reflexive cannot stand for the reciprocal (in other words, that ἀλλήλων must be used), when the opposite notion (expressed or implied) is ἐαυτὸν ἕκαστος: e. g. μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς ἢ τοῖς αὐτῶν ἰδίοις ἀγαθοῖς (= ἡ ἐπὶ τοῖς αὐτοῦ ἕκαστος ἀγαθοῖς)—b) On the other hand, it is natural that the reflexive should be used, rather than the reciprocal, where the expressed or implied opposition is ἄλλους: οἱ μὲν (θετταλοὶ) σφίσιν αὐτοῖς πολεμοῦσιν (*inter se, non contra externos hostes, Isocr.*).—c) Sometimes αὐτοὶ is added: αὐτοὶ ἐν ἐαυτοῖς στασιάζοντες.—(d) When neither of these opposed notions is expressed or obviously implied, the reciprocal and reflexive pronouns are used indifferently: sometimes both in the same sentence: φθοιοῦντες ἐαυτοῖς μισοῦσιν ἀλλήλους (*Xen.*). K.

(*On the Demonstrative Pronouns.*)

Οὗτος, τοιοῦτος **ad ea, quæ jam dicta sunt, fere respiciunt: quod contra ὅτε, τοιόσδε ad sequentia plerumque pertinent:** πέμψασα ἡ Τόμυρις κήρυκα ἔλεγε τάδε· ὦ βασιλεῦ, κτλ.—Ταῦτα οὖν (*sc. verba præconis*) ἀκούσας ὁ Κῦρος, κτλ. (*Hdt.*)

<sup>4</sup> So ὥδε (*thus*) mostly relates to what follows, οὕτως to what precedes.



- 1012 Still οὗτος, τοιοῦτος, τοσοῦτος, οὕτως, not uncommonly refer to what follows; far more seldom do ὁδε, τοιόσδε, τοσόσδε, and the adv. ὡδε refer to what precedes. Λίχας ὀνομαστὸς ἐπὶ τοῦ τῷ γέγονε (with reference to what follows, Xen.). Ὡδε μὲν θάππουσι (in reference to what precedes, Th.). K.
- 1013 Οὗτος often refers to something *well known* (= whom we know: that of which all the world speaks); ἐκείνος to something *distinguished*: as οἱ τὰς τελετὰς ἡμῖν οὗτοι κατὰστησαντες, these (well known) *founders of the mysteries*. Σωκράτης ἐκείνος, magnus ille Socrates. [Οὗτος ἀνὴρ, 705.]
- 1014 The demonstratives (especially ὅδε) are sometimes used in the sense of 'here,' 'there,' the person being supposed to be *pointed at*; e.g. ἤδη δὲ τόνδε Θάνατον εἰσορῶ πύλας, I already behold Death there close at hand.
- 1015 "Ὅδε, 'this,' is also sometimes used *δεικτικῶς* (i. e. as supposed to be interpreted by the speaker's pointing to the object named), in the sense of 'this of mine,' 'mine.' So we may say, 'these hands have supported me,' i. e. 'my hands.' Ἀνὴρ ὅδε = 'I': τὰδ' ὄμματα, 'these eyes of mine.'
- 1016 To distinguish *remoter* from *nearer* objects, οὗτος, ὅδε (*hic*) denote the *nearer*, ἐκείνος (*ille*) the *remoter*. So with reference to *time*. But *now and then*, ἐκείνος is found relating to the nearer object, οὗτος to the more remote: e. g. Xen. Mem. 1, 3, 13.
- 1017 '**Solent pronomina, etiamsi de una tantum sermo sit, in numero plurali collocari, si quid minus definite significatur: velut, τούτων μέντοι . . . αἷτιος Χαιρεφῶν (Pl.).**' S.
- 1018 a) This<sup>6</sup> use of the pronoun is, of course, natural when the thing referred to consisted, or might be supposed to consist, of several particulars. The plural, however, often occurs where we should use the singular (*this, that, what, &c.*). Ταῦτα οὕτω ἤκηκόειν (I had not yet heard *this*). The plural occurs even when it relates to an infin. mood: ταῦτα γὰρ καὶ καλὰ καὶ δίκαια, μὴ περιορῶν πολεὺς ἀρχαίας ἐξαναστώσας (Dem.).
- 1019 In questions the singular τί is used, when the subject is a neuter plural of this kind. Τί ταῦτά ἐστιν; (Xen.) Σκεπτίον, τί τὰ συμβαίνοντα.
- 1020 In a sentence the verb of which is to *be*, to *become*, to *be called*, &c. when a demonstrative pronoun is the *subject*, it (1) generally agrees with the *predicate*, but (2) sometimes stands in the *neuter*: (1) Οὗτος ὁ ἄνθρωπος ἐστὶ δίκαιος ἄνθρωπος, κτλ. (Pl.) Αὕτη πενία ἐστὶ σαφής, τὸ κτλ. (2) Εὐδαιμονίαν τούτο νομίζω, τὸ κτλ. Τοῦτο πῶς οὐκ ἀμαθία ἐστίν; (Pl.) Οὐ λόγων κόμπος τὰδε μᾶλλον, ἢ ἔργων ἐστὶν ἀλήθεια (Th.). Ἐγὼ γέ φημι ταῦτα φλυαρίας εἶναι (Xen.).
- 1021 *Synesis* (652) occurs sometimes in the construction of the *demonstratives*, e. g. (a) A neuter pronoun refers to a masculine or feminine substantive, the notion being described generally as a *thing*: ἐπειδὴ τοίνυν ἡ αὕτη ἀρετὴ πάντων ἐστί, πειρῶ εἰπεῖν . . . τί αὐτὸ φησι Γοργίας εἶναι (Pl.). Ὁμολογοῦμεν ἐπιστήμης μὴ εἶναι ἐναντίον, ἀλλὰ τοῦτο αἰεὶ κρατεῖν . . . καὶ ἡδονῆς καὶ τῶν ἄλλων ἀπάντων (Pl.).—(b) After a *collective* noun, the name of a city, &c., the pronoun is used, as if the *individuals* contained in the collective had been named: μελίσσω σοι τοῦ πλήθους καὶ περὶ παντὸς ποιοῦ κεχαρισμένους αὐτοῖς ἄγγεν (Isocr.). Θεμιστοκλῆς φεύγει ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης (Th.).—(c) Εἰ τις (ἢν τις) is sometimes followed by a plural demonstrative: ἦν . . . ἀκίειν τις ἐπιχειρῶ, τούτοις Κύρος τε καὶ ἐγὼ πολέμιοι ἐσόμεθα.

<sup>6</sup> From 1018—1024 are from Madvig.

<sup>7</sup> Ἀπόλλων τὰδ' ἦν (Soph. Oed. T. 1329, 'it was Apollo'). Οὐκ Ἴωνες τὰδε εἰσὶν οὐδὲ Ἑλλησπόντιοι ('these are not Ionians', Th.). M.

A demonstrative pronoun is often placed as the *object* to a verb, 1022 and defined by an adjective placed appositively (as the '*complement of the predicate*') or by an indefinite substantive with an adjective. In English we generally make the *appositive notion* the *predicate of a principal sentence*, often using with it a *relative sentence*. Ταῦτα ἀληθῆ λέγω (*quæ dico, vera sunt. In saying this, I speak the truth*; or, *what I thus assert is true*; or, *in this I speak the truth*). Τούτους ἔλεγον οἱ στρατευσάμενοι βαρβαρωτάτους διελθεῖν, *the soldiers said, that these were the most barbarous tribes they had passed through. Οὐκ ἐτί τοῦτο φάλλον οὐδ' ἀπλοῦν ἔργον ἐρωτᾷς (what you here ask is no —; or in asking this, you ask no —).*

Nearly in the same way a *condensed question* with τίς οὗτος; τίς ὁδε; must be 1023 resolved into two questions: Τίνας τοῦσδ' ὁρῶ ξένους; *who are these strangers whom I behold?* Ἀγγελίαν φέρω χαλεπὴν καὶ βαρβαίαν. Τίνα ταύτην; (*sc. φέρεις*) *what is it?* So (with reference to something said about certain ἡθη) Τὰ ποῖα δὴ ταῦτα λέγεις; (*Pl.*)

Sometimes a demonstrative pronoun is placed *superfluously*, as it *seems*, but really 1024 to give prominence to a *preceding* substantive in the same clause. The most common case of this is that of οὗτος after an interposed clause, or after a participle used substantively. Κλέαρχος Τολμίδην Ἠλείον, ὃν ἐτύγγανεν ἔχων παρ' ἑαυτῷ κήρυκα ἀριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε, κτλ. (*Xen.*) Τοῖς ἀγαθοῖς κακῶς χρῶνται καὶ τοῖς ὠφελεῖν δυναμένοις τοῦτοις βλάπτειν τοὺς συμπολιτευομένους ἐπιχειροῦσιν (*Isocr.*).

Αὐτός is used in this way less commonly and without emphasis: οὕτω καὶ τῆς 1025 οἰκονομίας δυναίμεθ' ἂν εἰπεῖν ὃ τι ἔργον αὐτῆς ἴστιν (*Xen.*). So ἔκινος in comparisons: ὁ θεὸς δίδωκεν αὐτοῖς, ὥσπερ ὑμῖν κατὰ θάλατταν εὐτυχεῖν, οὕτως ἔκινος κατὰ γῆν (*Xen.*).

Τίς omitted (630).—Τίς (not the interrogative τίς, '*who?*') is sometimes *ecquis* 1026 (at the beginning of a question). Τίς ἔνδον; *ecquis intus?* (*H.*)—Τίς, τί (like *aliquis, aliquid*) sometimes mean *somebody* or *something of importance*. Λέγειν τι, *dicere, quod alicujus momenti sit*. Οἰόμενοι τινὰς εἶναι ('*that they were somebody*').—It is sometimes used for *you*, &c. (just as *we* might say: '*somebody shall suffer this*,') interpreting *whom* *we* mean by our looks, &c.): τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινι, *hoc dictum cuidam (=tibi) malum inveniet* (*Æsch.*).

(a) '**Pronomen τίς adjective additum significat** 1027 **aliquid insigne eximiumve sive in bonam sive in malam partem. Is enim, qui loquitur, rei magnitudinem vel nescit vel nescire se fingit**' (*K.*).  
(b) **Interdum vero est vires vel suas vel alterius urbane quasi extenuantis.**

a) Ἡ μεγασθενής τις εἰ (*Æsch.*).—Δύσβατός τις ὁ τύπος φαίνεται καὶ κατὰσκιος (*Pl.*).

b) Ἐγὼ τις, ὥς ἔοικε, δυσμαθής (*am somewhat slow in comprehension*).

a) Τίς is often added to adjectives of number, quantity, and quality: ἑκαστός 1028 τις· ὅσος τις· οὐ πολλοὶ τινες· ποῖός τις· τοιοῦτός τις· πόσον τι. (b) So also with numerals (= *ferè*): ἐς διακοσίους τινὰς· ἡμέρας ἐβδομήκοντά τινας· μετὰ τινῶν δύο (*Dem.* 619, 22). Compare our use of '*some*' in '*some twenty or thirty*,' &c.

#### *Preparative (or Prospective) use of the Pronouns.*

a) The neuters αὐτό, τόδε, τάδε, τοῦτο, ταῦτα, and also ἐκείνο, are sometimes 1029 used to indicate generally, as a *thing*, what is afterwards defined; e. g. by a substan-  
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tive (of whatever gender), an *infinitive clause*, or *other clause*, &c.; e. g. ἐκεῖνο κερδαίνειν ἡγείται, τὴν ἡδονὴν (Pl.). Αὐτὸ . . . τὴν ψυχὴν (Pl.). Ἐπ' αὐτὸ ἦκεις ἱερυνῶν, ὅτῳ διαφέρει . . . ἢ σωφροσύνη (Pl.). Ἐξαιμονία τοῦτ' ἴσθιν, υἱὸς νοῦν ἔχων (Menand.). Καὶ τὰδ' ἀχθονται βροτοὶ εἰς γῆν φέροντες γῆν (Eur.).—b) Τοῦτο is most frequently used in this way (sometimes τότε and ἐκεῖνο) to anticipate sentences with ὅτι, ὥς, εἰν and ὅταν<sup>1</sup>. (c) The compound forms τοσοῦτο(ν), τοιούτο(ν), τοιόνδε, are also used in this way: τοσοῦτο μόνον, τοιούτον τι. Ἀμαθίαν τὸ τοιόνδε λίγεις, τὸ κτλ.

- 1030 In Homer personal pronouns of the third person (οὗ, οἷ, ἐ, μίν), and the pronominal ὃ are often thus used *prospectively*: ἵνα μίν παύσῃς πόνον Διὸν Ἀχιλλῆα.

### § 8. The Infinitive.

- 1031 The Infinitive expresses the notion of the verb abstractly. *With the article* it can be used *substantively* in all cases (693), but *without the article* only in the *Nominative* and *Accusative*.

- 1032 Yet it so far retains the nature of the verb, as (a) to denote, by different forms, the different condition of the action, viz. *duration*, *completion*, or what is *future* and *impending*; (b) to have *Active*, *Mid.*, and *Pass.* forms; and (c) to retain the *government of the verb* (i. e. to *govern* the same case as its verb [γράφειν ἐπιστολὴν, ἐπιθυμῆν τῆς ἀρετῆς, μάχεσθαι τοῖς πολεμίοις].—d) Its attributive qualification is an *adverb*; not, as in the case of an actual substantive, an *adjective*, e. g. καλῶς ἀποθανεῖν (but καλὸς θάνατος).

#### (Infinitive without the Article.)

- 1033 **Infinitivus, articulo non addito, modo nominativi modo accusativi partes sustinet.**

As nominative it is usually (1) the *subject*; but it may be (2) the *predicate*: τοῦτο καλεῖται μάναθ' ἀνεῖν, this is called to learn (or learning); or (3) an *explanatory apposition*: Αὕτη μόνη ἐστὶ κακὴ πρᾶξις, ἐπιστήμης στερηθῆναι (Pl.).—As an *apposition* it often has the article;—it may also be *acc.* [τὸ ῥᾶπτον ποιεῖν, ἐπιτιμᾶν τοῖς ἄλλοις], or (with the *art.*) *gen.* or *dat.* [τούτῳ διαφέρει τῶν ἄλλων ζώων, τῷ τιμῆς ὁρέγεσθαι]. (For when it has or has not the article, cf. 1075.)

- 1034 *Inf.*, as *object*.] **Observandum est, verbis inelctandi, suadendi, cogendi, rogandi, præcipienti, permittendi, prohibendi, efficiendi Græcos infinitivum fere subjicere; Romanos non item: ut, ἐποίησε τὴν πόλιν φιλεῖν αὐτόν, effecit, ut cives ipsum diligere.**

Παραينوῦμέν σοι πείθεσθαι τοῖς βελτίστον. Παρακελεύόμεθα τῷ νεανίσκῳ σοφίαν ἀσκεῖν. Ὑμῖν, ὦ ἄνδρες, συμβουλεύω ἐγὼ γινῶναι ὑμᾶς αὐτοῦς. Τί κωλύει<sup>2</sup> σε τοῦτο ποιεῖν; [quid prohibet te quominus id facias?] Δέομαι ὑμῶν συγγνώμην μοι ἔχειν. Οἱ νόμοι οὐκ εἴων (ἡμᾶς) ἄλλως ποιεῖν. Ἐκίλευσά<sup>3</sup> τὸν κήρυκα περιμεῖναι με.

<sup>1</sup> Scheuerlein, p. 237.

<sup>2</sup> On *Inf.* after verbs of *denying*, *prohibiting*, &c. see 1181, 2; 1179, &c.

<sup>3</sup> Homer and late prose-writers put *dat.* after κτελεῖν.

So *τάσσειν τινα* (or *τινὶ*) *ποιεῖν τι*, to order a man to do any thing, and *λέγειν, φράζειν*, to tell (= to order, advise, &c.) a person to do so and so.

- a) Though these verbs are generally construed with *conjunctions* in Latin, yet 1035 this is not always the case; some of them occasionally (especially in the looser construction of *poetry*) taking the infin.
- b) With *some* of them the infin. is nearly allied to the infinitive of *purpose* (1037): to order (advise) a man to do any thing, i. e. *that he may do it*.
- c) The other classes of verbs that are followed by the Infin. as *object* in Latin and English, are also followed by it in Greek, e. g. verbs denoting an *act* or *expression* of the *will* [*to wish, desire, dare, fear, delay, &c.*]; or *some exercise* or *manifestation* of the *intellectual powers* [*to intend, resolve, hope; to learn, say, deny, &c.*]; or a *declaration* of *ability, capacity, &c.* [*am able, &c.*]

The Infinitive also follows *πεφυκέναι* (*naturā comparatū esse*: οὐ πέφυκας 1036 δουλεύειν, where *ὥστε* might be supposed omitted); and the so-called *impersonals* (666), *ἔστιν, ἔξ·στιν, πάρεστιν, ἐν·στιν* (*licet*), *προσθήκει, πρέπει*: *συμβαίνει*: *δεῖ, χρὴ*: *ἀναγκαῖόν ἐστι*: *δίκαιόν ἐστι*: *ὠφέλιμόν ἐστιν*. It is really their *subject*. —Cf. 1063, b, c.

*Infin. of purpose.*] **Infinitivus Græcorum eodem, 1037**  
**quo apud nos Anglos, modo consilio finive**  
**indicando inservit: qui quidem Infinitivus in**  
**Latinum sermonem aut per ut, ne, qui cum**  
**Subjunctivo, aut per Gerundium aliquod Su-**  
**p·inumve convertendus est.**

This use of the Infinitive exactly agrees with our own: 'he came to see it,' 'fair to look upon,' &c. Just as our *fuller* form is that with 'for:' so that of the Greeks is the form with *ὥστε*.

- a) The *Infin. of purpose* with verbs of *choosing, appointing, &c.*]:

|                                                                                                                                                                                      |                                                                                                                                                                                                 |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><i>ἐπίστησαν αὐτοὺς ἐπιμελεῖσθαι τῆς εὐκοσμίας, præfecerunt illos, ut modestam moresque tuerentur</i> (Isocr.).<br/> <i>κυβερνῶν κατασταθεῖς, ad gubernandum constitutus.</i></p> | <p><i>γυναῖκες αἱ τοιαῦται τοῖς τοιοῦτοις ἀνδράσιν ἐκλεκταῖς συνοικεῖν</i> (= αἰτινὲς συνοικήσουσιν), <i>ejusmodi mulieres eligendæ sunt, quæ cum talibus viris una incolant civitatem.</i></p> |
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- b) *Infin. of purpose* with verbs of *sending or leaving any where, and* (seldom) with verbs of *giving or offering* persons, *that they may do something*. [Here the participle is more common: and it may be used with the other class.]

|                                                                                                                                                                                                                                                                                                             |                                                                                                                                                                                                                                         |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><i>κατέλιπεν αὐτοὺς φυλάττειν τὸ στρατόπεδον, reliquit illos, ut castra custodirent</i> (or, <i>ad castra custodienda</i>).<br/> <i>δῖκα τῶν νῶν προὔπεμψαν ἐς τὸν μέγαν λιμένα πλεῖσθαί τε καὶ κατασκήψασθαι, εἰ κτλ., decem naves præmiserunt, ut (or quæ) in magnum portum navigarent, et ex-</i></p> | <p><i>plorarent, si &amp;c.</i> (Th.: more commonly <i>πλενσουμένας τε καὶ κατασκεφομένας</i>).<br/> <i>τοὺς ἰππίας παρέιχοντο τοῖς Πελοποννησίοις ἐστρατεύειν, equites Peloponnesiis dederunt, ut illos ad bellum sequerentur.</i></p> |
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Observe, that in these classes the *object* of the verb (or, if it is *Passive*, the *subject*) is the *subject* (understood) of the *Infinitive* (M.).

In the poets the *Infin. of purpose* also follows verbs of *coming, &c.*: *ἤκω, εἰμι, βαίνω, and εἰμι, I am here* (to do so and so). *Μανθάνειν ἤκομεν* (Soph.). *Ποῦ εἶπ' ἀμύνειν οἱ κατὰ στέγας Φρύγες*; (Eur. Orest. 1473.) M.

- c) The *Infin. of purpose* also stands with verbs of *giving, offering, or taking something for the purpose of having* (or *letting*) *something be done with it by the receiver*; so that the *object* of the verb is also the *object* of the *Infinitive* (M.).

παρίχω ἑμαυτὸν ἰρωτᾶν, *praebeo me interrogandum.*

τὴν πόλιν φυλάττειν αὐτοῖς παρέδωκαν, *urbem illis tuendam tradiderunt.*

παρίεσαν σφῆς αὐτοὺς Πλαταιεῦσι χρήσθαι ὃ τι ἂν βούλωνται, *dediderunt sese Plataensibus, ut quicquid*

*illis visum fuerit, de se statuerent* (Th.).  
ἐπιτρέψαι τινὶ τοὺς παῖδας παιδεύσαι, *liberos suos alicui committere erudicendos.*

τίνες ἄλλοι αὐτοῖς καταλείπονται χρῆσθαι, ἀλλ' ἢ κτλ.; *quinam alii illis reliqui sint, quorum opera utantur, nisi &c.?*

- 1040 The Infinitive of *purpose* is seldom found in the Passive, so that the *object* of the principal verb is the *subject* of the *Infinitive*: οὐκ ἂν μὴ τὴν ψυχὴν πρῶτον παράσχη τῇ ἐπωχῇ ὑπὸ σοῦ θεραπευθῆναι (*Pl.*: [*for it*] to be healed by you). M.

- 1041 Πιεῖν, 'to drink,' and φαγεῖν, 'to eat,' are sometimes placed immediately after the verb: e.g. αἰτεῖν πιεῖν, δίδοναι πιεῖν: as we might say, 'he gave me to drink' (αἱ γυναῖκες πιεῖν φέρον τοῖς ἀνδράσιν). The full form δίδοναι &c. οἷνον πιεῖν is, of course, necessary, when *what was given* (e.g. wine or water) is a notion that the narrator wishes to make known.

- 1042 '**Infinitivus sicuti verbis et adjectivis, ita etiam substantivis adjicitur, ad notionem eorum veluti explendam atque consummandam; unde saepenumero finis et eventus significatio nascitur**': ἐκεῖ σκιά τ' ἐστὶ . . . καὶ ποῦα καθίζεσθαι, *ibi et umbra est et gramen ad sedendum.*

a) This idiom exactly agrees with the idiom by which we use the *Infinitive* of *purpose* with a *preposition* after it; a *knife to cut with*; *grass to sit down upon*, &c. Οἱ στρατιῶται οὐκ εἶχον ἀργύριον ἐπιστρίψεσθαι (*had no money to buy provisions with*, Xen.). But it seems doubtful whether the Infinitive is not connected (as Madvig does connect it) with the verb rather than with the substantive. The fact is, that the Infinitive is *loosely* added, without strict grammatical construction, to indicate the purpose by the simple mention of it.—(b) Intransitive verbs compounded with *ἐν* are often so used: τὰ τῶν Ἑλλήνων ἀνυχήματα Αἰσχίνῃ ἐνευδοκίμειν ἀπέκλειτο (*Dem.*).—c) Ὡς, denoting the *purpose*, is now and then added: φέρονται σῖτον μὲν ἄρτον, πιεῖν δὲ . . . κώθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρῶσασθαι (*Xen.*).

- 1043 The *Infinitive of purpose* also follows *adjectives* denoting *capacity*, *ability*, *zeal*, *fitness*, *readiness for any purpose*, *excellence in any thing*, &c., and their opposites, together with ἀξιος, ἀνάξιος. This Infinitive has for its *subject* the word with which the adjective agrees; it may be compared with the 'accusative of closer specification' (950).

ἱκανὸς εἶπεν τε καὶ πράξει, *ad dicendum agendumque paratus.*

ἐπιτήδειος ταῦτα παθεῖν, *idoneus* (or *dignus*), *qui hæc patiatur.* Χῶρος ἐπιτήδειος ἐνδιατάξαι τὸν στρατόν, *locus idoneus ad instruendum exercitum* [1042 (b)].

πρόθυμός εἰμι βοηθῆσαι, *paratus sum ad succurrendum.*

ταπεινὴ ὤμων ἢ διάνοια ἔγκαρτερεῖν, ἀέγνωτε, *abjecto animo estis ad sustinenda ea, quæ constitutisistis* (Th.: so μαλακὸς καρτερεῖν, &c.).

κύριος ἦν ἀποστέλλειν, *penes eum erat jus mittendi.*

δεινὸς (δυνατὸς) λέγειν, *qui arte dicendi valet.* Δεινὸς γράφειν, *peritus* (or *peritissimus*) *scribendi.*

ἄξιος πληγὰς λαβεῖν, *dignus, qui verberibus cædatur.* Ἄξιος θαυμάζεσθαι (Th. 2, 40).

ἀνάξιος τιμᾶσθαι, *indignus, qui in honore habeatur.*

πιθανώτατος λέγειν, *ad fidem faciendum aptissimus.*

<sup>9</sup> Poetice: πλόκαμος ὅδε καταστέφειν, *here is my hair for them to crown; to be crowned: i. e. ἐστίν.*

<sup>1</sup> Stallbaum ad Plat. Thædr. 229.

An Infinitive (*active* in form or meaning) also stands with adjectives to denote the *purpose in reference to which* the property is attributed to the subject spoken of:—here the substantive with which the adjective agrees, is the *object* of the Infinitive (in the Accusative or other case governed by the verb). M.

τοῖς ῥάστοις ἐντυγχάνειν χρώμενος,  
iis utens, quæ facillime obvia sunt  
(which are the most easy to meet  
with, or to be met with. Xen.).

ἀνὴρ χαλεπὸς συζῆν, homo, quocum non  
facile vivas.

λόγος χρησιμώτατος ἀκούσαι, utilissi-  
mus auditu. (So ἀηδὴς ἀκούσαι,  
&c.)

καλὸς (αἰσχροῦς) ἰδεῖν or ὁρᾶν, pulcher  
(fædus) adspectu.

οἰκία ἡδίστη ἐνδιατᾶσθαι, domus ad  
habitandum amœnissima (a very plea-  
sant house to live in. 1042, b).

λόγος δυνατὸς κατανοῆσαι, sermo facilis  
intellectu; or, qui possit commodè com-  
prehendi et percipi.

The *Passive* is here seldom found: κύνες αἰσχροὶ ὁρᾶσθαι (Xen.). M.

1045

In this way the Infinitive (especially of *hearing* or *seeing*) is often used with such *intransitive* verbs and phrases as denote a *property, state, or quality*: ἀκοῦσαι οὕτωςι παγκάλως ἔχει τὸ ψήφισμα (Dem.). Οὐδὲν οὗτο διαφέρουσιν ἰδεῖν χαλκίως φαλακροῦ καὶ σμικροῦ (Pl.). Πράγματα παρέχειν (to give trouble) is sometimes connected with an Infin. in this way: πράγματα οἱ ἵπποι παρέχουσι ἐπιμέλῃσθαι, the horses will give us trouble to attend to them (ob curam iis impendendam negotium nobis exhibebunt): ἡ στρατιά, πολλὴ οὐσα, οὐ πάσας ἔσται πόλειως ὑποδέξασθαι, will not be one that every city can receive (more literally, will not be suited to every city, so that it can receive it).

a) The Infinitive after an Adjective sometimes refers to the *action of some other person*, to what is *done in, with, at, &c.* the substantive (some *place, instrument, or material*), that the adjective belongs to: e. g. *water that is cold to bathe in, or cold for bathing in*; ὕδωρ λούσασθαι ψυχρόν (i. e. cold for a person to bathe in it).—b) Here belong especially adjectives denoting *suitableness for a purpose, adequacy, &c.*, and other adjectives, when the thing considered is the *degree in which the property exists with reference to the purpose it is to be applied to*: ὁ χρόνος βραχύς ἀξίως διηγῆσασθαι τὰ πραχθέντα, the time is short for relating, &c.: ἡ ὁδὸς ἡ εἰς ἀστυ ἐπιτηδεῖα πορευομένοις καὶ λίγειν καὶ ἀκοῦεν, via, quæ ad urbem ducit, apta incidentibus et ad dicendum et ad audiendum (i. e. for persons to converse together whilst walking upon it). Before this *restrictive or limiting* Infinitive, ὥς, ὥς γε may be expressed: see 1513, f, 3.

Though a sentence like that just quoted, ‘the time is short for narrating this in,’ is nearly equivalent to ‘the time is too short to relate this in,’ yet these notions are not identical, and are expressed differently both in Greek and English. See ‘*Comparative Sentences*.’

**Infinitivo rem efficiendam effectamve indicanti præmittitur interdum particula ὥστε; quæ olim plenior erat et propria Infinitivi adjungendi ratio<sup>2</sup>.**

ποιῶ τοὺς ἀνθρώπους ἀπορεῖν  
(Pl.).  
οἶδ' ὅτι κὺν πρίαιτο Γαλάτας τὸ  
μέγα τι ποιῆσαι κακὸν τὸν  
βυσιδία (Xen.).  
Μιλτιάδην εἰς τὸ βάραθρον ἐμβα-  
λεῖν ἐψηφίσαντο (Pl.).

ποιήσω ὥστε σε νομίζιν, κτλ.  
(Xen. Cf. efficiam, ut &c.)  
κὺν τῆς ψυχῆς πρίαιμην ὥστε  
μήποτε λατρεύσαι τὴν γυναῖκα  
(Xen.).  
ψηφίσασθαι . . . ὥστε τοὺς κρατί-  
στους καὶ τιμαῖς καὶ δώροις πλεον-  
εκεῖν (Xen.).

<sup>2</sup> Cf. Buttmann ad Soph. Phil. 665.

συνέβη τοῖς Ἀθηναίοις θορυβεῖν  
θῆναι (Th.).  
εἰ τινα κατεργάζεσθαι βούλοιο  
καλεῖν σε ἐπὶ δεῖπνον (Xen.).

διαπράξασθαι μὴ δίδοναι δίκην  
(Pl.).

σὺμπράττω αὐτῷ κρατεῖν.  
ἀδύνατόν ἐστι τυχεῖν.

συνέβη . . . ὥστε πολέμου μὴδὲν  
εἶναι ὑψασθαι μηδετέρους (Th.).  
χρόνῳ δὲ κατεργάσατο καὶ ἀνί-  
κτισε Ξέρξea, ὥστε ποιεῖν ταῦτα  
(Hdt.).

διαπράξασθαι ὥστε μήτε νο-  
θεῖν μήτε κτλ. (Pl.) [Also ὡ-  
ς ὅπως.]

σὺμπράττω αὐτῷ ὥστε κρατεῖν.  
ἀδύνατον ἡμῖν ὥστε<sup>3</sup> Πρωταγό-  
ρου τοῦδε σοφώτερον εἰλέσθαι (Pl.).

- 1050 Verbs that signify *to endeavour to effect* any thing may also take an accessory sentence with ὅπως; e. g. κατασκευάζω, διασπουδάζω, διαπράττομαι, &c. The Acc. c. Infin. is rare with ἐπιμελεῖσθαι, μηχανᾶσθαι (M.).

- 1051 Infinitive used 'per epehexēsin.'—(1) **Interdum Infinitivus, explicationis causa, ad praeversum verbum appositus est. Hoc appositionis genus etiam ad demonstrativa pronomina pertinet.** (2) **Interdum ejusmodi Infinitivus articulus praemittitur 'i' velut;** δόγμα ποιήσασθαι, τὸν πόλεμον ἀκήρυκτον εἶναι. (The Infin. clause explains the substance of the δόγμα. Xen.)

1) Προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, ἀποστήναι πρὸς Κῦρον (Xen.). Τὸ δίκαιον τοῦτ' ἐστὶ, πλεον ἔχειν τούτους τῶν ἄλλων (Pl.).—2) Πάλαι τούτου ἐπιθυμῶν, τοῦ ἀφιστάναι τὸν ἔθνος ἀπὸ βασιλείως (Xen.).

- 1052 **Infinitivus interdum est (1) jubentis: interdum (2) modeste et urbane rogantis: velut,** (1) σὺ δὲ Κλεαρίδα . . . ἐπεκθεῖν κτλ., *tu vero Clearida . . . eruptionem facias.* (2) μὴ με αἰτιᾶσθαι, *ne culpam in me conferas.*

This Inf. is very frequently so used in the Epic writers, not unfrequently also in other poets, and even in Attic prose-writers. K.—Hermann thinks it, however, inconsistent with an appeal made under excited feelings [*'eo in animi motu, in quo nunc est Jocasta, multum praestet imperativus;* ad Trach. 1057].

- 1053 If any qualifications of the predicate are connected with the Inf., these, as referring to the subject *sú* contained in the omitted Imp., are put in the *Nom.* The Imp. is also often interchanged with the Inf. Νοστήσας δὲ ἐπειτα οἴλην ἐς πατρίδα γαίαν Σήμᾳ τέ οἱ χεῖται, καὶ ἐπὶ κτήρεα κτερεῖται—καὶ ἀνίρι μητέρα δοῦναι (Hom.). Σὺ δὲ μοι καὶ τὰ χρήματα δέξαι, καὶ τὰ δὲ τὰ σῖμβολα σῶζε λαβών· ὅς δ' ἂν ἔχων ταῦτα ἀπαίρει, τούτῳ ἀποδοῦναι, εἰ redde (Hdt.).

- 1054 **Infinitivus interdum est (1) optantis: (2) interdum etiam, addito saepe articulo (τό, τὸ δέ), est admirantis vel indignantis: velut,** (1) ὦ Ζεῦ, ἐγγενέσθαι μοι Ἀθηναίους τίσασθαι, *proh Jupiter contingat mihi, ut pœnas sumam ab Atheniensibus!* (Hdt.).—(2) Σὲ ταῦτα ἐρᾶσαι! *tene hoc fecisse!* Τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! (Xen.)

In the first case we may suppose δός, εἴχομαι, or the like, understood: in the second, we might suppose a sentence expressive of surprise or indignation understood [*'scilicet id miror vel indignor,' 'quam stultum est,' 'quam malum est.'* H.].

<sup>3</sup> Often in Plato ἰκανός ὥστε (K.).

<sup>4</sup> Kr. Dion. p. 291 sq.

1) Θεοὶ πολῖται, μή με δουλείας τυχεῖν! (*Æsch.*)—2) Τὸ γὰρ μὴ διελῆσθαι οἶόντε εἶναι (*Pl.*). Τὸ δὲ μὴδὲ κυνῆν οἴκοθεν ἐλθεῖν ἐμὲ τὸν δῦστηνον ἔχοντα! (*Aristoph.*)

The Infin. of Indignation now and then occurs in *questions*, in reference to the 1055  
first or second persons: ὦ βασιλεῦ, κότερον λέγειν πρὸς σέ τὰ νοεῖν τυγ-  
χάνω, ἢ σιγᾶν ἐν τῇ παρίοντι χρόνῳ; shall I utter, &c. or be silent? (*Hdt.*)  
ἀ δέιλοι, πόσ' ἔμεν; τί κακῶν ἰμείρετε τούτων; (whither to go? whither will you  
go? *Hom.*) K.

When the Infin. denotes a *wish*, αἱ γάρ, εἴθε are sometimes expressed: αἱ 1056  
γάρ, Ζεῦ τε πάτερ—, τοῖος ἦν τοι χθιζὺς ἐν ἡμετέροισι δόμοισι τεύχε' ἔχων  
ῥομοισιν, ἔφεσ' ἅμ' εἶναι καὶ ἀμύνειν ἀνδρας μνηστήρας! (= ἔφεσταιν κ.  
ἀμύνομε *Hom.*) K.

(*Nom., Gen., Dat., and Acc. with the Infinitive.*)

Most verbs which take the Infin. also take a *personal object* in 1057  
the case that the verb requires: Δέομαί σου ἐλθεῖν. Συμβου-  
λεύω σοι σωφρονεῖν. Ἐποτρύνω σε μάχεσθαι.

Κελεύειν, which signifies to *impel*, to *urge*, hence to *bid*, to *command* (*jubere*), 1058  
is, in Attic prose, always constructed with the *Acc.* and *Inf.* [*κελεύω σε γράφειν*,  
*jubeo te scribere*]. K. *Hom.* and later prose-writers [*Diodor., Appian*] put the  
person in the *Dat.*

**Quæ cum Infinitivo de verbi finiti objecto 1059**  
**prædicantur notiones, solent ex attractione qua-**  
**dam in eodem poni casu, atque illud, de quo præ-**  
**dicantur, objectum.**

*Gen. with Inf.* Δέομαί σου προθύμου εἶναι.

*Dat. with Inf.* Συμβουλεύω σοι προθύμῳ εἶναι.

*Acc. with Inf.* Ἐποτρύνω σε πρόθυμον εἶναι.

This attraction does not, however, *always* occur, the *predicative noun* being some- 1060  
times found in the *Accusative*. Ἀθηναίων ἐδείθησαν σφίσι βοηθοὺς γε-  
νίσθαι (*Hdt.*). [Here Ἀθηναίων is to be considered as the *object* of ἐδείθησαν,  
and the *subject* of γενίσθαι.] See next rule.

The attraction of the *predicative notions* sometimes takes place even when a 1061  
verb denoting *duty*, *necessity*, *equity*, is expressed: i. e. we find not only such sen-  
tences as ἡγοῦμην πρῶτος αὐτὸς περιεῖναι, but such as ἡγοῦμην πρῶτος  
αὐτὸς περιεῖναι δεῖν (*Dem.*). Οὐχ ἡγήσατο δεῖν—καταλαβὼν—περιδεῖν  
(*Isocr.*) Αὐτοὶ γοῦν ὥπλισμένοι οἰονταὶ ἀνάγκην εἶναι διάγειν (*Xen.*)<sup>5</sup>.

**In constructione earum notionum, quæ ad Infli-** 1062  
**nitivum pertinent, interdum a genitivo vel dativo**  
**ad accusativum transit oratio:** δέομαι ὑμῶν μετ'  
εὐνοίας ἀκροάσσεσθαι . . . ἐνθυμηθέντας, κτλ. (pro ἐνθυμηθέντων).

a) Ἀνδρῶν σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῖντο, ἡσυχάζειν, ἀγαθῶν δέ, 1063  
ἀδικοῦμένων ἐκ μὲν εἰρήνης πολέμῳ (*Th.*). Ἐνετίλατο τοῖσι θερά-  
πουσι λαβόντας μὴ ἀποκτείνειν (*Hdt.*). Ξενία ἦκεν παρήγγειλε δ' α-  
βόντα τοὺς ἀνδρας (*Xen.*). Ἐξεστι δ' ὑμῖν, εἰ βούλεσθε, λαβόντας  
ὅπλα εἰς κίνδυνον ἐμβαίνειν (*Xen.*).

b) Thus verbs that govern the *Genitive* or *Dative* may appear to govern an *Accu-*  
*sative* in the construction of *Acc. c. Inf.*; i. e. the *object* of the verb is sometimes  
omitted, and the *Acc. subject* expressed before the Infinitive: i. e. for δέομαι ὑμῶν,  
ὑμᾶς . . . γενίσθαι, we find δέομαι . . . ὑμᾶς γενίσθαι. Δέομαι οὖν ὑμᾶς συγ-  
γνώμην ἔχειν (*Lys.*). Προαγορεύειν αὐτοὺς ἐκ τοῦ ἱεροῦ ἀπίοντας  
ἀποφείσθαι τὰ σφέτερά αὐτῶν = αὐτοὺς ἀπιοῦσιν ἀποφ. (*Th.*) Σωκράτης  
αὐτάρ κεις ἐν ταῖς προσήκουσας πράξειςιν αὐτοῦς (τοῦς ὁμιλοῦν-

<sup>5</sup> Lobeck ad Phryn. p. 752. Stallb. Crit. 50, c.



τας αὐτῶ) εἶναι ἐπεμελεῖτο (*Xen.*).—c) So also the verbs εἰπεῖν, λέγειν, φράζειν, φωνεῖν, in the sense of *jubere*, are constructed with the *Acc. c. Inf.* in the Attic poets: λίγω σ' ἐγὼ δόλῳ φιλοκτῆτην λαβεῖν (*Soph.*).—Also προσήκει, πρίπει, ἔξεστι, συμβαίνει, ξύμφορόν ἐστι, with *Dat. or Acc. c. Inf.*: οὐκ ἂν πρίποι γὰρ ἐπιλήσιμονα εἶναι ῥαψωδὸν ἄνδρα (*Pl.*).—d) With δέ the *Dat. c. Inf.* is far less common [εἰ σοι δέοι διδάσκειν, *Xen.*] than *Acc.*: with χρή it belongs to poetry. *K.*

- 1064 The *Acc. c. Inf.* is also used in Greek (as in Latin) when a subject with its predicate (e. g. ὁ ἀγαθὸς ἀνὴρ εὐδαιμονεῖ) is made the object of a thought or wish. Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαιμονεῖν, *I believe that a good man is happy.* If the predicate is expressed by an adjective, participle, or substantive with εἶναι, or γίγνεσθαι (642), then these words also are put in the *Acc.*: Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαιμονα εἶναι (= ὁ ἀγαθὸς ἀνὴρ εὐδαιμων ἐστίν).

- 1065 **Quum de eodem predicantur subjecto, omitti solet Infinitivi subjectum, quippe quod ex verbi subjecto satis intelligatur.**

Οἶομαι ἁμαρτεῖν, *credo me errasse.*

Οἶομαι εὐδαιμων εἶναι, *credo me beatum esse.*

So οἶε (οἶεται) ἁμαρτεῖν or εὐδαιμων εἶναι οἶόμεθα (οἶονται) ἁμαρτεῖν, εὐδαιμονες εἶναι.

- 1066 **'Nominativus cum Infinitivo tum conjungitur, quum de eodem subjecto sermo est, de quo verbum, unde ista constructio pendet, intelligitur. Interdum tamen etiam in hoc genere accusativum adhibent, sed non nisi addito pronomine:** Αὐτὸς ποιῆσαι φημι, *me ipsum fecisse dico*<sup>6</sup>. (2) Ἑνόμιζον ἑωντούς πρῶτους γενέσθαι πάντων ἀνθρώπων (quod etiam sic dicere poterat, ἐνόμιζον πρῶτοι γενέσθαι πάντων ἀνθρώπων, non autem πρῶτους γενέσθαι, omisso ἑωντούς).<sup>7</sup> *H.*

- 1067 **Etiam post articulum (τοῦ, τῷ, τῷ) et post ὥς, ὥστε, πρίν particulas nominativus de eodem, de quo verbum, subjecto dictus, cum Infinitivo conjungi potest; velut, οὐκ ἐπὶ τῷ δοῦλοι ... εἶναι ἐκέμπονται (*Th.*). Πῶς ἂν τις ἱκανὸς γένοιτ' ἂν ποτε ... ὥστε διὰ βίου αἰεὶ παρακαθήμενος ἐκάστῳ προσάττειν τὸ προσήκον; (*Pl.*) Πέμψας, πρίν ἐν Τεγέᾳ αὐτὸς εἶναι,—ἐκέλευσε, κτλ. (*Xen.*)**

So after ἐφ' ᾧ (= *ed conditione ut*): πῶς ἂν οὗτος ἰθίλοι κτλ.—ἐφ' ᾧ κακόδοξος εἶναι; (*Pl.*): and in restrictive clauses with ὅσα, &c. Πρῶτος ἐπαφερόντως ὅσα μὴ σφόδρα μισοτύραννος εἶναι (*Pl.*).

- 1068 When the governing word is an oblique case of a participle, the qualifications of the predicate which are connected with the *Inf.* are put by attraction in the same case as that participle.

Ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι, *veniebam ad aliquem eorum, qui se sapientes esse opinabantur* (*Pl.*). Τῶν νῦν Λυκίων φαρμένων Ξαν-

<sup>6</sup> Kühner says the *Acc.* is added when the subject of the *Inf.* is *emphatic* (especially in *antithesis*); but that the enclitic forms of the personal pronoun are often used without any special emphasis: οἶμαί με ἀκηκοῖναι (*Pl. Rp.* 400, b).

θίων εἶναι οἱ πολλοὶ εἰσι ἐπήλυδες, eorum Lyciorum, qui se Xanthios esse dicebant (Hdt.).

The Acc. with the Inf., like the Inf. alone, is used after the following classes of verbs and expressions, (a) of *willing* and the contrary; (b) of *thinking, believing, saying*; (c) of *causing, appointing, naming*; (d) after the so-called impersonal verbs and expressions signifying *must, ought, should, it happens*, e. g. δεῖ, προσήκει, πρέπει, ἔξεστιν, ἐπιεικές, καλόν, κακόν (&c.) ἔστιν: συμβαίνει.

With the impersonal verbs and expressions above mentioned, the Acc. with the Inf. is grammatically not the object, but the *subject* of the sentence; but *logically* (i. e. in respect to the *sense*) it must be regarded as the object, and the impersonal expressions as equivalent to transitive verbs; e. g. ἐδόκει οἱ τὸν πατέρα λυθῆναι μὲν ὑπὸ τοῦ Διός, χρίσθαι δὲ ὑπὸ τοῦ ἡλίου (ἐδόκει οἱ = ἡγήτο). K.

The personal construction is preferred to the following impersonal forms: (a) λέγεται, ἀγγέλλεται, ὁμολογεῖται, and the like; (b) δοκεῖ, it seems; (c) συμβαίνει, accidit [where this last verb is used personally, the subject usually precedes; with the Acc. and the Inf. it follows the verb]; (d) δίκαιον, ἄξιον, ἐπιδοξόν, δυνατόν, ἀμύχανον, χαλεπὸν ἔστιν, &c. (e) in the phrase τοσοῦτον δέω with the Inf. followed by ὥστε with the Inf. or Ind. (= tantum abest, ut—ut; so far from—), and πολλοῦ δέω with the Inf. Cf. 1104.

Λέγεται τὸν βασιλῆα ἀποφυγεῖν and λέγεται ὁ βασιλεὺς ἀποφυγεῖν. 'Ο Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται (Xen.). Αἰλούθαι μοι δοκεῖ καὶ ἡ ἱκεῖνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία (Xen.). Ἀρ' οὖν οὐ κατὰ πάντα ταῦτα συμβαίνει τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων κτλ.; (Pl.) Κάθαρσις εἶναι οὐ τοῦτο συμβαίνει (Pl.).

τοῦτου τὴν αἰτίαν οὗτός ἐστι δίκαιος ἔχειν, æquum est, culpam hujus rei in istum conferri [but also ἐμὲ τοι δίκαιόν ἐστι φράζειν, Hdt. 1, 39].

ἐπιδοξος ἦν γενέσθαι<sup>9</sup> ἐπιεικής, fecerat spem fore, ut modestus existeret (he was expected to turn out; or it was expected that he would turn out —).

ἄξιοι γε μέντοι ἐσμέν τοῦ γεγενημένου τοῦτου πράγματος ἀπολαύσαι τι ἀγαθόν, certe vero æquum est, fruc-

tum nos aliquem ex eo, quod contigit, percipere.

τοσοῦτον δέουσι<sup>9</sup> ἔλθειν, ὥστε κτλ. (with Infin.), tantum abest ut misereantur, ut &c. [So πολλοῦ, ὀλίγου δέω. So δέομαι: τοσοῦτον εἰδόντο αὐτοὺς λανθάνειν, κτλ.]

πολλή τις — ἀλογία συμβαίνει γίγνεσθαι, ἰάν τις κτλ., illud a ratione plane abhorret, si quis &c. [Pl. 'If the subject follows the infin., it is usually in the accusative.' Stallb.—See 1071, c.]

So πρίπων ἔφυς πρὸ τῶνδε φωνεῖν = πρέπει σε (or σοι) φωνεῖν (Soph.). So προσήκειν personally (Æsch. Agam. 1087): τὸν θεὸν — οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν (Kr.).

The personal construction with δοκεῖν, δοικέναι, λέγεσθαι extends also to clauses of comparison with ὥς. [Cf. the Latin ut videor, ut videris, instead of ut videtur.] Οὐκ ἐπαινετὴς εἰ, ἔφην ἐγώ, ὥς εἰ κας, ὥς τῶν τοσούτων ἀνδρῶν (Pl.). Ἦσαν δ' αὐταί, ὥς ἐλέγοντο (= as it was said; as was reported), τετρακόσιαί ἄμασαι (Xen.). Οἱ πολέμοιοι δέ, ὥς γ' ἡμῖν ἐδόκουν, τοῦτο εἰσαντες ἀπήλθον (Xen.).

<sup>9</sup> 'Hoc adjectivum sæpe cum aoristo conjungitur, in significatione futuri' (Lobeck); but the *infin. future and present* are also found: τοὺς ἐπιδοξοῦς ἀμαρτησίαις (Isocr.); ∞ πισεσθαι (Hdt. 6, 12); πίσχειν (Antiph. 115, 22).

<sup>9</sup> So βραχὺ γὰρ ἀπίλιπον ξυναμφότεραι (ἡέες) διακόσια γενέσθαι (Th. 7, 70).

*(Infinitive with the Article.)*

[On the Infinitive with the article used as a substantive and declined, see 693.]

- 1075 The *Infinitive* as *subject* takes the article, when it is brought prominently forward as the principal notion of the sentence—the given notion, of which something is to be asserted. It stands without the article, when the *predicate* with *ἔστιν* (forming with it a virtually impersonal expression) stands forth as the principal member of the sentence, to be afterwards completed by the Infinitive (in English, *it is—to*—); also when the predicate is a *verb* that may be so understood. Τὸ εἶκην δίδοναι πότερον πάσχειν τί ἐστίν ἢ ποιεῖν; (*Pl.*) Οὐχ οὕτως ἡδὺ ἐστίν τὸ ἔχειν χρήματα ὥς ἀνιάρων τὸ ἀποβάλλειν (*Xen.*). Πολλὰ συμβάλλεται εἰς τὰς πράξεις τὸ εὖνους ἔχειν τοὺς ὑπηρετάς (*Xen.*). Μεγίστην ἡγοῦμαι συμμαχίαν εἶναι τὸ τὰ εἰκαία πράττειν (*Isocr.*). Τοῦτό ἐστι τὸ ἀδικεῖν τὸ πλεόν τῶν ἄλλων ζητεῖν ἔχειν (*Pl.*: so *nearly always* when the Infinitive has been *anticipated* in this way by a pronoun).—Οὐχ ἡδὺ πολλοὺς ἐχθροὺς ἔχειν (*Dem.*). Οἰκονόμου ἀγαθοῦ ἐστίν εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον (*Xen.*). Νομίσате ἀσέβημα μὴδὲν ἔλαττον εἶναι τῶν μῆζεν ἡδικοτόων καταγῶναι ἢ τοὺς ἡσεβηκότας μὴ τιμωρεῖσθαι (*Andoc.*). M.

- 1076 Not only the *subject* of the *acc. c. Infinitive*, but the notions connected with the Infinitive *predicatively* are put in the *accusative*. But, when the *subject* of the Infinitive is also the subject of the principal verb, it is usually omitted, and the predicative notions placed in the *nom.* by attraction, as above explained (1065-6).

[Examples of the Cases of the Article with Infinitive.]

- 1077 NOMINATIVE (*subject*).] Τὸ ἀμαρτάνειν ἀνθρώπους ὄντας οὐδὲν, οἶμαι, θαυμαστόν (*Xen.*). Οὐ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω γε χαλεπόν, ὥσπερ τὸ λαβόντα στερηθῆναι λυπηρόν (*Xen.*).

- 1078 GENITIVE (both as an *attributive* and as the *object* of a verb).] a) Κλέαρχος μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι (*Xen.*). Ὡς δὲ προῆγεν ὁ χρόνος αὐτόν (τὸν Κῦρον) σὺν τῷ μεγέθει εἰς ὦραν τοῦ πρόσθετον γενέσθαι κτλ. (*Xen.*). Τί οὖν ἐστίν ἡ τοῦ ἀλέξασθαι δικαιότερον, ἢ τοῦ τοῖς φίλοις ἀρήγειν κάλλιον; (*Xen.*) Σωκράτης παρεκάλει ἐπιμελεῖσθαι τοῦ ὥς φρονιμώτατον εἶναι καὶ ὥφελιμώτατον (*Xen.*).—b) The *Gen.* is often used to explain the preceding Substantive: ἡ Ζήτησις τοῦ καινῷ ζητεῖν αἰ μουσικῇ χρῆσθαι (*Pl.*).—c) With *prepositions*: ἀντί, χωρίς, μέχρι, &c., ἀνέν; especially after *ἐνεκα* and *ὕπέρ* = *in order not to*—; *that*—*not*. Ὁ Ἀγασίλαος ἀντί τοῦ ἐπὶ Κάρϊαν εἶναι (*instead of marching against the Carians*, *Xen.*). Δοριφοροῖσιν ἐπὶ τοὺς κακοῦργους ὕπέρ τοῦ μὴ δένα τῶν πολιτῶν βίαιφ θανάτφ ἀποθνῆσκειν (*A. n.*).

- 1079 a) Instead of the Genitive of the *Articulus c. Infinit.* depending on a Substantive, we not uncommonly find the *Infinitive* only: e. g. πρόφασις ἣν ἐκδιδόναι for τοῦ ἐκδιδόναι (*Soph. Phil.* 1034). So with *αἴτιος*: λέγει τοὺς ἐτῆσις ἀνέμοις εἶναι αἰτίους πληθύνειν τὸν ποταμόν (*Hdt.*; but τοῦτο καὶ τοῦ μὴ φάλακροῦ εἶναι αἰτιόν ἐστι. *Hdt.*). Ἄντος αὐτῷ ἐγένετο αἴτιος μὴ ἀποθανεῖν or τοῦ μὴ ἀποθανεῖν (both *Lys. c. Agorat.*).—b) With *μή* and *Infinit.* the τοῦ is more commonly inserted.

- 1080 **Genitivus τοῦ cum Infinitivo constructus consilium, quod quis secutus est, declarat: μή με ὑπολαβῆς οὐ πρὸς τὸ πρᾶγμα φιλονεικοῦντα λέγειν, τοῦ καταφανέος γενέσθαι, ἀλλὰ πρὸς σέ, ne susciperis me non rei causâ, ut manifesta**

*fiat, dicere, sed tuā causā.* Ἄρα γε σμικρὰ ἀναλῶσαι ἂν τοῦ μὴ τὰ δίκαια ποιεῖν οἱ πλούσιοι [δοκοῦσι]; (*Dem.*) Τοῦ μὴ διαφεύγειν τὸν λαγῶν ἐκ τῶν δικτύων, σκοποῦς καθίστης (*Xen.*).

**DATIVE.**—a) Τῷ ζῇν ἰστί τι ἐναντίον, ὥσπερ τῷ ἔγρηγορῆναι τὸ καθεύδειν; (Pl.)—b) With attraction (1076): παθεῖν μᾶλλον ἡγησάμενοι ἢ τῷ ἐνδόν-  
τες σῶζεσθαι (*cedendo servari. Th.*). Δοκεῖ τούτῳ διαφέρειν ἀνὴρ τῶν ἄλλων  
ζῶων, τῷ τι μὴ ὁρίγεσθαι (*Xen.*).—c) With prepositions, e. g. ἐπὶ with  
the Dat. (= on condition that), ἐν. (Οἱ γονεῖς τοὺς παῖδας τοῖς παιδοτρύβαις)  
παρέδοσαν ἐπὶ τῷ δίκαιῳς χρῆσθαι τούτοις (τοῖς ὅπλοις) πρὸς  
τοὺς πολέμιους (Pl.). Ἐν τῷ φρονεῖν—ἡδίστος βίος (*Soph.*).

**ACCUSATIVE.**—a) Αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβέται (Pl.).—b) 1082  
With prepositions, e. g. πρὸς, in order to, towards or for (with participial subst.):  
εἰς, in order to, towards (with participial subst.); especially διὰ = through, from  
(with participial subst.). Σωκράτης πρὸς τὸ μετρίῳν δεῖσθαι πεπαι-  
δευμένος (ἦν). *Xen.* Μέγιστον ἀγαθὸν τὸ πιθαρχεῖν φαίνεται εἰς τὸ κατα-  
πράττειν τὰ ἀγαθὰ (*Xen.*).—c) With attraction: ἡ ἀρετὴ πανταχοῦ πά-  
ρσι διὰ τὸ εἶναι ἀθάνατος (*Xen.*). Ὁ Κύρος διὰ τὸ φιλομαθῆς  
εἶναι πολλὰ τοὺς παρόντας ἀνθρώπους, καὶ ὅσα αὐτὸς ὑπ' ἄλλων (sc. ἀπομαρ-  
τῆτο), διὰ τὸ ἀγχίνους εἶναι, ταχὺ ἀπεκρίνετο (*Xen.*).

(a) Many verbs and verbal expressions, which are commonly constructed with  
an Infin. only, sometimes take also the *Infin. with the article τὸ*, (b) even when  
they would have their object, if a substantive, in the Gen. The addition of the  
article gives greater emphasis to what is expressed by the Inf. Τὸ πλουσιωτέρην  
τὴν πόλιν ποιεῖν ἀναβαλοῦμεθα (*Xen.*). Οὐκ ἀπείχογτο οὐδ'  
ἀπὸ τῶν φίλων τὸ μὴ οὐχὶ πλεονεκτεῖν αὐτῶν πειρᾶσθαι (ἀπέχισθαί  
τινος. *Xen.*). Τὸ ἐρᾶν οὐκ ἠθέλησαν (*Soph.*). Τὸ σιγᾶν οὐ σθένω. (c) Τὸν  
πλείστον ὅμιλον τῶν φίλων εἰργον τὸ μὴ τὰ ἑγγύς τῆς πόλεως κατακουρ-  
γεῖν (*Th.*: εἰργυν τινά τινος). Ἐγὼ αἵτις (sc. εἰμὶ) τὸ σε ἀποκρίνασ-  
θαι (αἰτιῶς εἰμὶ τινος. Cf. 1079).—d) When a preposition precedes an *Infin.*, the  
article can never be omitted, because then the Inf. becomes an actual verbal sub-  
stantive. [On the exclamatory use, see 1054. On the phrases with τὸ and *Infin.*  
see the 'Locutions.']

**Interdum articulus cum Infinitivo eadem potestate, qua alibi ὥστε, conjungitur; sed ita ut absolute positus significet quod attinet ad hoc.** 1084

a) Cf. *Herm. Aj.* 114: this use of the *Infin.* is, as he observes, essentially the same  
as the *explicative* use, to be resolved by τοῦτο, τὸ— It is most common with τὸ  
μὴ, τὸ μὴ οὐ . . . Without the negation it is found especially in *Sophocles*. (*H.*)  
Ἦμεν δ' ἔτοιμοι καὶ μύτρους αἶρειν χερσίν . . . Τὸ μῆτε δρᾶσαι μῆτε τῷ  
ἐκνεύειναι Τὸ πρᾶγμα βουλευσάντι (*Soph.*). Ἄλλ' ὧν ἐπαίτεῖς ἐς δέον πάρεσθ'  
ὅδε κρῖναι τὸ πράσσειν καὶ τὸ βουλευεῖν (*Soph.*).—b) It sometimes stands where  
we may use the participial substantive with 'as to.'—Τὸ δὲ προσταλαίπωρῶν τῷ  
δόξαντι καλῶ οὐδὲς πρόθυμος ἦν<sup>10</sup> (*Th.*, which *Hobbes* renders 'but as to pains,  
no body' &c.).—Τὸ δ' αὖ ἐκνευκεῖν τῷ δ' ὁμοῦ τίς ἂν γυνὴ δύναται; (*Soph.*)  
Καὶ πῶς δὴ, ἔφη ὁ Σωκράτης, τὸ ἀρχικὸν εἶναι ἀνθρώπων παιδεύεις αὐτοὺς;  
(*Xen.*) M.

*Tenses of the Infinitive* [see 782. *Infin. with ἄν*, 817].

With verbs *declarandi et putandi*, the *Present Infinitive* may follow the *Present* 1085  
(*Future, Aorist* without *past* meaning, and even the *Perfect*) to denote (like the *Im-*  
*perfect*) *continuance, repetition, &c.* at some past time. (Here we should use the  
*past tense*.) Λακεδαιμονίους φασὶν ἐν Πλαταιαῖς . . . οὐκ ἐθέλειν μένοντας  
πρὸς αὐτοὺς μάχεσθαι (= οὐκ ἠθέλον, *did not choose, Th.*). Δόξομεν τὸν  
παρελθόντα χρόνον ἀλαζονεύεσθαι (*Isocr.*). Τί δ' οἱ Θετταλοὶ; ἄρ'

<sup>10</sup> Krüger refers this to 1083; and points out that πρόθυμος τίς is also said.

οἶσθε, ὅτε τοὺς τυράννους Φίλιππος ἐξίβαλλε, προσδοκᾷ κτλ. (*Dem.*), do you imagine that . . . they expected &c. (= οὐ προσεδόκων). *M.*

- 1086 Schmidt says, "The Aorist of the Infinitive, as denoting the simple notion of the verb, is frequently used in *general sentences*; πολλάκις δοκεῖ τὸ φυλάξαι τὰγαθὸ τοῦ κτήσασθαι χαλεπώτερον εἶναι (*Dem.*): but that in *general precepts* the *Infinitivus actionis infectæ* is commonly found, because the *participation* of the subject in the action is essential, as in the case of the *Imperative*; πάντα δοκεῖ ποιεῖν, ὥς μηδεὶα λήσων (*Isocr.*).<sup>1</sup>"

- 1087 *Tense of Infin. after verba sperandi, &c.*—'Certum est Græcos post verba pollicendi, putandi, sperandi, credendi, alia id genus, non tantum Infinitivos Futuri sed etiam Aoristi et Præsentis adhibuisse. Nimirum Aoristus rei per se consideratæ aut cito transeuntis, Præsens duranti adhibetur.' (*S.*)

- 1088 Stallbaum elsewhere explains the use of the Aorist Infin. more fully thus:

*Post verba sperandi et similia infinitivus aoristi ita solet usurpari, ut dicatur* (1) *vel de eo, quod statim et e vestigio fit, ideoque etiam certo futurum est; (2) vel de re semel tantum eveniente, quæ diuturnitalis et perpetuitatis cogitationem aut non fert, aut certe non requirit; (3) vel denique de re brevi et uno veluti temporis ictu peracta.*

- 1089 a] *Future.*] Ἐλπίσας—ἔσθαι (*Th.*). Τούτοις ὤμωσαν βοηθήσειν (*Pl.*). Ὁμόσαντες ἔρκους ἤ μὴν μὴ μνησκακίσειν (*Xen.*).

b] *Present*.<sup>2</sup>] Ὁμολόγησας ἤ μὴν πείθεσθαι οὔτε κείθεται οὔτε κείθει (*Pl.*). Καθ' ἃς ἡμῖν ξυνέθου πολιτεύεσθαι (*Pl.*). Πίστι τε καταλαβόντες καὶ ὀρκίοισι ἐμμένειν τε καὶ μὴ ἀποστήσεσθαι (*Hdt.*). Ὑπέσχετο διδάσκαλος εἶναι (*Xen.*). Ὁμολογία ἦν ἤ μὴν τρέφειν τὸ βρέφος (*Æl.*). Ὑπischνοῦνται ποιεῖν αὐτοὺς ἀμφισβητικούς (*Pl.*). [Ἐλπίζω with *Pres.* = *expect, think*, &c. ἐλπίζοντες τὸ . . . τεῖχος ὕψος μὲν ἔχειν κτλ. *Th.*]—(Ἐκεῖσε ἰέναι) οἱ ἐλπίς ἐστι . . . τούτου ἀπηλλάχθαι (= *liberum esse*: *Pl.*).—Nῦν ἐλπίς ἦεν . . . καὶ θάτερον οὕτως ἀναφαίνεσθαι (*Pl.*).

c] *Present with ἄν*.<sup>3</sup>] Τῆς—τροφῆς πανταχοῦ ἄν ἡγούμενοι ἐπικρατεῖν (*Th.*). Πλείω νομίζοντες ἄν σφίσι χρήματα οὕτω προσιέναι (*Th.*). "Ὅσαι δ' ἄν ἄλλαι δοκοῦσι μοι πρόσκοι γίγνεσθαι, γινώσκω ὅτι κτλ. (*Xen.*) Τὴν Αἰγίαν ἀσφαλίστην ἄν ἐφαίνοντο . . . ἔχειν de re futurâ (*Th.*). Κ.

d] *Aorist.*] Ἰγῇ ἐνδείξασθαι (*Pl.*). Οὐκ οἶμαί σε ἔξαρνον γενέσθαι

<sup>1</sup> Der Griech. Aor. p. 20.

<sup>2</sup> i. e. when the action &c. is *future*; thinks that he (it, &c.) will.

<sup>3</sup> Kühner says that the *Aorist* is the most common. With verbs of *hoping* the *Fut. Infin.* is by far the most common.

<sup>4</sup> Also with *Indic.* Ὁμνῶ ὑμῖν θεοὺς . . . ἤ μὴν . . . ἐθυσόμεν (*Xen. Anab.* 5, 9, 31).

<sup>5</sup> Πορεύομαι even in *Pres. Indic.* may be used for 'I will go:' hence we find οὐκ ἔση πορεύεσθαι ὁμόσαι ἤ μὴν πορεύεσθαι (*Xen.*).

<sup>6</sup> Especially to denote the future event as *continuing*. *M.*

(*Lys.*). 'Ενόμισαν ῥαδίως κρατῆσαι (*Th.*). 'Ηλπίζον ἀποστρέψαι αὐτούς (*Th.*). Προσδοκήσας βιάσασθαι (*Isocr.*). 'Υποσχόμενος αὐτοῖς—μὴ πρόσθεν παύσασθαι, πρὶν κτλ. (*Xen.*). Εἰκὸς 'Αθηναίους φρονήματι μῆτε τῇ γῇ δουλεῦσαι, μῆτε κτλ. (*Th.*)

e] *Aorist with ἄν.*] 'Ελπίζω καταληφθῆναι ἄν τὰ πράγματα (*Th.*). 'Ελπίζοντες—κομίσασθαι ἄν αὐτοὶ Πύλον<sup>8</sup> (*Th.*).

**'Verba voluntate m significantia plerumque Aoristi sequitur Infinitivus': sed quum qui vult aliquid fieri, idem cogitat rem nondum ceptam nedom perfectam esse, atque hoc verbis etiam exprimere vult, Aoristo Futurum substituit** (*L.*). Βούλονται ἐγγενήσεσθαι (*Hdt.*). 'Εβουληθήτην με ἀπολεῖν (*Andoc.*). 'Ηθελον θεήσεσθαι<sup>1</sup> (*Hdt.*). [So προθυμοῦμαι, ἀζιῶ, ποθῶ, &c. 'Αζιῶ ισχύσειν (*Aristoph.*)]

**Verbis jubendi, vetandi, permittendi et prohibendi, et his verbis δύναμαι, ἔξεστι, χρή, κινδυνεύω Futuri Infinitivus interdum sed raro adjungitur**: Κωλύσει καταπλεύσειν (*Dinarch.*). 'Ανάγκη πείσεσθαι (*Xen.*). Οὐτ' ἀποκωλύσειν δυνατοὶ ὄντες (*Th.*). Πείσειν δυνήσομαι (*Soph.*).—Cf. Lobeck *Phryn.* p. 748.

**Verbis jubendi et vetandi, præsertim in edictis, plebiscitis, legibus, et in suffragiis ferendis, sententiæ dicendæ Infinitivus Præsentis sæpenumero subjicitur**: velut, ἔκοζε πλεῖν τὸν 'Αλκιβιάδην (*that Alcibiades should sail*—). 'Εγραψα ἀποπλεῖν τὴν ταχίστην τοὺς πρέσβεις (so after εἶπον, γνώμην εἶπον, ψήφισμα ἐγένετο, &c.). Πάντες ἔλεγον τοὺς τῆς ἀνομίας ἄρξαντας δοῦναι δίκην (*Xen.*). Νόμον θησόμεθα μηδενὶ ἐξεῖναι ἄρχειν (*Xen.*). 'Αστυάγης ἀπηγόρευε μηδένα βάλλειν, πρὶν &c. (*Xen.*)

**Verba dicendi cum Infinitivo Aoristi**<sup>1</sup> non junguntur, nisi si quando is 'qui se aliquid facturum significat, etiam hoc animo complectitur, velle se hoc, aut paratum esse ad hoc agendum, aut facere aliter non posse': οὐκ ἔφασαν δέξασθαι, negaverunt sese accipere velle, or dixerunt se accipere nolle. 'Εφάτην

<sup>1</sup> As a more modest (i. e. less positive) assertion than the Future: often connected with the Future.

<sup>8</sup> 'Ὅμνυμι μὴδ' ἀποδίδοντας δέξασθαι ἄν = accepturum fuisse (ex ἐδεξάμην ἄν. *Xen.*). *Kr.*

<sup>1</sup> The *Present* Infm. may, of course, follow βούλομαι (ἀγαθόν τι ποιεῖν, &c.).

<sup>2</sup> We may mention here, that ἐφ' ᾧ takes either *Aor.* or (sometimes) *Fut.* iφ' ᾧ βουλήσιν. *Æschin.* (*L.*) Cf. 1424, 5.

<sup>3</sup> So after placet, censeo, &c. Senatui legatos ire placeat, qui —.

<sup>4</sup> Præsentī ibi locus est, ubi id quod futurum aliquid dixit jam nunc fit: non puto usurpari ubi nondum fieri ceptum olim factum iri significatur. II. *Cd.* Col. 91.

ἐπιδείξασθαι (*Pl.*). *L.*—The *Aor.* infin. then denotes a state of mind, &c. without reference to *time*. The pres. infin. may be used, to describe a *fut.* (*threatened* or *promised*) *action* as of certain and *immediate* occurrence: οὐ κομίζόμενος παρ' αὐτῶν τὰ χρήματα, μὴνύειν ἔφη τῇ πόλει (*Lys.*).

- 1094 **Præterea etiam verbis dicendi sæpe subjicitur sponsionis, promissionis notio; quæ significant verba, ea sæpe Græci cum Infinitivo Aoristi conjungunt:** ὡμολόγησε ποιήσασθαι (where the Romans *might* use the present Inf. *promisit se dare*: *Dem.*). "Ὁμοσε δέξασθαι (*Xen.*). *L.*

- 1095 **ADDITIONAL REMARKS.**—1) Sometimes an *Infinitive* is found in the second member of a clause when no governing word preceded: this occurs (*a*) when the preceding clause has ὥς with a participle = *as supposing, thinking, &c.*; so that the following *Infinitive* presupposes the notion of *thinking, &c.* πρόσρησις ἀντὶ τοῦ 'χαῖρει,' ὥς τούτων μὲν οὐκ ὀρθοῦ ὄντος τοῦ πρόσρηματος, οὐδὲ εἶναι τοῦτο παρακελεύεσθαι ἀλλήλους κτλ. *tanquam hæc parum conveniat compellatio, neque deceret, &c. Pl. Charm.* 164, E. (*b*) after verbals in τέον (*gerundives*) as if εἶναι had preceded, the notion 'ought' being implied in the *gerundive*: πανταχοῦ ποιητίον ἃ ἂν κεύειν ἡ πόλις . . . ἡ πεῖθειν αὐτήν κτλ. (*Pl.*)—2) Sometimes an *Infinitive* borrowed from the principal verb must be supplied in an accessory sentence: λιμένες καὶ σῖτος καὶ ἃ χρὴ στρατεύματι πάνθ' ὑπάρχει (= ἃ χρὴ . . . ὑπάρχειν<sup>5</sup>).—3) Sometimes, though rarely, an *Infinitive* is expressed in the second clause, which must be understood in the first: κεύει τοῖς τε ἄλλοις παραγγέλλειν καὶ αὐτοῖς διώκειν = παραγγέλλειν διώκειν (*Xen. Ages.* 2, 3<sup>6</sup>); the *Infinitive* is generally borrowed from the first verb for the second: Χειρίσφορος ἔλαμβανε τὰ ὅπλα καὶ τοῖς ἄλλοις πᾶσι παρήγγειλε (sc. λαμβάνειν). 'Ὡστε τῶν μὲν ἦν ἄρχειν, τῶν δὲ διανοεῖσθαι (sc. ἄρχειν).—4) The simple *Infinitive* appears to be the *object* of the verb in several instances where other constructions are admissible: [σπονδαὶ] αἱ σε σώζουσιν θανεῖν (*Eur.*) = σώζ. τοῦ θανεῖν or μὴ θανεῖν. So θανεῖν ἱρρυσάμην (*Eur. Alc.* 11). Τὸ σῶμα ῥύττει μὴ καθαίνειν (*Herc. Fur.* 196). 'Ρύσεται τοῦ μὴ κατακαυθῆναι (*Hdt.*). Οὐδὲν αὐτοῦς ἀποκλέναι καλύσει (*Dem.*). Κωλύσαι σε δεῖ . . . μὴ θανεῖν (*Eur.*). Κωλύμεσθαι μὴ μαθεῖν ἃ βούλομαι (*Eur.*). [Κωλύω ὥστε μὴ περιπλεῖν. *Th.*—5) In ὅς σε κωλύσει τὸ δρᾶν (*Phil.* 1214), the *article* refers to the opposite notion: τὸ μὲν λέγειν οὐδεὶς κωλύει, τὸ δὲ δρᾶν κωλύσει. (*H.*)

### § 9. The Participle.

- 1096 The participle is a *verbal adjective*, but retains many of its verbal properties, such as difference of *voice* and *tense* (γράφων, γραψας, γεγραφώς—γραφόμενος, γεγραμμένος, γραφείς, &c.—γραφάμενος), and the *power* of *government* which belongs to the verb from which it comes: γράφων ἐπιστολήν. Ἐπιθῦμῶν τῆς ἀρετῆς. Μαχόμενος τοῖς πολεμίοις.
- 1097 A participle is used (*a*) either as a simple attributive (whether *immediately* or *appositively*; 'the hunted hare'; 'the hare pursued by the huntsmen,' &c.); or (*b*) *substantively* with the article [678; 623, d<sub>2</sub>]; or (*c*) *appositively*, to add some *adverbial* relation of *time, manner, circumstance*, or the like, to the principal verb; or (*d*) in closer connexion with the principal verb as a *part of its predication*;—

<sup>5</sup> Brem. ad *Dem. Phil.* I. p. 133.

<sup>6</sup> See Breitenbach on the passage.

here also it is connected *appositively* either with the subject or object: *δείκνυμί τινα ποιούντά τι*.

The use of the participle as an attributive presents no particular difficulty.

1098

(*The Participle as the Complement of the Predicate.*)

As the participle is an *attributive*, and consequently expresses an action as *1099*  
already belonging to an object, only such verbs can take a participle for the *complement of their predication*, as require for this complement an action which, as an *attribute*, belongs to an object,—this object being in some action or state. *K.*

The participle here agrees in Case with the substantive object of the principal *1100*  
verb, this object being, of course, in the Case which the verb requires. *Ἀκούω Σωκράτους*; and *ἤκουσά ποτε Σωκράτους περὶ φίλων διαλεγόμενον*. *Χαίρω σοι*, and *χαίρω σοι ἰλθόντι*. *Ὁρῶ ἄνθρωπον*, and *ὁρῶ ἄνθρωπον τρέχοντα*.

**Participium, quod ad verbi prædicationem, 1101**  
**ut ita dicam, explendam adhibetur, si de eodem,**  
**de quo verbum, subjecto dicitur, in nominativum,**  
**omisso pronomine, fere attrahitur: velut, οἶδα**  
**θνητὸς ὢν, novi me esse mortalem = οἶδα ἐμαυτὸν θνητὸν ὄντα.**

But the accusative construction (with the pronoun expressed) is retained when *1102*  
the object is emphatic:

*Οὐχ, ὃ κρείττων ἦεν ὢν, ταῦτα προῦκαλεῖτο τοῖς συνόντας, ἀλλ' ἄπερ εὖ ᾔδει αὐτὸν ἦτονα ὄντα, ταῦτα ἐξήρχε (Xen.). Περιῖδον αὐτοὺς γῆρα ἀδυνάτους γενομένους (Xen.), they allowed themselves to become enfeebled by old age.*

**Σύνοιδα, conscius sum, (a) vel cum nominativo par- 1103**  
**ticipii, vel cum dativo conjungitur; (b) Interdum**  
**etiam, participio ad alium quempiam relato, cum**  
**accusativo.**

a) *Σύνοιδα (συγγιγνώσκω) ἐμαυτῷ εὖ ποιήσας, or σύνοιδα ἐμαυτῷ εὖ ποιήσαντι. Ἐγὼ ξύνοιδα ἐμαυτῷ σοφὸς ὢν (Pl.). Ἐμαυτῷ ξυνῆδειν οὐδὲν ἐπιστάμενψ (Pl.)—b)* But when the subject is different from the object, then the object with its participle is either put in the Dat. (e.g. *σύνοιδά σοι εὖ ποιήσαντι*—τί μοι σύνοισθα τοιοῦτον εἰργασμένηψ; *quid me tale commisisse scis?* Xen.) or (though less commonly) the Substantive (or *pers. pronoun*) is put in the Dat., but the participle in the Acc., e.g. *ἐγὼ σοι σύνοιδα εὖ ποιήσαντα*.—*Ἐγὼ σοι σύνοιδα ἐπὶ μὲν κωμῶδων θίαν καὶ πάννυ πρωτὶ ἀνιστάμενον, καὶ πάννυ μικρὰν ὁδὸν βαδίζοντα καὶ ἐμὲ ἀναπεῖθοντα προθύμως συνθιᾶσθαι (Xen.).*

*Conscius mihi sum bene me fecisse* { *σύνοιδα ἐμαυτῷ εὖ ποιήσας.*  
*σύνοιδα ἐμαυτῷ εὖ ποιήσαντι.*

**Verborum, quæ cum nominativo participii con- 1104**  
**junguntur, hæc fere sunt notiones; perseverare,**  
**defatigari, incipere, desinere, prius ali-**  
**quid facere, delectari, ægre ferre, cum**  
**verbis pudorem, iram, pœnitentiam et rem**  
**recte secusve factam declarantibus; quibus**  
**addenda sunt τυγχάνω, λανθάνω (τίνα), φαίνομαι, et ἐήλός**  
**(φανερὸς) εἰμι, quæ locutiones de eo, quem mani-**  
**festum est aliquid facere, personaliter fere**  
**usurpantur. [Cf. 1071.]**



- 1105 a) διατελεῖ χρώμενος τῇ κορύνῃ, *he always (since that time) carries the club; has ever since carried the club* [sometimes ὧν omitted: ἀνυπόδητος διατελεῖς, *you always go (unshod) without shoes*].  
 ψυχῇ μου τοῦτο σκοποῦσα διῆγεν, *my mind was perpetually considering this*.  
 διεγίγονεν ὑμᾶς κολακεύων, *he always flattered you*.  
 ὀρώντις σε ἀνεξόμεσθα, *we will bear (endure) to look upon you*.  
 καρτερήσομεν ὑπὸ σοῦ εὐεργετούμενοι, *we will bear to receive benefits from you*.  
 ἀπειρήκα τρέχων, *I am tired of running, or tired out with running about*.  
 ἀπείπον ἀκούοντες τε καὶ λέγοντες, *they gave up both listening and speaking*.  
 παύομαι σε ἀδικῶν, *I give over injuring you*.  
 ἀλλὰ μυρία ἐπιτελεῖω λέγων, *I leave a multitude of other points untouched*.  
 αἱ ἐπιθυμίαι αἰκιζόμεναι τὰς ψυχὰς οὐποτε λήγουσιν, ἔσ' ἂν κτλ., *our desires never cease to torment our souls, till &c.*  
 ἀποκρινόμενος χαίρω<sup>6</sup>, *I like to answer; take pleasure in answering*.  
 ὁ θεὸς χαίρει τοὺς μικροὺς ἐν ποιῶν, *the Deity takes pleasure in doing good to the humble*. But χαίρω σοι ἐλθόντι, *gaudeo te venisse*.  
 ὑπὸ σμικροτέρων τιμώμενοι ἀγαπῶσιν, *they are well pleased to receive honour from those below them*.  
 ἀγανακτῶ μίλλων ἀποθανεῖσθαι, *I feel vexed at having now to die*.  
 αἰσχυνοίμην ἂν τοῦτοις ἀντιλέγων, *I should be ashamed of contradicting these persons*.  
 Ἀθηναῖοι τοὺς δεσμώτας μετεμέλοντο ἀποδιδωκότες, *the Athenians repented of having given up the prisoners*.  
 τούτων χαλεπῶς ἔφειν ἀπεστερημένος, *he felt deeply the loss of these things; he was angry at being deprived of these things*.

τούτου οὐκ ἡττησόμεθα εὐ ποιοῦντες, *we will not be overcome by this man in conferring benefits*.

οὐκ ἐλλειπεται εὐ ποιῶν τοὺς εὐεργετοῦντας, *he does not come behind his benefactors in doing kind actions*.

ἀδικούμενοι οἱ ἄνθρωποι ὀργίζονται, *men are angry at being unjustly treated*.

ὅθεν περ ἡ ψυχὴ ἄρχεται ἀπολείπουσα, (the faculty) in which the mind fails first.  
 εἰάν τις ἡμᾶς ἐν ποιῶν ὑπάρχῃ, if any body should show us kindness before receiving any from us.

τὰ τῆς πόλεως οὕτως ὑπῆρχεν ἔχοντα, the affairs of the state were in this condition.

φθάνουσιν ἐπὶ τῷ ἅκρῳ γενόμενοι<sup>7</sup> τοὺς πολέμιους, they reach the summit before the enemy.

ἀδικεῖτε σπονδὰς λύοντες, you act unjustly in breaking the treaty.

ἀμαρτάνεις ταῦτα ποιῶν, you commit a sin in doing this.

εὐ ἐποίησας ἀνιούμενος, you have done well in coming, or to come.

b) τεθυκὼς ἐτύχανε, he happened to have been sacrificing [The notion of the occurrence being accidental, is often so slight, that τυγχάνω is little stronger than the copula; often with partic. ὧν omitted. Εἴτε τυγχάνει ὠφέλιμον, si quid utile est].

ἐλαθον αὐτοὺς γενόμενοι δοῦλοι, they have become slaves without knowing it (Pl.).

ἄλλος γεγονὼς λήλθε, he has unobserved been changed into a different person (Pl.).

ἐν τῷ φίλῳ ἑαυτὸν ὦρῶν λήλθε, he is not conscious that he sees himself in his friend; he sees himself in his friend without knowing it (Pl.) [λαθῶν = clam; λαθὼν εἰσέρχεται].

δῆλος εἰ καταφρονῶν μου, it is plain that you look down upon me.

ἐὼλον ἐποίησαν τοῦτοις ὑπεράσθεσθιντες, they evidently showed that they were excessively annoyed at this.

<sup>6</sup> Δαινόμενοι τερπόμεθα (poet.).

<sup>7</sup> Cum ἐφθασα εἰ εἶθην de more etiam participium Aoristi jungitur: (Xen.) ἦν δυνήθητε τὰ ὅρη φθάσαι λαβόντες κτλ. (Xen.)—So we usually find, e. g. ἀγόμενα ἐτύχανε or ἀχθέντα ἐτυχεν: but (Anab. 3, 3, 8) οἱ ἐτυχον σὺν αὐτῷ δπισθοφυλάκοις. So ἡ ἐμὲ ἐλαθες μανθάνων καὶ φοιτῶν εἰς διδασκάλου; here the imperf. participle denotes a continued and repeated action; the aor. is used with reference to the whole series of acts, none of which the person addressed had (on the supposition made) observed.

φανερὸς εἰ σοφιστὴν οὐχ ἔωρακώς, *it is* | (ὅτι) are also sometimes found.] So  
*evident that you have never seen a*  
*sophist* (Pl.). [ἐὼρᾶν (φανερὸν) ἔστιν | φαίνομαι τι ποιῶν, &c.]

With *λανθάνειν*<sup>a</sup>, the acc. of the reflexive pronoun is sometimes expressed. 1106  
 With *εἶναι*, to *appear, to seem, to be like*, and *ὅμοιον εἶναι*, a participle referring to the subject sometimes stands in the Nom., though more frequently in the Dat.; with *ὅμοιον εἶναι*, it stands in the Dat. almost without an exception. *Ἐοίκατε τυραννίσαι μᾶλλον ἢ πολιτείαις ἡ δόμενοι* (Xen.). *Ὅμοιοι ἦσαν θανάμᾶζοντες* (Xen.). *Ὅμοιοι ἴσμεν οὐκ ὀρθῶς ὠμολογηκόσι* (Pl.). *Ἐοικας, ἔφη, ὀκνοῦντι λέγειν* (Pl.). K.

The conjunction *πρὶν ἢ* (or *ἢ* alone) with the Inf. may also follow *φθάνειν*: 1107  
*ἔφθησαν ἀπικόμενοι, πρὶν ἢ τοὺς βαρβάρους ἤκειν* (Hdt.). *Οὐ φθάνειν* followed by *καί, καὶ εὐθύς*, may be translated by *scarcely—when; no sooner—than*: (*οἱ Ἀλκεδαιμόνιοι*) *οὐκ ἔφθησαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἄλλων ἀμελήσαντες ἦγον ἡμῖν ἀνυνούντες*, the Lacedaemonians no sooner heard of the war in Attica, than they left every thing to our defence; or the moment they heard —, &c. (Isocr.) The phrase, *οὐκ ἂν φθάνοις ποιῶν τι*, has the force of an exhortation. It was probably originally a question: *οὐκ ἂν φθάνοις τοῦτο ποιῶν; will you not do this before any body can get the start of you?* but when it came to be used as equivalent to *statim*, it began to be used even of the first person, *οὐκ ἂν φθάνοιμι, I cannot do it too soon*; and even of things, *οὐκ ἂν φθάνοι τὸ πληθεῖς τοῦτοις δούλεον*, the multitude will immediately become their slaves<sup>b</sup>. *Οὐκ ἂν φθάνοις λέγων*, quin *statim* loqueris? i. e. quantocius dicas. *Οὐκ ἂν φθάνοις περ αἰνῶν = statim* reliqua concludes.

a) The participle *φθάνων* is also found with a finite verb: *φθάνοντες ἤδη δοῦν* 1108  
*μεν τὴν ἱκίανων γῆν* (Xen.).—b) Here may be mentioned *οἶσχωμαι*, which may often be translated by *away, off*, the participle being translated by a verb: *οἶσχονται ἀποπλέοντες, they have sailed away; οἶσχεται ἀπῖων, he is off*.

To the verbs joined with the nominative of a participle may be added: *περιρᾶ* 1109  
*σθαί* (especially in Herodotus), *periculum facere*; *παρασκευάζεσθαι* (mostly with *ὥς* and the Fut. Partcp.), and the Ionic phrases *πολλός ἐίμι, ἔγχεμαι, γίγνομαι, &c.* [Cf. 1117, 18.]

*Ἐπειρήθη ἐπελαύνων ἐπὶ τοὺς ἀνδρας τοῦτον* (Hdt.). *Οὐκοῦν ἐν οἱ περιώμεθα βασιανίζοντες ταῦτα*; (Pl.) *Οἱ Ἀθηναῖοι παρασκευάζοντο ὡς πολεμήσοντες* (Th.). Without *ὥς*: (*οἱ Ἠλεοποννήσιοι*) *προσβολὰς παρασκευάζοντο ποιησόμενοι* (Th.). *Παρασκευάζετο πορευσόμενος* (Xen.). *Ὁ Γέλων πολλὰς ἐνέκειρε λέγων* (= *multum instabat, dicens*; or *vehementer illos increpans dixit*. Hdt.). *Πολλὸς ἦν λισσόμενος ὁ ξένος* (= *multum petendo instabat*. Hdt.). *Δηϊκόης ἦν πολλὸς ὑπὸ παντός ἀνδρός αἰνεόμενος* (= *saepius proponebatur et laudabatur*. Hdt.). [But *πολλὸς ἦν συναθροίζων τὰς ναῦς = multum*

<sup>a</sup> In *λανθάνω* one must consider whether the person *by whom the agent is not observed acting is himself or another* (or others). It is also constructed with *ὅτι*: *πότερον αὐτὸν λήθηας, ὅτι οὐκ ἐπίστασαι τοῦτο*; (Pl.)

<sup>b</sup> According to Hermann the meaning of *φθάνω* is *cesso, desino*. Hence *φθάσας ἐποίησε = desit facere* (he did it and had left off, i. e. when another did it or wished to do it =) *prior fecit*. So *οὐ φθάνειν* = (1) *non cessare, perpetuo fieri* [as *οὐ φθάνοι* 'ἐπ' ἂν θνήσκοντες, non cessabunt cædes']; (2) *non omittere aliquid facere = quam maxime agere* [as, *οὐκ ἂν φθάνοιμι τάλῃθ' ἔλγων, quam maxime dicam qua vera sunt*]. Hence it comes at last to the same thing whether we read *οὐκ ἂν φθάνοις interrogatively*, or not. *Οὐκίτ' ἂν φθάνοιτε κλῆθρα συμπεριπαίοντες μοχλοῖς* (without an interrogation) = *non omittelis fores occludere*. *Οὐ φθάνοιτ' ἂν* &c.; (with interrogation) = *non effectum dabitis, ut sint oclusæ fores?* Hence we also see that this might be expressed without the negative: *οὐ φθάνοιτ' ἂν = non omittelis occludere fores: φθάνοιτ' ἂν = omittelis oclusas* (i. e. *occluderitis*). [Kühner calls this a *mirum commentum*.] See Heron. ad Vig. p. 764. *φθάνω* has *ā* in Homer, &c.; *ā* in Attic poets.

occupatus erat in—. Polyb.] Παντοῖοι ἐγίνοντο σκῦθαι δεόμενοι ἰώνων λῆσαι τὸν πόρον [the sense is thus explained by Valcken.: in omnes se formas vertebant, obsecrantes. *Ibid.*]. *K.*—So also μεστός εἶναι, ἐμπιπλάσθαι (τι ποιῶν).

1110 **Verba videndi, observandi, cognoscendi, sciendi, recordandi, ostendendi, nuntiandi, inveniendi, et similia accusativo participii ad objectum verbi relato junguntur; eadem intransitive passiveve accepta nominativus excipit participii ad subjectum verbi, omisso fere pronomine, relatus.**

ἰώρων τοὺς στρατιώτας ἀχθόμενους τῇ μονῇ, *I saw that the soldiers were vexed at their long stay.*

τοῖς ἐπιχειρημασιν ἰώρων οὐ κατορθύνοντες, *they saw that they were not succeeding in their attempts.*

αἰσθάνομαι τὸ ὕδωρ ἡμῶς ἐπίλειπον, *I am aware that the supply of water is failing us. [ᾠφθησαν διαλεγόμενοι, they were seen conversing together.]*

αἰσθάνομαι ἐμπειτικῶς εἰς κατηγορίας, *I am aware that I have suddenly become the object of accusations.*

ἀκοῦν οὐδὲν πεπραγμένον, *I hear that nothing has been done. [ἀκοῦν τινὸς λέγοντος, I hear a man say: gen. of hearing by the senses, acc. of hearing by report, 878.]*

πυνθάνεται Κύρον προσελαύνοντα, *he hears (or is informed) that Cyrus is marching against him.*

μανθάνει μ' ἴκοντα, *he learns that I am arrived.*

διαβεβλημένος οὐ μανθάνεις; *don't you perceive that you are imposed upon?*

οὐκ ᾔδισαν Κύρον τεθνηκότα, *they did not know that Cyrus was dead.*

οἶδα<sup>1</sup> ἔξαπατώμενος, *I know that I am deceived (scio me decipi).—οἶδα κρείττων ὢν, or ἑμαυτὸν κρείττονα ὄντα.*

ἐπίσταμαι εἰδὼτα αὐτὸν τὰ πεπραγμένα, *I am aware that he knows what has been done.*

ἐν πολυτρόποις συμφοραῖς ἐπίσταμαι τραφεῖς, *I know that I have been brought up amongst manifold calamities.*

γινώσκω σε ἐπιθυμῶντα κτλ., *I know that you desire &c. [πατέρα γίνωσκε ἔχων Ἑρμῆν (Luc.)]*

ἔγνωσαν ἀποπεμπόμενοι, *they knew that they were sent away.*

μémνημαι ἀκούσας κτλ., *I remember to have heard &c.*

μémνημαι καὶ τοῦτό σου λέγοντος, *I remember your saying this too. (Also μémνημαι σε λέγοντα.)*

ἐπιελέησμεθ' ἡδέως γέροντες ὄντες, *we like to forget that we are old (Eur.).*

ἐηλώσω σε κακόν (sc. ὄντα, Soph.), *I will show that you are a bad man.*

Ἀλκιβιάδης ἐδήλωσε τῶν νόμων καταφρονῶν, *Alcibiades showed that he despised the laws. [Also ἐηλοῦν ὡς σημανῶν τι.]*

δείξω ταῦτα οὕτως ἔχοντα, *I will prove that these things are so.*

δείξω πολλὰ χρήματα ἀναλωκώς, *I will prove that I have laid out much money.*

ἐξελέγχω τινὰ τεχνάζοντα, *I convict a man of using crafty subterfuges.*

πάνθ' ἔνεχ' ἑαυτοῦ ποιῶν ἐξελέγεται, *he has been convicted of doing every thing for his own interest.*

ἀγγέλλεται ἀφίγμενος, *his arrival is announced (1071).*

εὔρε τοὺς ἀνδράς διεφθαρμένους, *he found the men destroyed (or that the men were destroyed).*

ἀδικῶν εὑρίθη, *he was found to have acted unjustly.*

1111 Instead of the Nominative, the reflexive pronoun with the Acc. is sometimes found after transitive verbs of this class: δείξον οὐ πεποιηκότα ταῦτα σαυτὸν (*D.m.*).

1112 Impersonal verbs and expressions are used in the participle after these verbs: ὁρῶ καὶ σοὶ τούτων δέησον (from δεῖ μοί τινος). Εἶδον οἱ Λακεδαιμόνιοι ἀδύνατον ὄν τιμωρεῖν τοὺς ἀνδράσιν (*saw that it was impossible*).

1113 It will be seen by the corresponding phrases of the English (in 1110), that the par-

<sup>1</sup> Οἶδα εἰς ὀφείλημα τὴν ἀρετὴν ἀποδώσω.

ticiples is virtually equivalent to a sentence introduced by 'that;' and even in Greek some verbs of both classes are found with ὅτι or ὥς. So (1) λαμβάνω [note on 1106] and δηλός (φανερός) εἰμι are found with ὅτι [οἱ πολλοὶ μὲν δηλοὶ ἦσαν, ὅτι ἐπικεῖσονται κτλ. Xen.]; and (2) many verbs in 1110 (especially those declarandi et ascendendi) take ὅτι (less commonly ὥς, mostly after a negative, M.), especially οἶδα (M.): with ἐνθυμίσθαι the construction with ὅτι is nearly the regular one. So sometimes ὁρᾶν, ἀκούειν (ὥς), πυνθίσθαι, μανθάνειν, γινώσκειν, ἐπιστᾶσθαι, μίμνημαι, ἐπιτεκνύναι, δηλοῦν, &c. (3) The participle now and then takes ὥς [ὥς μὴδὲν εἰδὼς ἴσθι μ', ὦν μ' ἀνιστορεῖς. Soph.]

The participle ὦν is now and then omitted with the verbs in 1104 (as well as 1114 with those in 1110); e. g. with ἀποφαίνω and οἶδα.

**Eodem modo post** παύειν, cessare facio; περιορᾶν, videre 1115  
et pati; **post verba deprehendendi** (εὐρίσκω, κατα-  
λαμβάνω, φρωῶ<sup>2</sup>); **et post** ποιῶ (= facio<sup>3</sup> [aliquem loquentem]),  
**accusativus participii ad objectum refertur.**

παύειν τινὰ ταῦτα λέγοντα, to put a  
stop to a man's saying this.

περιορεῖν ὑβρισθεῖσαν τὴν Λακεδαι-  
μονα, to allow Lacedæmon to be in-  
sulted; to pass over this insult to La-  
cedæmon without noticing it.

τοὺς οἰκείους περιορᾶν ἀπολλυμένους,  
to look tamely on whilst one's friends  
are ruined. [Cf. 1117, 15, b.]

κατέλαβέ με δρχοῦμενον, he found (or  
caught) me dancing.

After such impersonal forms as *it is fit, useful, profitable, good, agreeable, shameful*, and the like, the Participle may be used; but the Inf. is equally correct, and even *more frequent* when the action of the dependent verb is not considered as *already belonging to the subject*, but as *resulting or following from* the action implied in the above impersonal expressions. K.

Πρίπει μοι ἀγαθὸν εἶναι and ἀγαθὸν εἶναι. Ἐπηρώτων τὸν θεόν, εἰ (sc. αὐτοῖς) πολλομοῦσιν ἄμεινον ἐσται (Th.). Σκοποῦσιν, ὁπότερα συνοίσει πράξαισιν (Pl.).

*Remarks on the difference between the usage of the Participle and Infinitive. (K. with a few alterations.)*

**In verbis, quæ modo cum infinitivo, modo cum 1117**  
**participio conjunguntur, Græci** (a) '**participio**  
**utuntur in re, quæ fit factave est; infinitivo**  
**ubi consilium eventusve significatur.**' (H.)  
(b) Interdum etiam participium *de re certâ* dicitur, infinitivus *de re vel incertâ vel opinatâ*.

1. Ἀκούειν with *Partic.* implies an *immediate perception*, or one that, if indirect, is yet *sure and well-grounded*; with *Inf.* it implies a *perception not immediate*, but derived by *hear-say*. Ἀκούω αὐτοῦ διαλεγόμενου (i. e. *ex his sermonibus auribus meis percipio*). Καμβύσης ἤκουσε τὸν Κύρον ἀνδρὸς ἥδη ἔργα διαχειριζόμενον (Xen.). But εἰδέναι ἐπιθυμεί δ' Ἀστυάγης τὸν Κύρον, ὅτι ἤκουε (ex aliis audiebat) καλὸν κάγαθον αὐτὸν εἶναι.

2. Εἰδέναι and ἐπιστᾶσθαι with the *Partic.* to *know*, with the *Inf.* to *know how* (to do something). Οἶδα (ἐπιστάμαι) θεοὺς σεβόμενος, *I know that I honour the gods; but ἐπιστάμαι θεοὺς εἰβεῖν, I know how to honour the gods (Eur.)*. So νομίζειν = *to be persuaded, to know* (εἰδέναι), sometimes (though very seldom) takes *Partic.*: νόμιζε δ', ἰάν ἐμὲ νῦν ἀποκτείνης, . . . ἀνδρα ἀγαθὸν ἀποκτείνων (Xen.).

<sup>2</sup> For the passive, ἀλίσκομαι is used.

<sup>3</sup> i. e. to represent a fictitious personage as speaking, &c. in a play or dialogue.

3. *Μαθηάνειν* with Partcp. *to perceive, to learn* (= *to be informed of*), with Inf. *to learn* (to do something). *Μαθηάνω σοφὸς ὢν, I perceive that I am wise, σοφὸς εἶναι, I learn to be wise. Μαθήσονται ἰσχυαντιοῦσθαι (τοῖς πολεμοῖς. Xen.). Μαθηάνειν ὀρχίσσθαι, to learn to dance.*
4. *Γινώσκειν* with Partcp. *to know, to perceive*, with Inf. *to learn* (to do something), *to judge, to determine*. *Γινώσκω ἀγαθοὺς ὄντας τοῖς στρατιώταις τοὺς ἀγῶνας, I perceive that the prize-fights are useful, but ἀγαθοὺς εἶναι, I judge that &c. (Σωκράτης) ἔγνω τοῦ ἐπιζῆν τὸ τεθνάναι αὐτῷ κρείσσον εἶναι, judicavit (Xen.). Ἐγνώσαν Πασίωνα ἔμοι παραδοῦναι τὸν παῖδα, they determined to give up &c. (Isocr.) Ἀνθρῳπος ὢν γινώσκει τῆς ὀργῆς κρατεῖν (Xen.).*
5. *Αἰσθάνεσθαι* with Partcp. *to perceive, to observe, to understand, to learn* (de re certā, b), with Inf. *opinari*. *Αἰσθάνομαί σε μίγα παρὰ βασιλεῖ δυνάμενον· αἰσθάνόμενος αὐτοὺς μίγα παρὰ βασιλεῖ Δαρειῷ εὔνασθαι (Th.). Οὐκίτι ἐπὶ τοὺς ἄλλους ἔρχεται, αἰσθόμενος οὐκ ἂν πείθειν αὐτοὺς, opinans, se ilis non esse persuasurum (Th.).*
6. *Πυνθάνεσθαι* with Partcp. *de re certā*; with Inf. *de re minus certā*. *Πυνθάνομαί σε λέγοντα. Πυνθάνομαί τε αὐτὸν λέγειν, ὡς ἀσιβῶ καταλύν τὰς θυσίας, ex aliis audivi (Lys.). Ἀνίχθη ἐπὶ κατασκοπῇ τῶν τριήρων, ἃς ἐπυνθάνετο Λακεδαιμονίους αὐτόθι παρασκευάζειν (Xen.). Πυθόμενοι τοὺς Λακεδαιμονίους ἔξεστρατεῦσθαι (Th.).*
7. *Μεμνήσθαι* with Partcp. *to remember*, with Inf. *to remember* (or *not to forget*) *to do any thing* (= *to be sure to do it*); of duties, &c. *Μέμνημαι ἐν ποιήσας τοὺς πολίτας, I remember that I was of service to my fellow-citizens; ἐν ποιῆσαι, I strive to be of service to them. Μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι (Xen.). (Οἱ σατράπαι) ὅτι ἂν ἐν τῇ γῇ ἐκάστη καλὸν ἢ ἀγαθὸν ᾗ, μεμνήσονται καὶ δεῦρο ἀποπέμπειν (Xen.). Μεμνήσθω διακριθῆναι περὶ τοῦ κάλλους, you will (not forget =) be prepared to contend with me (Xen.).*
8. *Φαίνεσθαι* with Partcp. *apparere, to be seen* (to be), *to be manifestly*, with Inf. *to seem, videri*. *Ἐφαίνετο κλαίων and κλαίειν. Καὶ ἅμα λέγων ταῦτα ἀπεμύττετό τε (ὁ γελωτοποιὸς) καὶ τῇ φωνῇ σαφῶς κλαίειν ἐφαίνετο, seemed to weep (Xen.). Φαίνεται ὢν = he evidently is; οὐ εἶναι, he seems to be.*
9. *Ἐοικέναι* with Inf. *to seem, to seem likely*; of a more doubtful inference than with the Partcp. which is used of what plainly appears to be the case (1106). *Ἐοίκατε τυραννίσαι μᾶλλον, ἢ πολιτείας ἡδόμενοι. Ἐοικεν, ἔφη, μέγα τι εἶναι ἡ τιμὴ (Xen.). Ποιεῖ, ὅπως βούλει· σὺ γὰρ νῦν γε ἡμῶν εοικας βασιλεὺς εἶναι (Xen.).*
10. *Ἀγγέλλειν* with Partcp. is used of actual events, with Inf. of still uncertain statements. *Ἀπηγγέλλθη Φίλιππος ὑμῖν ἐν Θρᾷν τριτὸν ἢ τέταρτον ἔτος τοῦτ' Ἡραῖον τεῖχος πολιορκῶν (an undoubted fact. Dem.). Ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται, whether he had made an actual irruption or not, is uncertain (Xen.).*
11. *Δεικνύναι* and *ἀποφαίνειν* with Partcp. *to show, to prove*, with Inf. *to instruct, to direct* (docere). *Ἐδειξά σε ἀδικήσαντα. Ἀφικοντο εἰς κώμας, ὅθεν ἀπιδείξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεα (Xen.). (Ἡ βουλή Αἰσχίνην) καὶ προδότην εἶναι καὶ κακόνουν ὑμῖν ἀπιφαίνειν (docuit. Dem.).* The Inf. is also placed after *δεικνύναι*, &c., when the thing proved or established is not the actual, but only the possible existence of what is stated. *Κινδυνεύσεις ἐπιδεῖξαι, σὺ μὲν χρηστὸς τε καὶ φιλάδελφος εἶναι, ἐκείνος δὲ φαῖλός τε καὶ οὐκ ἄξιος εὐεργεσίας (Xen.).*
12. *Δηλοῦν* with Partcp. refers to the fact declared or discovered to be; with the Inf. to the declaration of the declarer's will, with respect to an action to be done. *Δηλώσῃ ἀδικούντα. Κηρύγματι ἐδήλου, τοὺς μὲν ἐλευθερίας δεομένους ὡς πρὸς σύμμαχον αὐτὸν παρῆναι (edixit, ut adessent. Xen.).*
13. *Ποιεῖν* with Partcp. *to represent as..* (1115), with Inf. (a) *to cause*, (b) *to suppose, to put a case*. *Ποιῶ σε γελῶντα. Ποιῶ σε γελᾶν. Ἀκλή-*

τον ἰποῖησεν (Ὅμηρος) ἰλθόντα τὸν Μενέλαον ἐπὶ τὴν θοῖνην (Pl.). Ποιῶ δ' ὑμᾶς ἱξαπατηθίντας καὶ καταγορευθίντας ὑπ' ἐμοῦ ἤκειν εἰς Φᾶσιν, I suppose, I put the case (Xen.).

14. Αἰσχύνομαι λέγων = *dum dico, pudeat me* (I am ashamed of saying it): but αἰσχύνομαι λέγειν, *dicere vereor* (I am ashamed to say it, and therefore do not say it). So αἰδέσθαι.

15. (a) Περιορᾶν (1116) is constructed, sometimes, though seldom (without any marked difference of meaning) with an Inf. (= συγχωρεῖν, ἔᾶν): οὐδ' εἰσιέναι ἔφασαν κατὰ δύναμιν περιόψεσθαι οὐδένα, *they would not allow any one to enter* (Th.).—(b) Ἐπιτρέπειν, to permit, mostly Inf., rarely Partcp. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλήσιν (Xen.). Ἡ πόλις αὐτοῖς οὐκ ἐπὶτρέψει παραβαίνουσι τὸν νόμον (Isocr.).—The verbs ἀνέχεσθαι and ὑπομένειν = *audere*, take the Inf.: καταμείναντες ἀνίσχοντο τὸν ἐπώντα ἐπὶ τὴν χώραν δέξασθαι (Hdt.).

16. Ἀρχέσθαι [takes the Partcp. when the opposed notion is another phase of the same action (e. g. its middle or end); the Inf. when the opposed notion is a different action. Kr.] Ἡρξαντο τὰ τεῖχη οἰκοδομοῦντες. Ἡρξαντο καὶ τὰ μακρὰ τεῖχη Ἀθηναῖοι οἰκοδομεῖν (Th.). Ἀρξομαι διδάσκων ἐκ τῶν θείων (Xen.). Ἡρξατό σε διδάσκειν τὴν στρατηγίαν (Xen.). Ἀρ' οὐ μουσικῇ ἀρξόμεθα πρότερον παιδεύοντες ἢ γυμναστικῇ; (Pl.)

17. Παύειν with the meaning to prevent (or hinder a person from being any thing) is followed by the Inf., e. g. τὰς οἰκήσεις καὶ τὴν ἄλλην οὐσίαν τοιαύτην αὐτοῖς παρεσκενᾶσθαι (Ξεί), ἥτις μήτε τοὺς φύλακας ὥς ἀρίστους εἶναι παύσοι αὐτοὺς κτλ. (Pl.)

18. (a) Πειρᾶσθαι (to attempt) takes Inf. ; in the sense of *periculum facere*, it is now and then found with the Partcp. (which, however, retains its distinct meaning). Οὐκοῦν ἵν σοι πειρώμεθα βυσανίζοντες ταῦτα; (Pl.).—(b) Παρασκευάζεσθαι is very often connected with the Inf. The Ionic phrase παντοῖον γίγνεσθαι is found with the Acc. and Inf. in Hdt.: παντοῖη ἐγένετο μὴ ἀποδημῆσαι τὸν Πολυκράτηα (*she used every expedient, &c.*: cf. 1109).

(The Participle used to express Adverbial subordinate Relations.)

U't multiplex est participii usus, ita non ubique 1118  
per ὅς cum verbo finito resolvendum est, sed ὅτε, εἰ, ὅτι, allæque particulae sæpenumero adhibendæ sunt; vel etiam, participio simpliciter in verbum finitum resoluto, copulativum aliquod vel ad-  
versativum, quod vocant, adverbium ei, quod jam est in sententia, verbo præmittendum est'.

a) Participle to be resolved by a relative clause.] βασιλεύς, μέσον 1119  
ἔχων τῆς ἱαυτοῦ στρατίας, κτλ.—(b) By an adverb of time.] ταῦτα λέγοντα αὐτὸν οἱ στρατιῶται καταβαίνειν ἐκέλευον, whilst he was saying this: *dicentis* (= *dum* or *quum* dicebat). Ταῦτα εἰπὼν ἀπήειν, his dictis = *when I had thus said, or after saying this*. Ἰππίας τρία ἔτη τυραννέουσας ἐξέπεσε τῆς ἀρχῆς (*after holding the tyranny, or after he had held—; when he had held—*).—(c) By a particle of cause.] Τοῦ κέρδους ἀπσχόμεν, αἰσχρὸν νομίζων (*because I considered it; or, from considering it*). Συνετός πεφυκώς φεύγε κτλ. (*quoniam—es, or quum—sis; since you are—*).—(d) By a conditional participle.] Οἶε σὺ Ἀλκῆστιν ὑπὲρ Ἀγμήτου ἀποθανεῖν ἂν, μὴ οἰομένην κτλ.; *if she did not think—, or unless she thought—*. (e)

<sup>4</sup> Cf. Herm. de Part. ἄν.

Relatives and participles of *time* are often used *hypothetically*. Τα δένδρα τμηθέντα καὶ κοπέντα ταχέως φύεται, (1) *trees if they are lopt*, (2) *trees that are lopt*, (3) *trees when they are lopt*, *trees after being lopt*, *soon grow again*. (f) Participle to be resolved by a *concessive* or *adversative* particle: *though, although*.] ἀδύκειν δυνάμενος οὐ βούλεται, *though* (he is) *able*—he does not—. (g) Participle to be resolved by a *finite verb* joined by a *copulative* or *adversative* particle to the principal verb.] πλευστίον [ἔστιν] εἰς τὰς ναῦς ἐμβᾶσιν, *we must go on board*, and—. (h) Participle denoting *way, manner, or means*: often to be resolved by 'by' with *participial substantive*.] ληϊζόμενοι ζῶσιν (*raptu vivunt*), *by plundering*.

Participles in the *Genitive absolute* (cf. 1120) may stand in the same relations, and be resolved in the same way.

- 1120 In Greek the *Genitive absolute* answers to the *Ablative absolute* in Latin. When it is resolved (as explained in 1118, 1119) into a subordinate sentence, the subject of that sentence will not be either the subject or object of the principal sentence.

a) Τῶν σωμάτων θηλυνομένων, καὶ αἱ ψυχὰι πολλὰ ἄρρωστότεραι γίνονται, *when the bodies are exhausted*, &c. (Xen.)—b) Sometimes however the *gen. absolute* is found, when the *subject* of the participle is the subject or object of the principal sentence; with which, therefore, the participle *might* be placed in agreement. Τριῶν θυρῶν οὐσῶν, ἃς ἰδεῖ με διελθεῖν, ἅπασαι ἀντιπυγμῖναι ἐτυχον (*Lys.*). This adds weight to the participial clause.

- 1121 The following participles may sometimes be translated by adverbs: (α) ἀρχόμενος, *at the beginning*. "Ἀπερ καὶ ἀρχόμενος εἶπον (Th.). This is to be distinguished from ἀρξάμενος ἀπὸ τινος (literally, 'having begun with any body'), which sometimes denotes simply the *point of commencement*; sometimes carries with it the notion, that the person with whom the commencement is made, is one who *might* indeed have been supposed an *exception*, yet is *included*; perhaps especially included: it may then be construed by 'not excepted,'—'as much as any body,' &c., or even by *especially*: διαφθαρέντων ἀπάντων ἀρξάμενων ἀπὸ σοῦ, *all having been bribed, you as well as the rest of them* (or *yourself not excepted*, &c.). The Partep. ἀρξάμενος mostly agrees with the substantive to be defined (e. g. οὐκοῦν τιθώμεν ἀπὸ Ὁμήρου ἀρξάμενος πάντας τοὺς ποιητικοὺς μμητὰς εἰδῶλων ἀρετῆς εἶναι; *Pl.*); but sometimes with the *subject* of the sentence: δοκεῖς μοι ἀτεχνῶς πάντας ἀνθρώπους ἀθλίους ἡγείσθαι πλὴν Σωκράτους, ἀπὸ σοῦ ἀρξάμενος (*Pl.*).—β) Τελευτῶν, *finally, at last*. Τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυνεuthήσεται (*Pl.*). Τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἶργον (τοὺς Ἕλληνας) οἱ Θρᾷκες (*Xen.*).—γ) Διαλιπὼν χρόνον, *after a while, or dial.* πολλὸν, *long*, *longer* χρό. ἐπισχῶν πολλὸν χρόνον, *microd.* Οὐ πολλὸν οὐδὲν χρόνον ἐπισχῶν ἦκε (*Pl.*). *K.*

- 1122 Such *genitives* as ἐσαγγελθόντων, σημανθέντων are found *alone* (where τούτων may be mentally supplied), the subject of the *announcement* being afterwards stated in a sentence with ὅτι. Περικλῆς ὥχετο κατὰ τάχος ἐπὶ Καῖον καὶ Κάριας, ἐσαγγελλέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν (*Th.*). Σημανθέντων δὲ τῶ Ἀστυάγει, ὅτι πολέμιοι εἰσιν ἐν τῇ χώρᾳ, ἐξεδοίθη καὶ αἰτοῖς πρὸς τὰ ὅρια (*Xen.*). Also in the *Sing.*: σαφῶς δηλωθέντος, ὅτι ἐν ταῖς νουσί τῶν Ἑλλήνων τὰ πράγματα ἰγένετο (*Th.*). Comp. the Latin *cognitio, edicto, petito*, &c., instead of *postquam cognitum est*, &c. So also when a demonstrative pronoun, or *men, things*, &c. may be readily supplied: διασκηνοῦντων δὲ (sc. αὐτῶν) μετὰ τὸ δεῖπνον, ἐπήγετο ὁ Κύρος (*Xen.*). *K.*

- 1123 To define the *time* more exactly, ἐπὶ with the *Gen.* is often used, but only when the Partep. is in the *Pres. tense*, e. g. ἐπὶ Κύρου βασιλεύοντος. The relation of *past time* is sometimes made more definite by μετὰ, *after*, with the *Acc.*, e. g. μετὰ δὲ τὸ ἐν Μαραθῶνι τρῶμα γενόμενον Μιλτιάδης

... αὐξέρο (*Hdt.*).—For the *indefinite relation of time* (= *about, nearly*), ὑπό with *Acc.*, e. g. ὑπό τήν πρώτην ἐπελθοῦσαν νύκτα: and the *simultaneous commencement of two or more actions by ἅμα with the Dat.*, e. g. ἡμέριον διαφωσκούσθ, at daybreak; ἅμα τῷ σίτῳ ἀκμάζοντι, simultaneously frumentum adullum est. *K.*

The particles τότε (*tum*); τότε ἤδη (*jam tum; tum vero*); εἰτα, ἔπειτα (*deinde*); οὕτω (ἐν), οὕτως (*ita*; with reference to *circumstances*, or to a *state* brought about by an action), often refer to a participle to denote *emphatically* that the action of the verb does not take place till that denoted by the participle is completed. Δέομαι ὕμῶν ἀκροασάμενος διὰ τέλους τῆς ἀπολογίας τότε ἤδη ψηφίζεσθαι κτλ. (*then and not till then*). Ὁ Ἀναξίβιος τὸν Ξενοφῶντα ἐκίλευσε συνδιαβάτῃ τὸν Ἑλλησποντον ἐπειτα οὕτως ἀπαλλάττεσθαι (*Xen.*). *M.* Ἀποφυγὼν δὲ καὶ τούτους στρατηγὸς οὕτω Ἀθηναίων ἀπείδειχθη. So ἐνταῦθα, ὥς, (τηνικαῦτα).

Αὐτίκα, εὐθύς, ἑξαίφνης, with participles (whether in *gen. absol.* or not) may be resolved by *statim ut*; *simul ac*: μετὰ τὰ ξύ, ἅμα denote that the principal action goes on *during* the time of the secondary action: = *as, whilst* (ἅμα ἰών, μεταξὺ ἰών = *inter eundem; dum ibat*). Εὐθύς οὖν μετὰ τὸν Κίραλος ἡπάξατό τε καὶ εἶπεν, simul ut me conspexit (*Pl.*). Ὁ Μενέξενος ἐκ τῆς αὐλῆς μετὰ τὸ παίζειν εἰσέρχεται, playing all the time (*Lys.*). Ὅπως μὴ ἅμα ἀποθνήσκοντος τοῦ ἀνθρώπου διασκεδάννυται ἡ ψυχὴ, as soon as (the moment) the man dies, they attacked them (*Hdt.*). Ἐπαυώνιον τε ἅμα πλείοντες, inter navigandum (*Th.*). *K.* So εὐθύς γενόμενοι, as soon as they are born; εὐθύς ἀπορριβηκότες, the moment they expire; as soon as they are dead.

a) When the Partecp. stands in an *adversative relation*, the particles καί, καίπερ (*quamquam*), καίτοι (rarely), καὶ ταῦτα (*idque*), are employed<sup>5</sup>. Προσέκνησαν καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἄγοιτο (*Xen.*). Οὐκ ἂν προδοῖην οὐδέ περ πρᾶσσαν κακῶς (*Eur.*). Οὐδέ μοι ἐμμελὲς τὸ Πιττακίον νύμναι, καίτοι σοφοὶ παρὰ φωτὸς εἰρημίον (*Pl.*). Ὁμηρος ἐν ταῖς τῶν ἡρώων ἐοτίσεις οὕτε ἰχθύσιν αὐτοὺς ἐστὶ, καὶ τὰ ὑτὰ ἐπὶ θαλάττῃ ἐν Ἑλλησπόντῃ ὄντας, though they were &c. (*Pl.*).—b) The particles ὅμως, εἰτα (καὶ τὰ), ἔπειτα, καὶ περ, are often added to the predicate of the sentence (with the force of *nevertheless; notwithstanding; for all that; after all*). The εἰτα, ἔπειτα properly denote *sequence in time* (= *then*: cf. 1124): but here imply *strangeness or inconsistency in the agent's doing the second action when (or after) he had done the first*. Ὑστεροὶ δὲ ἀπικόμενοι τῆς συμβολῆς (*prælio*), ἡμείροντο ὅμως θεήσασθαι τοὺς Μήδους (*Hdt.*). Ὑποθέμενος σωφροσύνην εἶναι τὸ δὲ αὐτοῦ πράττειν ἐπειτα οὐδὲν ὀρησι κωλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν (*Pl.*).—c) The ὅμως is often in poetry subjoined to a Partecp., e. g. πειθὼν γυναιξὶ καίπερ οὐ στήργων ὅμως (*Æsch.*), or (which also sometimes occurs in *prose*) is placed before the Partecp., e. g. Σιμμίας φοβεῖται, μὴ ἡ ψυχὴ ὅμως καὶ θεότερον καὶ καλλίον δὲν τοῦ σώματος προαπολλύηται (*Pl.*). *K.* Οἱ τετρακόσιοι εἰς τὸ βουλευτήριον ὅμως καὶ τεθορηβημένοι ἐυνελέγοντο (*Th.*).—d) Ὅν is sometimes omitted after καίπερ; γιγνώσκω... καίπερ σκοτεινός... κτλ.

Εἰτα, ἔπειτα (like ὅμως) are sometimes *prefixed* to the Partecp., though their meaning must be attached to the verb: εἰτα τῷ πατρὶ πιθόμενος ἐξάμαρτε (*Aristoph.* = *πιθόμενος τῷ πατρὶ, εἰτα ἐξάμαρτε*). Ἐπειτα πλουτῶν οὐκ ἐστὶ ἡδέτα φάκῃ (*Aristoph.*)<sup>6</sup>.

**Particplum Futuri verbis motum ad locum significantibus adjectum consilio finive indicando inservit:** πέμπω σε λίσσονται, mitto te, ut (or qui) dicas (I send you to say).

a) Now and then the partecp. of the *present* occurs in this way; the participle being considered virtually a substantive: διέπεμπε δὲ ἰδόντας τοὺς ἐνυμνούνους

<sup>5</sup> In poetry *περ* or *πῖρ* *ἐμπης* after the participle has an *adversative force* (though &c.).  
<sup>6</sup> *Herm. Vig. p. 770.*



παρatrechein tois boulimiōsin (Xen.). "Επεμπε — ἀγγέλλοντας (Th. 7, 8). So Curt. *praemissi indicantes* (6, 5, 25). Kr. Πολλοὺς ἔχομεν τοὺς συναγωνιζομένους (Isocr.). Τὸν συμβουλευόντα χαλεπῶς εὐρήσεις (Isocr.). "Α ἡλθον ἀγγέλλων (Pl.).—b) The acc. τινά or τινάς is often understood: πέμψαι προκαταλυσόμενος τὰ ἄκρα.—(c) With πέμπω (1) the participle that denotes the message or order which the person is to convey, is sometimes put in the nominative, as proceeding from the person who sends it by the commissioned agent: παρά τε Φορμίωνα ἱεμπον κελεύοντες κτλ. (Th.)—2) Sometimes (as in English) the *lyhn.* is used, the notion of ordering, directing, being implied: πέμπουσιν οἱ Ἐφοροί, ἀπολιπόντα Λάρισσαν στρατεύεσθαι ἐπὶ Καρίαν (Xen.).

- 1130 A causal partecp. is sometimes referred to by a (strengthening) οὕτως [cf. 1124], διὰ τοῦτο (taūta). Παντὸς μᾶλλον αὐτὸς ἀπορῶν οὕτως καὶ τοὺς ἄλλους ἀπορεῖν ποιῶ (Pl.). Νομίζων ἀμείνονας . . . πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον (Xen.). Kr.

- 1131 It sometimes happens that two Participles are connected with one verb: here the notion of the first is sometimes such, that when the second is changed into a finite verb, the first would be prefixed to it: ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας συλλέξας στρατεύμα ἐπολιόρκει Μίλητον, = ὑπολαβὼν . . . συνέλεξε καὶ — (Xen.). Kr.

- 1132 Two Participles connected by a copulative or adversative conjunction are often to be resolved in different ways: e. g. ὑμῶν δὲ ἀνδρῶν ὄντων καὶ εὐτόλμων γενομένων ἐγὼ κτλ. = but if you, who are brave men, show yourselves valiant (upon this occasion), I will &c. (vos autem, qui viri estis, si [nunc quoque] fortes vos praestiteritis, ego &c.: Kr. ad Anab. 1, 1, 7.)

- 1133 Different cases of Participles are sometimes connected by καί: e. g. ἀφικομένης τῆς νῆως, καὶ . . . ἀκούσαντες κτλ. (Th.) Kr.

- 1134 'Graec, ubi participium cum verbo finito diversi regiminis conjungitur, eo casu utuntur, quem prius postulat: velut, τοῖς ἄλλοις συμβαλόντες ἐκρήτησαν. "Ο χειρισάμενοι κοινῷ δικαστηρίῳ ἐχρῶντο (Th.).'

So if prepositions are used: τῆς Ἀττικῆς ἐς Ἐλευσῖνα καὶ Οριῶζε ἐσβαλόντες ἐδήσαν (Th.).

- 1135 The construction of two verbs with a copulative conjunction is often found where a Participle might be used: the use of the finite verb, of course, gives more emphasis to the notion than the use of the Participle: βάλλει εἰς τὸ μέτωπον καὶ κατέσχε τὸν κύπρον (Xen.). "Η δὲ τροφὸς ἀνωλοφύρατό τε καὶ περιεκάλυπτεν ἄμφω (Xen.). Ἀφικνούνται . . . καὶ λέγουσιν (Xen.). Πέμπει πρὸς αὐτὸν καὶ ἔρωτᾷ κτλ. (Xen. Hell. 6, 4, 3.) Πέμψας πρὸς τοὺς ἐφόρους ἡρώτα κτλ. (Isocr. 269, C.)

- 1136 'Participia interdum sic ponuntur, ut pro verbis posita videantur, quod quum sit, intelligendum est verbum εἶναι; velut, μόχθους γὰρ εἰ λέγοιμι . . . τί δ' οὐ στένοντες, εὐ λαχόντες, ἡματος μέρος, quā diei parte, si bene cecidisset, non gemuimus? (Plena oratio foret, στένοντες ἡμεν.)' H.

- 1137 'Verbum ἔχω circumlocutionem efficit cum participio dictum, ut tamen non plane exuat naturam suam, sed durans aliquid et permanens adsignificet'.

<sup>7</sup> Kr. ad Dion. p. 119.

<sup>8</sup> Ellendt Lex Soph.

Hence ἡρπακῶς ἔχω = ἡρπακα καὶ ἔχω, though the notion of *possession* is often much weakened: e. g. θανύσας ἔχω (*Soph.*). Ἀδελφὴν τὴν ἐμὴν γῆμας ἔχεις; (*Soph.*). Καταπράξισθαι ἃ νῦν καταστρεψάμενος ἔχεις (*Xen.*). So δῆσας ἔχω, in *vincula conjeci* (*conjectum teneo*), *Th.*

a) To the Partep. of *means* or *manner* belongs the colloquial phrase: ληρείς ἔχων, 1138 *nugator es* (ληρείς = *nugaris nunc.* H.). So φλυαρεῖς ἔχων, e. g. ποῖα ὑποθέματα; φλυαρεῖς ἔχων = *shoes indeed! what stuff you do talk!* (Pl.).—b) Here belong also the partcipp. φερόμενος and φέρων, *summo studio, maximo impetu*, used intransitively with verbs of motion, mostly with the accompanying notion of *censure*. "Ὅκως δὲ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοί (cum impetu delati) ἐσέπιπτον ἐς τοὺς Αἰγινήτας (*Hdt.*). (Ναῦς) διωκομένη ὑπὸ τῆς Ἀττικῆς φέροισα ἐνέβαλε νηὶ φίλῳ (cum impetu aggressa est amicam navem. *Hdt.*). K. It is seldom used, as in the last example, of a thing.

a) The participles ἔχων, ἄγων, φέρων, λαβών, often = *with*: ἔχων 1139 is used both of *animate* and *inanimate* objects, which may be in the possession of any one; ἄγων of *animate* objects, φέρων of *inanimate*, λαβών of *both*, e. g. ἐρχεται δ' αὐτῇ τε ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κύρον τὸν υἱὸν ἔχουσα, *with her son Cyrus, &c.* (*Xen.*) So ὁ Κύρος ξίφος φέρων προσήλασεν. Ἰππὸν ἄγων ἦλθεν. Ἰππίας λαβών τοὺς πολέμιους κατέβωκεν.—(b) Homer and other poets often use ἔχων, φέρων, λαβών, ἄγων with verbs of *giving*, *placing*, &c., for the purpose of presenting graphically, as it were, before the eyes of the hearer the notion of the action that preceded the *giving* or *placing*: δῶκε ξίφος ἀργυρόηλον Σὺν κολεῷ τε φέρων καὶ ἑντμήτῃ τελαμῶνι (*Hom.*). K.

**Participia impersonalium verborum absolute in 1140**  
**accusativo<sup>1</sup> ponuntur, nomine non adjecto: velut,**  
ἔζόν, παρέχον, *quum liceat*; προσῆκον, *quum deceat, vel debeat*;  
παρόν, *quum occasio offeratur*; ἐνόν, *quum possit, quum fieri possit*  
(ut); εἶον, *quum oporteat, vel debeat*; δεδογμένον, *quum visum sit*.

After a *past* tense, these participles will answer to *quum* with Imperf. Subj.: *quum liceret, &c.*—1) *Active.*] Ἡμῖν ἐξόν ζῆν μὴ καλῶς, καλῶς αἰρούμεθα μάλλον τελευτᾶν (Pl.). Παρεὼν αὐτῷ βασιλεία γενέσθαι, ἀλλὰ περιέθηκε τὸ κράτος (*Hdt.*). Παρίχον (*quum liceat*) τῆς Ἀσίης πάσης ἀρχεῖν εὐπερίως, ἄλλο τι αἰρήσειςτε; (*Hdt.*) Ἀεὶ λφιοκτόνος, οὐδὲν δέον (*quum fas non esset, fieri non deberet*), γέγονα (*Hdt.*). So μεταμίλον, *quum pœniteat, pœniteret*; παρασχόν or ὑπάρχον, *quum liceat, liceret*; τυχόν = *forte, fortasse*; δόξαν αὐτοῖς, *quum iis visum sit or esset*; δοκοῦν, *quum videatur, videretur*; προσῆκον, *quum deceat, decreet*.—2) *Passive.*] Δεδογμένον δὲ αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρασκεύους ὄσαν (*Th.*). Εἰρημένον, *quum dictum sit, esset*. So γεγραμμένον (*Th.*), προστεταγμένον (Pl.), &c.—3) So adjectives with ὄν, e. g. αἰσχρόν ὄν, *quum turpe sit, esset*; ἀδύνατον ὄν, *quum impossibile sit, esset*. Also without ὄν, e. g. δῆλον.

a) The accusative absolute (arising probably from the notion of *extension in 1141*  
*time*, K.) is also found occasionally when the subject is a neuter pronoun; it may be resolved by *whilst, when*. Ταῦτα δὲ γινόμενα . . . πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει (*Hdt.*). Ἦδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν, κυρωθέν δὲ οὐδέεν (*sed quum nihil decretum esset*), ἐχώρου ἐπ' οἴκου (*Th.*). Δόξαντα δὲ ταῦτα καὶ περ ἀνθέντα, τὰ μὲν στρατεύματα ἀπήλθεν (*Xen.*). It is rare with a substantive: προσῆκον ἐμοὶ τοῦ κλήρου μέρος (*Isa.*).

b) In the case of *impersonal* verbs and phrases the *Genitive absolute* is very rare (e. g. ἀέηλον ὄντος, εἰ κτλ. *Xen.*); but ὄντος, σαλπίζοντος, &c. are the regular forms from *ἕει, σαλπίζει*, &c. (628, 629), that are used without a *subject* expressed.

The particle of comparison ὥς is connected with a Partep. when 1142  
the action expressed by the Partep. is to be indicated as something

<sup>1</sup> Some grammarians (e. g. Matthiæ) call them *nominatives absolute*.

*imagined, conceived of*, especially as a *conjectural cause* or *motive* (*ἄτε* assigns a *real cause*, 1145, *b*). This *ὥς* may be resolved by (*as*) *thinking, supposing, pretending, saying, &c., that*—; but sometimes '*as*,' '*as if*—' will do.

a) Οἱ τυραννεῖν ἐπιχειρήσαντες, κὰν ὅποσον οὖν χρόνον ἄρχοντες διαγίνονται, θαυμάζονται, ὥς σοφοί τε καὶ εὐτυχεῖς γεγενημένοι, properly, *are admired, as having been wise men, or as if they were* — (= νομιζόμενοι σοφοί τε καὶ εὐτυχεῖς γεγενῆσθαι. *Xen.*). Ἀγανακτοῦσιν, ὥς μεγάλων τινῶν ἀπεστερημένοι (i. e. ἡγούμενοι μεγ. τ. ἀπестερῆσθαι, *Pl.*).—*b*) Ὡς is very often joined with the *Partecp.* of the *Fut. Act.* when a *purpose* is expressed as existing in the mind of another: Ἀρταξέρξης συλλαμβάνει Κύρον ὥς ἀποκτενῶν (*Xen.*). It expresses the *purpose* less definitely than the *Partecp.* alone would do. So very often with *παρασκευάζεσθαι* (1109).

**1143 Tum Genitivus tum Accusativus cum particula ὥς absolute positus non rem ipsam sed alienius de ea sententiam declarat, sive veram illam sive fictam et simulatam.**

a) *Genitive absolute.*] Παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὥς μάχης ἐσομένης (i. e. λέγων μάχην ἐσεσθαι. *Xen.*). Ἐκρήρυττον ἐξίναίαι πάντας Θεβαίους, ὥς τῶν τυράννων τεθνεώτων (quia tyranni mortui essent. *Lyc.*). Ἐς Ἰωνίαν ὑστερον, ὥς οὐχ ἱκανῆς οὕσης τῆς Ἀττικῆς, ἀποικίας ἐξέπιμψαν (i. e. νομίζοντες οὐχ ἱκανὴν εἶναι. *Th.*). Οἱ Ἕλληνες . . . παρασκευάζονται ὥς ταύτῃ προσιδόντος (*putantes ex hac parte regem aggressurum. Ac.*). K.

b) *Accusative absolute.*] Τοῖς ἡμετέροις παισὶν ἐννομιωτέρον εὐθὺς παιδείας μεκτέιον, ὥς, παρανόμου γιγνομένης αὐτῆς, ἐννόμους τε καὶ σπουδαίους ἀνδρας αὐξάνεσθαι ἀδύνατον ὖν (*Pl.*). Ὁ δὲ τοῖς πελασταῖς πᾶσι παρήγγελλε διηγκυλωμένους λέναι, ὥς, ὁπότεν σημῆνῃ, ἀκοντίζειν δεήσον (*Xen.*). So *ὡς* ἐξόν, ὥς παρόν, &c. K.

c) *Accusatives absolute.*] Διὸ καὶ τοὺς νιῖς οἱ πατέρες, κὰν ὥσι σόφρονες, ὅμως ἀπὸ τῶν πονηρῶν ἀνθρώπων ἐργουσίην, ὥς τὴν μὲν τῶν χρηστῶν ὀμείλιν ἀσκησὶν οὐδ' αὖν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν (*Xen.*). Εὐχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τάχαθ' αἰδοῦναι, ὥς τοὺς θεοὺς κάλλιστα εἰδῶτας ὅποια ἀγαθὰ ἴσιν (*tantum dii optime scirent . . . Xen.*). Ἀπὸ σωφροσύνης πρῶτον ἤρξατο [ὁ νομοθέτης]. Ὡς, ὅπου πλείστη εὐκομία ἴσιν, ταύτην ἀρίστα τὴν πόλιν οἴκησομένην = ὥς — οἰκῆσθαι δοκῶν, '*as believing that it would be* — 2.'—This construction is very common, and is not limited to a pronominal subject, as that mentioned in 1141 nearly always is. In the following instance the *Nom.* of *Fut. Partecp.* denoting *purpose* (1142, *b*) is used with reference to the *subjects*; the *Acc. absol.* with reference to *their opinion of others*: ἀπεβλέψατε πρὸς ἀλλήλους ὥς αὐτὸς μὲν ἕκαστος οὐ ποιήσω ν τὸ δοῦν, τὸν δὲ πλῆσιον πράξοντα (*Dem.*).

d) In connexion with *verba existimandi* the *acc. absol.* of *personal verbs* with *ὥς* is *rare*; but when the *opinion* is implied *only* by the *ὥς* (not by the verb), it is even more common than the *gen. absol.* M.

1144 a) A peculiar use of the *Gen. absolute* with *ὥς* occurs with the verbs *εἰδέναι, ἐπιστάσθαι, νοεῖν, ἔχειν γνῶμην, διακείσθαι τὴν γνῶμην, φροντίζειν* (sometimes also with *λέγειν*, and similar verbs), where, instead of the *Gen. absolute*, the *Acc. with a Partecp.* or the *Acc. c. Inf.* should stand as the object. Οὕτω is then mostly joined to the predicate (often an *Imperative*). Ὡς ἐμοῦ οὖν ἰόντος, ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνῶμην ἔχετε (*me iturum esse, quocunque etiam vos, stultite*). *Xen.* Ὡς οὖν ἐμοῦ γε καὶ ἀγωνιουμένου καὶ, ὅποιος ἂν τις ὦ, κατὰ τὴν ἀξίαν με τιμῇ ἀξιώσοντος, οὕτως, ἔφη, ὦ Κύριε, γίγνωσκε (*Xen.*). Διανοηθέντες ὥς ἰόντων τε ἀπάντων ἀπὶ καὶ βρόντων (*repulantes, omnia semper ire et fluere. Pl.*). K.—*b*) The *Acc.* with *ὥς* (after *εἰδέναι, νοεῖν*) is mostly poetic: ὥς μὴ ἐν εἰδῶτ' ἴσθι μ' ὦν ἀνιστορεῖς (*Soph.*).

1145 a) Instead of *ὥς* we sometimes find *ὥσπερ* (*quasi*) with the *Partecp.* Ἐνίοι φίλους μὲν κῶνται ὥς βροθῶν διόμενοι, τῶν δ' ἀεὶ φίλων ἀμελοῦσιν ὥσπερ ἐκ πολυτῶν

<sup>2</sup> Elmsl. Addenda ad Her. 693, who improperly confines this force to the *acc.*

μὲν γιγνομένους φίλους ἐξ ἀδελφῶν δ' οὐ γιγνομένους (Xen.).—b) To bring out emphatically an *objective* ground or reason, the particles ἄτε (ἄτε δὲ), seldom οἶα, οἶον (in the Ionic writers also ὥστε) are connected with the Particp. [= *quippe qui*; *utpote qui*, in Latin; sometimes *quum*]. Ἄτε πυκνοῦ ἰόντος τοῦ ἀέρος, οἵκ ὥρων οἱ ἐντὸς τοῦς ἐκτός (Hdt.). Ἄτε θειωμένων τῶν ἑταιρῶν, πολλὴ φιλονεικία ἐγίνετο (Xen.). Οἱ Κόλχοι, ἄτε ἐκπεπτωκότες [ἐκ] τῶν οἰκῶν, *inasmuch as they had been driven out of their houses*, &c., πολλοὶ ἦσαν ἀθρόοι καὶ ὑπερέκθηοντο ἐπὶ τῶν ἄκρων (Xen.). Ἦσαν καὶ ἄνθρωποι κατὰ τοὺς ἀγρούς, οἶα ἀπροσέοκτου κακοῦ ἐν εἰρήνῃ γενομένου (Th.). Οἶον διὰ χρόνου ἀφικείμενος ἀσμένως ἦα ἐπὶ τὰς ξυνηθείς διατριβάς (Pl.). K.

**Sæpe fit, ut participium ad infinitivum referatur, quum pronomen, quod in accusativo positum infinitivo præponi potuit, cum verbo tamen conjunctum sit: velut, παρακελεύομαι σοι μὴ ἀφίεσθαι Λάχης . . . ἀλλ' ἔρωτᾷν, λέγοντα κτλ. (παρακελεύομαι σοι μὴ ἀφίεσθαι or παρακελεύομαι σε μὴ ἀφίεσθαι, being equally correct<sup>3</sup>).**

**ADDITIONAL REMARKS.** a) The *Nom.* of a Particp. often refers to a preceding substantive or substantive pronoun in the *Dat.*, *Acc.*, or *Gen.* when this *Dat.*, *Acc.*, or *Gen.* in the preceding clause is *grammatically* the *object*, but *logically* the *subject*; δοκεῖ μοι = ἐγὼ ἡγοῦμαι, *I think*.

1) Dative.] Ἐδοξεν αὐτοῖς (= ἐψηφίσαντο, *they voted*), οὐ τοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἄπαντας Μιτυληναίους, ἐπικαλοῦντες κτλ. Th. (cf. Sallust, Jug. 102, *populo Romano melius visum — ratū*). Ἐρως ἐνέπesse πᾶσιν (= ἐπιθύμουν πάντες) ὁμοίως ἐκπλεύσαι τοῖς μὲν πρεσβυτέροις ὥς — καταστρεψομένοις ἐφ' ᾧ ἔπλεον, — τοῖς δ' ἐν ἡλικίᾳ — ἐν ἡλικίᾳ δυντες σωθήσεσθαι. Th.—2) Accusative.] Αἰδῶς μ' ἔχει (= αἰδοῦμαι) ἐν τῷδε πότμῳ τυγχάνουσ' ἴν' εἰμι νῦν (Eur.).—3) Genitive.] Δαρείου ἡ γνώμη ἔην (= ἐγίνωσκεν) εἰκάζων (Hdt.). Τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο (= τὰ περὶ Π. ἀμφοτέρω ἐπολέμουν), Ἀθηναῖοι μὲν — τὴν νῆσον περιπλέοντες, Πελοποννήσιοι δὲ ἐν τῇ ἡπείρῳ στρατοπεδεύόμενοι (Th.).—b) Sometimes the *Acc.* or *Dat.* of the Particp. is constructed according to the sense of the preceding phrase or clause, and not according to its grammatical form: e. g. ὕπεστί μοι θράδος ἀδυνάων κλύουσας ἀρτίως ὄνειράτων (instead of θράδος με ἔχει κλύουσας, Soph.). Ἦν δὲ γνώμη τοῦ Ἀριστέως (= ἔδοξε τῷ Ἀριστεῖ) τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ Ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους (Th.). K.

c) The *partitive apposition* is often accompanied by a participle. Ἐνιοὶ φοβούμενοι, μὴ ληφθέντες ἀποθάνωσιν, ὑπὸ τοῦ φόβου προαποθνήσκουσιν, οἱ μὲν ῥιπτοῦντες ἑαυτούς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφατόμενοι (Xen.). Ἀὐτὸς ἕκαστος βουλόμενος κορυφαῖος εἶναι γνώμησι τε νικᾷν, ἐς ἔχθρα μεγάλα ἀλλήλοισι ἀπικνεύονται (Hdt.).—d) Here belong those passages, in which, after the principal subject, *another subject* (which, however, forms *a part of the principal subject*) is added in the *nom.* with a participle. (Οἱ Ἀθηναῖοι) ἡσύχαζον, λογιζόμενοι καὶ οἱ ἐκτὶνών στρατηγοὶ μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, *the Athenians kept silence, since their generals also [i. e. the Athenian generals] considered that &c.* (Th.). K.

e) The *Nom.* of the Particp. sometimes stands *alone*, without a *finite verb*, so that the Particp. *apparently* (but only *apparently*) takes the place of a *finite verb*. The *finite verb* must then be supplied from the preceding or following sentence. Λακεδαιμόνιοι δὲ τὰ ἐναντία τούτων ἔθεντο νόμον· οὐ γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν (sc. νόμον ἔθεντο). Hdt. Αἰσθάνομαι γὰρ τινὰς ἐπιβουλεύοντας εὐφροθίμῳ αὐτῶν. Καὶ ὁ Σωκράτης ἀκούσας, Ἡράκλειδς, ἔφη, τί τοσοῦτον νομίζοντες ἡσυχάζειν κτλ.; i. e. τί νομίζοντες ἐπιβουλεύουσιν; (K.).

<sup>3</sup> Stallb. ad Lach. 186, D.

Ἡ καὶ ἐπιστάμεθα αὐτό, ὃ ἐστὶν ἴσον· πάνν γε ἡ δ' ὅς. Πόθεν λαβόντες τὴν ἐπιστήμην (sc. ἐπιστάμεθα αὐτό); So also with conjunctions, e.g. εἰ, ἐάν, ὅταν, &c.: ὁρῶ σε ἀποροῦντα, ποῖαν ὁδὸν ἐπὶ τὸν βίον τράπῃ; ἔαν οὖν ἐμὲ φίλην ποιήσάμενος (scil. τὴν ἐπὶ τὸν βίον ὁδὸν τράπῃ). Xen. In very many passages, however, the Partcp. may be explained by inserting *εἰμί* [1136]. K.

f) We have seen that the *genitives absolute* sometimes occur where the subject of these *genitives* is not different from the subject of the predicate, or an object of the predicate (1120, b). These examples must be distinguished from the instances in Homer, where the Gen. of a Partcp. follows the Dat. of a pronoun, or the Dat. of a Partcp. follows a Gen.: instead of the possessive Gen., he sometimes uses the Dat. Ἡ μὲν δ' αὐτὴ κατεκλίσθη φίλον ἦτορ Δεισάντων φθόγγον τε βαρὺν αὐτὸν τε πέλωρον (= ἡ μὲν ἦτορ).—Τῷ κέ οἱ ἐγκέφαλος γε διὰ σπείος ἄλλυδις ἄλλῃ θεινομένου ραίοιτο πρὸς οὐδὲ.—Ἀτρεΐδῃ, νῦν δὲ που Ἀχαιῶν Διερκομένη. K.

g) In certain formulas the Dative of a Participle designates the person to whose judgement, consideration, or estimate, a notion is referred, e.g. ἀληθείῃ δὲ λόγῳ χρεωμένῳ οὐ Κορινθίων τοῦ δημοσίου ἐστὶν ὁ θησαυρός (*recte aestimanti non est thesaurus Corinthiacus. Hdt.*). Τὸ ἐξωθεν ἀπτομένης σώμα οὐκ ἄγαν θερμὸν ἦν, 'the surface of the body, when one touched it, was not very hot' (Th.).—h) The Datives *εἰσβάντι*, *ἐξίσκοντι*, *ἀναβάντι*, *ὑπερβάντι*, &c., as used in geographical descriptions, belong here: ἀπὸ Ἰωνίης ἀπαλλασσόμενος ὁ ναυτικός στρατός τὰ ἐπ' ἀριστερὰ ἐσπλέοντι τοῦ Ἑλλησπόντου αἶρει πάντα (*Hdt.*). Πάντα τὰ ἔθνη, ὅσα Συρίαν ἐκβάντι οἰκίῃ μέχρ' ἰουθρᾶς θαλάσσης (Xen.).—i) The Dat. of Partcp. is also used in statements of the time that has elapsed since an event: ἡμέραι μάλιστα ἦσαν τῇ Μιτυλήνῃ ἐαλωκυῖα ἑπτὰ (ὅτε κτλ.). j) Ὡς συνελόντι εἰπεῖν, *ut paucis absolvam*, [συνελεῖν = to take together, i.e. to bring into a small compass. Cf. *ξυνελὼν λέγω* (Th.), and 1513, j.]

k) Here belongs the use of the Dat. of a person with a Partcp. of verbs which express the idea of *willing*, *desiring*, and the opposite, e.g. βουλομένης, ἡδομένης, ἀσμένῳ, ἐλπομένης, ἀχθομένης, mostly in connexion with εἶναι or γίγνεσθαι. Ἡ δοκίμοις ἡμῖν οἱ λόγοι γεγόνασιν (*Hdt.*). Τῷ Νικίᾳ προσδεχομένης ἦν τὰ περὶ τῶν Ἑγισταίων (Th.). Ἄλλ' ὅρα, εἰ σοὶ βουλομένης (sc. ἐστὶν) ἃ λέγω, *whether what I say pleases you* (Ph.). K. [Compare the Latin: *quibus bellum volentibus erat*, &c.]

l) There is often a change of construction from the participle to a finite verb (and vice versa).

m) Substantivized participles sometimes take a *gen.* or *adjective* with them: τοῖς προτέροις μετὰ Κύρου ἀναβῶσιν (Xen.). Οὐχ οἱ ἀμυνόμενοι ἀλλ' οἱ πρότεροι ἐπιόντες (Th.). Kr.

### (Tenses of the Participle.)

1148 **Interdum participia Præsentis, omni temporis notione oblitterata, ad substantivorum verballium naturam proxime accedunt, et de eo, qui olim fecit aliquid, usurpantur: ὁ τὰ ὀνόματα τιθεῖς** (*ille qui nomina imposuit = 'the giver of the name'*); ὁ τὸν νόμον τιθεῖς, *ille qui legem hanc sanxit (the lawgiver)*.

In Ed. R. *ἐπ' ἐμὲν τῷ τᾶσδ' ἀρὰς ὁ προστιθεῖς* (= *I who have laid myself under this curse: the Present denotes a continuing effect.* H.).

1149 **Verborum existimandi, volendi, eorumque, quæ affectum aliquem animi significant, participia Aoristi sæpe ponuntur, ubi nos utimur**

4 Stallb. Crat. 416, B.—i.e. it is not necessary to say ὁ τὰ ὀν. θεῖς with reference to the original imposer of the name: though this also occurs (e.g. Plat. Crat. 438, C.) but far less commonly in Plato. (S.)

**præsentitempore**: 'Ἠγησάμενος (νομίσας), 'thinking'; *putans vel ratus* (= *qui ductus est in sententiam*; *qui habet sententiam*).—So ἐλπίσας (*sperans, spem habens*); ἐθέλῃσας (*cupiens*); ἐπιθυμήσας (*aliciujus rei cupiditate affectus, 'longing for'*); ἡσθεῖς (*gaudens, delectatus*); δέισας (*timens or veritus*).

The Aorist Participles of the verbs mentioned in 743 are used, as 1150 is there explained, to denote the *beginning* of a state attained to: βουλευσας = *senator factus*; ἀρξας, *magistratum adeptus*; σοῦ στρατηγήσαντος, *te duce facto*; βασιλεύσας, *rex factus*; ταμιεύσας, *questor factus*. So ἰσχύων = *potens*; ἰσχύσας = *potens factus*. Δυνάμενος = *potens*; δυνηθείς = *potentiam nactus*. Ἀσθενήσας, *qui incidit in morbum*. K. (ad Xen. Mem. p. 56.)

**'Participium Præsentis (sive Imperfecti) in- 1151**  
**terdum pro Aoristi participio adhibetur, ubi**  
**res, quæ diu duraverit vel sæpius repetita sit, sig-**  
**nificatur:** ἦν δὲ καὶ οὗτος τῶν ἀμφὶ Μίλητον στρατευσ-  
μένων, *et ille unus erat ex iis, qui ad Miletum oppugnandam pro-*  
*fecti erant* (= *στρατευσαμένων*<sup>6</sup>). Xen.

a) The Participle with the article is used *substantively* [678; 1152 623, d]. The *Future Participle* so used combines with it a *future notion*, often that of a *purpose* to be served: ὁ ἡγησάμενος οὐδεὶς ἴσται, not '*we shall have no guide*,' but '*there will be none to guide us*' (*nemo erit, qui viam nobis monstret*). So ἔχειν τοὺς κωλύοντας· δεῖσθαι τοῦ παύσοντος &c.—(b) The *pres. particp.* is also found, where we might expect the *fut.*: φρασάτω τις ἐμοὶ τί τὸ κωλύον ἔρ' αὐτὸν ἔσται . . ; (*Dem.*)—c) *Thucydides* is very fond of *substantivizing* Participles into abstract notions: τὸ δεῖδός ὑμῶν = *metum vestrum*; τὸ θαρρόν ὑμῶν = *fiducia vestra*, &c.—Τὴν ὀργὴν κωλύειν εἰς τὸ μεταμελησόμενον<sup>7</sup> προϊέναι, '*to prevent one's anger from reaching the point of future repentance*,' i. e. *the point which will necessarily cause future repentance*.—d) The Participle without the article is rarely *substantivized* to denote persons of a *particular kind*, or *who do so and so* (M.): ὅταν πολεμοῦντων πόλις ἀλφ' (Xen.). Πλέομεν ἐπὶ πολλὰς ναῦς κεκτημένους (Xen.). Μετὰ ταῦτα ἤκουσιν ἀγγέλλοντες, ὅτι κτλ., *persons with the intelligence that &c.* [Cf. 1129.]

The neut. of the Perfect Partcp. is sometimes used *adverbially*: 1153 Ἐγρηγορὸς βλέπειν, *πεφροντικός βλέπειν* (Eur.). Σεσαρὸς βλέπειν (Theocr.). Τεθνηκὸς ὄρᾳν (Callistr.). Ὁὕ καὶ ἐγκεκραγός (Aristot.). L.

The participle of the *Aorist* has the same *Aorist* meaning as the 1154 Indicative of that tense: hence it denotes an action *preceding* that of the principal verb: sometimes, however, when the verb is in the *Aorist* or *Historical Present*, it denotes an action *contemporaneous* with

<sup>6</sup> Breitenbach ad Xen. Hier. p. 50.

<sup>7</sup> Kr. An. p. 9 & 5.

<sup>7</sup> Kühner says (not quite accurately) = εἰς τὴν μεταμέλειαν γεννησμένην.

that of the verb, so that both participle and verb refer the action to *past time*: e. g. εὖ ἐποίησας ἀναμνήσας με (*you did well in reminding me*); ἤδη πώποτε ἡ μήτηρ ἡ δακοῦσα κακόν τί σοι ἔωκεν ἢ λακτίσασα; (Xen.) M. Cf. p. 216, note 7.

- 1155 On the *participle* with ἄν<sup>8</sup>, cf. 818.—The context must determine whether a given participle with ἄν is to be resolved by a *past tense* of the *Indicative* with ἄν, or by the (*potential* or *dubitative*) *Optative* with ἄν. (a) Εὖ ἴσθι μηδὲν ἄν τούτων ἐπιχειρήσαντά σε πείθειν, εἰ . . . ἑώρων κτλ. (= ὅτι ἐπεχείρησα ἄν). Τὰς μὲν ἄλλας πόλεις ὑπερέωρων ὥς οὐκ ἄν δυνάμενας βοηθήσαι &c. (= οἰομενοι οὐκ ἄν δύνασθαι = οὐκ ἄν δύναιντο, where observe its use with ὥς having the force explained in 1143.) Χωρὶς τῆς περιστάσεως ἄν ἡμᾶς αἰσχύνης, εἰ καθυφείμεθα κτλ. (= ἡ ἄν περισταίη.) Ὑμεῖς δ' οἱ καὶ μεμψάμενοι πολλά καὶ δίκαια ἄν ἐκείνοις κτλ. (= οἱ ἐμέμψαθε ἄν.) Τάλλα σιωπῶ πολλά ἄν ἔχων εἰπεῖν. (b) It sometimes denotes what *might* have taken place under other circumstances. Περί μεγίστης καὶ ὀνομαστοτάτης πιασῶν δικαιοτάτ' ἄν πράξεως οὐσης (= *de re . . . quæ omnium maxime celebrari possit*. S. ad Pl. Tim. p. 86). Εἰς δὲ τὸ πόλισμα ἄν γενόμενον οὐκ ἐβούλοντο στρατοπεδεύεσθαι = *in locum, qui facile oppidum futurus esset*; or, *ubi facile oppidum condī potuisset (which might have become—might have been made, &c.)*. A conditional clause is implied [e. g. εἰ τὸ χωρίον οἰκίσαι ἡβουλήθησαν. Cf. νέας (οὐκ) ἐλαχίστας παρασχόντες αἱ, . . . οὐκ ἐβελήσαμεν ἐναντιῶσθαι, i. e. παρασχόντες ἄν, εἰ τοῖς Ἑλλήσιν ἐπικουρεῖν ἡβουλήθημεν. Kr. ad Xen. An. 6, 2, 7].—Οὕτε ὄντα οὕτε ἄν γενόμενα (= ἃ οὐκ ἄν γένοιντο). The Aorist may refer to the *future*, as here, in the same sense as *Aor. Opt.* with ἄν (812—814). It contemplates the *probable* or *possible completion* of the act at a future time: the present participle implying a *continued state*, &c.<sup>9</sup> Ἐφησθῆναι Θηβαίοις ὅτι οὖν ἄν παθοῦσι (= *quum perpersi fuerint*, H.). Τίς γάρ τοιαῦτ' ἄν οὐκ ἄν ὀργίζοιτ' ἔπη Κλέων; (= *quis non irascatur, si forte talia audierit?* Soph. H.)

- 1156 The ἄν may add to the participle of the *Present* or *Aorist* the meaning of *solere*, as to the *Imperfect* and *Aorist Indic.* (786): ἀποτέμνοντες ἄν τὰς κεφαλὰς . . . ἐπορεύοντο (Xen.: = ἀπέτεμνον ἄν καὶ —. Kr.).

### § 10. The Negative Particles οὐ, μή.

- 1157 'Οὐ **negat rem ipsam**, μή **cogitationem rei.** (H.)

- 1158 In *principal sentences* οὐ (like its compounds, e. g. οὐδέ, οὐτε, οὐδεῖς, &c.) is an *objective negative*; μὴ is *subjective*: i. e. οὐ is used when something is denied *absolutely, independently, objectively*; μὴ (and its compounds), on the contrary, when something is denied in *reference to the conception or will of the*

<sup>8</sup> Ita est autem par participii et infinitivi constructio cum ἄν, ut etiam futuri participium et dubitationes faciat easdem, quas ejus temporis infinitivus, et, si est usurpatum, non potuerit aliis quam infinitivus conditionibus usurpari.—At hujus quoque generis exempla fere codicum auxilio remota sunt. (H.)

<sup>9</sup> Cf. Herin. Vig. 812.

speaker or of some other person (subjectively). Both are commonly placed before the words to which the negation is to be applied.

Hence οὐ(κ) stands in all sentences affirming or denying any thing, whether they are expressed by the Indicative (with or without ἄν) or Optative (with ἄν). Ταῦτα οὐ γίνεται (οὐ γίγνεται ἄν; οὐκ ἔγένετο ἄν κτλ.).

**In sententia principalī μή non adhibetur nisi in** 1160  
**(a) jubendo, vetando, (b) deliberando, op-**  
**tando.** a) [On μή with the Imperative or Subjunctive used imperatively, see 792, 793.] b) Μὴ ἀποκρίνωμαι; (deliberative Subjunctive. 801.) Μὴ γέ-  
 νοιτο ταῦτα. Μὴ ποτ' ὤφελον λιπεῖν τὴν Σκυρον (Soph.).

**In enunciationibus aliunde pendentibus, οὐ ad-** 1161  
**hibetur (a) in substantivis, quæ vocantur, sen-**  
**tentiis per ὅτι, ὥς illatis (1201);—b) in sententiis tem-**  
**poralibus, quæ nihil contineant nisi simplicem**  
**temporis notationem (ὅτε, ἐπειδὴ, &c.);—c) in sen-**  
**tentiis causalibus (ὅτι, διότι, ἐπεὶ);—d) post con-**  
**secutivam particulam ὥστε, cum vel indicativo**  
**vel optativo constructam.**

**In enunciationibus aliunde pendentibus μή ad-** 1162  
**hibetur (a) in conditionalibus sententiis; (b)**  
**in sententiis temporalibus (1) quæ admixtam**  
**habeant conditionis notionem, (2) cui generi**  
**subjecta est rei sæpius repetitæ significatio;**  
**(c) in sententiis finalibus, et (d) post consec-**  
**utivam particulam ὥστε cum vel subjunctivo, vel**  
**imperativo, vel infinitivo constructam.**

**‘Pronomini relativo particula μή adjungi-** 1163  
**tur, si in eo inesse volumus aliquam conditio-**  
**nem: velut, ὁ οὐκ ἔχει αὐτός, quod ipse non habet; ὁ μὴ ἔχει**  
**αὐτός, si id ipse non habeat’** (H.), vel ‘quod ipse non habeat.’

**‘Deinde μή frequentissime jungitur participiis,** 1164  
**quod ubi fit, sensus proprie est, si quis sit ejus-**  
**modi; μὴ ὀρῶν, quem non facere aliquid su-**  
**mus; quum οὐ ὀρῶν sit, qui revera aliquid non**  
**facit.’** H. [Cf. 1186.]

**‘Μὴ ὀρᾶν dicitur, si quis non facere aliquid** 1165  
**cogitatur; quum οὐ ὀρᾶν sit revera aliquid**  
**non facere.’** H.

(Table of the general use of οὐ, μή in subordinate sentences, &c.)

- |                                                   |                                                                                                                                                                                                  |
|---------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| a) That . . . not.] (1) narrative, ὅτι (ὥς) οὐ.   | (2) purpose, ἵνα, ὅπως, ὅφρα (ὥς) μή.                                                                                                                                                            |
| b) Time.] (1) simple, ὅτε (ἐπεὶ, ἐπειδὴ, &c.) οὐ. | (2) condition and indefinite frequency.—<br>a) ὅταν (ὅποτάν, ἐπειδάν) μή.—<br>β) ὅτε, ἐπεὶ, &c. μή with Opt. of<br>indefinite frequency.<br>(3) causal, ὅτε (ὅπότε) μή (quum non).<br>[ Cf. c. ] |
| c) Cause.] ὅτι (διότι, ἐπεὶ, ἐπειδὴ, ὥς) οὐ.      | d) Condition.] εἰ, ἐὰν μή (see b, 2).                                                                                                                                                            |



- e) *Consecutive.*] (1) ὥστε οὐ(κ) { ποιῶ (Indic.) } { μὴ ποίει (Imperat.). }  
 { ἐποίησα (ἀν) } { μὴ ποιῇν. }  
 { ποιοῦμ' (ἀν) } { μὴ ποιῶ (ποιγ) Suij. }  
 f) *Relative.*] ὅς οὐ. *qui non* —. g) ὅς μὴ, *si quis non* —.  
 h) *Infinitive.*] οὐ ἐρεῖν, *non facere (revera)*. i) μὴ ἐρεῖν, *non facere (cogitari)*.  
 j) *Participle.*] οὐ ὄρων, *non faciens*. k) μὴ ὄρων, *si quis non faciat (ita comparatus, ut non faciat)*.

[For further remarks on the use of οὐ and μὴ in subordinate sentences, see the chapters on those sentences; and for their use in questions, see 'Interrogative Sentences,' 1357.]

# 1167 Infinitivo plerumque μὴ particula, non οὐ præmittitur.

This applies both to the *simple Inf.* and the *Acc. c. Inf.*, whether the *Inf.* be *anarthrous* or not: αἰσχρὸν μὴ βοηθεῖν. Ταῦτα ὑμᾶς μὴ ἀγνοεῖν ἡθουλόμην. With the article it is our *participial substantive* with 'not' (cf. 693): τὸ μὴ λέγειν, *the not saying*; τοῦ μὴ λέγειν, *of not saying*, &c. On ὥστε μὴ, ὥστε οὐ, cf. 1323.

# 1168 Modo Infinitivo particula οὐ interdum, sed raro præmittitur: et maxime quidem post (a) φημί et verba putandi, quibus nulla alia sit admixta notio; (b) interdum etiam post verba dicendi, expectandi, pollicendi: (c) quæ tamen omnia particula μὴ excipiet, si verbum, unde pendet Infinitivus, aut modi sit Imperativi, aut cum aliqua ex his particulis constructum, quæ non οὐ poni faciunt<sup>1</sup>.

a) Such *verba putandi* are οἶμαι, νομίζω, ἡγοῦμαι, with ὑπολαμβάνω (*I conceive*): so also οὐ sometimes follows δοκῶ, εἰκα (eideor), ἀκοῶ (audio), μέλλω — (b) e. g. λέγω, ὑπισχνόμαι, ἐλπίζω, εἰκός ἐστιν, ὁμολογῶ.

- 1169 a, b.) [Τὸ πάθος,] ὃ φασιν ἡττῶσθαι ὑπὸ τῶν ἡσίωνων καὶ οὐ πράττειν διὰ ταῦτα τὰ βέλτιστα (Pl.). Ἐγὼ οἶμαι, εἰ τοιαύτην μὴ δύνασθαι φέρειν μητέρα, τὰγαθὰ σε οὐ δύνασθαι φέρειν (Xen.). Εὐθύδημος ἐπὶ ἰλαβείν οὐκ ἂν ἄλλως ἀνὴρ ἀξιόλογος γενίσθαι, εἰ μὴ κτλ. (Xen.). Νομίζων οὐκ ἂν ποτε αὐτὸν . . . κατελθεῖν (Th.). Δοκεῖς χαίρειν ἢ οὐκ ἀποθανεῖσθαι; (And.) Ἐγὼ ἡσάντο ἡμᾶς οὐ περιφύεσθαι (Th.).—Αἰγυῖται ἐν ἡγῶν τὸν πόλεμον, λέγοντες οὐκ εἶναι αὐτόνομοι κατὰ τὰς σπονδὰς (Th.). Φορμίων ἡλπιζεν οὐ μενεῖν τῶν Πειλοποννησίων τὴν τάξιν (Th.). Ὁμολογοῖν ἂν ἐγὼ οὐ κατὰ τοὺς τοῦ εἶναι ρήτωρ (Pl.). Κινδυνεύω (= δοκῶ) ἀπλῶς οὐδὲν εἰδέναι (Xen.). Καὶ ταῦτα εἰκός οὐχ ἥττον<sup>2</sup> οὕτως ἔχειν (Pl.). Ἐοικας οὐκ ἔννοεῖν κτλ. (Pl. Conv. 215, B. Cf. Pol. 1, 344, E.)
- c) Examples of the above verbs with μὴ. Νόμιζε μὴδὲν εἶναι τῶν ἀνθρωπίνων βέλτιστον (Isocr.). Φαίην ἂν ἐγωγε μὴδὲν μὴδεμίαν εἶναι παιδευσιν κτλ. (Xen.). Οἶμαι μὴ ἂν δικαίως τούτου τυχεῖν τοῦ ἐπαίου κτλ. (Xen.). Ὁμολογοῦμεν μὴ παρὰ φύσιν εἶναι κτλ. (Pl.). Τὰ ὄντα λέγειν μὴ εἶναι (Pl.).

1170 After σνγχωρῶ, μαρτυρῶ, ὁμνυμι, πειθομαι, γιγνώσκω, πιστεύω, &c. οὐ is a rare exception. M.

1171 Οὐ with the *Inf.* after other verbs (and even after those in 1168, in a form or construction that should itself take μὴ) is a rare exception, occasioned for the most part by the wish to *negative a single notion* more emphatically than the rest. M.

1172 With some verbs the negation, which properly refers to the *Inf.*, is usually joined

<sup>1</sup> Cf. Madvig, § 205.

<sup>2</sup> In these examples the οὐ seems rather to *negative the particular notion which it precedes*. They are from Madvig.

with the finite verb, thus, Οὐ φημι = *nego* : οὐκ ἄξιω, *indignum duco, arbitror non debere* : οὐκ ἰώ = *veto* : οὐχ ὑπισχνούμαι, *recuso* : οὐ προσποιούμαι, *dissimulo* = *simulo* me non —. Οὐκ οἶμαι. Οὐ φησι εἰώσειν, *negat se daturum* (*says that he will not give*). Ξυνεκάλεσα (ὑμᾶς), οὐκ ἄξιων τὰ μὴ θείναι ἐν ὀρθώδιᾳ εἶχεν (= *quod indignum censeo* *tem, vos* &c. *Th.*). 'Εάν δὲ μὴ προσποιήται ὑμᾶς ἀκούειν (*but if he pretends not to hear you*). *Esch.*)

Even an Infm. after ὥστε takes οὐ when the ὥστε follows an *Acc. c. Infm.* that depends on φημί, οἶμαι [1168], &c. Οὕτω καταφρονεῖς τῶν δικαστῶν καὶ οἷε αὐτοὺς ἀπείρους γραμμάτων εἶναι ὥστε οὐκ εἰδέναι κτλ.; (*Pl.*) *M.* Cf. 1323.

a) In such a sentence as ὁμώμοκεν οὐ χαριεῖσθαι οἷς ἂν δοκῇ αὐτῷ, ἀλλὰ διδάσκειν κτλ., the οὐ, though standing with the Infm., belongs rather to the principal verb : *he swore not that he* *χc.*—*but*; i.e. *he did not swear that—but*. [*Χρῆ*—οὐ—ἀλλὰ, and *χρῆ*—μὴ—ἀλλὰ, are found with little distinction.—Οἶμαι δεῖν οὐ—: φημί χρῆναι οὐ (as after οἶμαι, φημί). But also οἶμαι χρῆναι μὴ.] *M.*

When an abstract substantive or substantive adjective stands instead of the Inf., then either οὐ or μὴ may be used, according to the manner in which these are resolved, e.g. δεινὸν δ' ἐστὶν ἢ μὴ ἐμπειρία (= *εινὸν τις ἐστὶν ἐμπειρος*. *Arist.*). Γράψας τὴν τῶν γεφυρῶν οὐ διάλυσιν (*Th* = *ὅτι* or *ὡς* [*that*] *αἱ γέφυραι οὐ διελύθησαν*). *K.*

(On apparently redundant Negatives.)

a) **Post verba eventum negativum significantia<sup>3</sup> particula μὴ infinitivo ita præmitti solet, ut abundare videatur: velut, ἔξαρκος ἦν μὴ λαβεῖν, negavit se accepisse.**

b) **'Verbis eventum negativum significantibus' si adjungitur negatio, sive aperta sive in interrogatione latens, triplex constructio locum habet, (1) prima omni negatione carens; (2) secunda negationem tollens per particulas μὴ οὐ, quæ est frequentissima; (3) tertia μὴ præter necessitatem additum habens.**

Non nego ita esse { 1. οὐκ ἀρνούμαι οὕτως εἶναι.  
2. οὐκ ἀρνούμαι μὴ οὐχ οὕτως εἶναι.  
3. οὐκ ἀρνούμαι μὴ οὕτως εἶναι.' (*H.*)

Hermann<sup>4</sup> explains the distinction between these three ways thus: (1) sine negatione simpliciter significatur *non nego ita esse*: (2) cum duplici negatione μὴ οὐ dubitantius res proponitur: (3) cum solo μὴ gravius res affirmatur; = *contendo non ita esse*.—Hence in *re futurâ* (with reference to which it is natural to speak doubtfully) the use of μὴ οὐ is the usual one.

The verbs that admit of these constructions are verbs of denial and contradiction (ἀρνούμαι, ἀπ., ἐξ-αρνούμαι, ἔξαρκος εἰμι, ἀντιλέγω); of forbidding (ἀπαγορεύω, ἀπέπιπν, &c.); of forbidding by a vote or decree (ἀπολύφίζομαι, ἀποχειροτονῶ), &c.; of changing or retracting an opinion or resolution (ἀπογινώσκω, ἀποδοκί, μεταγινώσκω, ἀνατίθεμαι, also ἀπέχουμαι); of acquitting (ἀπολύω, ἀφίημι); of avoiding, hindering, restraining (any body from —), or settling any body free from—(εὐλαβοῦμαι, φυλάττομαι, ἐκλύω, διακλύω, ἐμποδῶν εἰμι, εἶργω, ἀπέχω, and ἔχω [= *retinere*], ἀφαιρούμαι, ἀποστερῶ, σώζω, &c.); and verbs that express doubt or distrust (ἀπιστώ, ἀπροσέκμητός εἰμι), &c. [*ἔξω*] For μὴ with τις (any body) μηδεὶς is used.] *M.*—Add πολλοῦ δὴ (μὴ οὐ . . . ; or τὸ μὴ —).

<sup>3</sup> i. e. 'verba quæ spectant, ut quid non fiat.' (*H.*) e. g. verbs of preventing, forbidding, &c.

<sup>4</sup> Ad Vig. p. 798.

1180 a) In affirmative sentences.] 'Ὁρνεῖτο μὴ αὐτόχειρ γενέσθαι (Xen.). 'Αντίλεγον τινες αὐτῷ μὴ ἰέναι πάντας (some opposed him and said that all should not go. Xen.). 'Απὴ γόρευε μὴ εἶνα βάλλειν πρὶν &c. (Xen.). Τοῖς ναυκληροῖς ἀπέτρεπε μὴ διαγεῖν (Xen.). "Ἀπανα ἡ πόλις ἀπέψηφίσατο μὴ συστρατεῖν αὐτοῖς (Xen.). Τιμόθεος Ἀριοβαρζάνει ἀπέγνω μὴ βοηθεῖν (*left off assisting Ariobarzanes. Dem.*). Ἐμοῦ οἱ νόμοι ἀπεγνωκότες εἰσὶ μὴ ἀδικεῖν (*Lys.*). Ἀπελύθη μὴ ἀδικεῖν (Th.). Εὐλαβεῖσθαι μὴ μοῖραν αἰρεῖσθαι (Pl.). Μετέγνωσαν Κερκυραῖοις ξυμμαχίαν μὴ ποιήσασθαι (Th.). Ἐφυλάξατο μὴ εἶνα βαλεῖν.—Κωλύομεθα μὴ μαθεῖν ἃ βούλομαι (Eur.). Τῷ Ἀλκιβιάδῳ ἀχθόμενοι, ἐμποδῶν ὄντι σοφίᾳ μὴ αὐτοῖς τοῦ δήμου βεβαίως προίσταναι (Th.). Ἀπίσχοντο μὴ ἐπὶ τὴν ἑκατέρων γῆν στρατεῦσαι (Th.). Ἀπιστοῦντες Σιγάκῃν μὴ ἤξιν (Th.). Ὁ φόβος τὸν νοῦν ἀπείργει μὴ λείγειν ἃ βούλεται (Eur.). Φενεξόμεθα μὴ θανεῖν (Eur.). Ἐγὼ μόνος ἦν ἀντιώθην ὑμῖν μὴ εἶν ποιεῖν κατὰ τοὺς νόμους (Pl.). Ὁ πατήρ ἀπεύξαιτ' ἀν τοῖς θεοῖς μὴ δαμῶς παρὰ τὰς τοῦ υἱὸς εὐχὰς γίγνεσθαι (Pl.).

b) In negative sentences.]—1) With simple Infin.] Οὐκ ἐξαρνοῦμαι πράττειν (Eur.). Οὐκ ἀρνοῦμαι πρὸς τὸν νειανίσκον οἰκίως ἔχειν ἐκ πολλοῦ (*Alciph.*). Εὐλαβεῖσθαι πεσῖν (λέγειν, &c.). "Ὅπως εἴργωσι τοὺς ἐκτεῖν ἐπιβοηθεῖν<sup>5</sup> (Th.).—2) With οὐ μὴ.] Μάχας οὐκ ἀρνοῦμαι μὴ οὐ συνμβεβηκέναι σοι (Æsch.). Οὐκ ἂν ἐξαρνος γένοιτο μὴ οὐκ ἔμός τις εἶναι (Luc.). Οὐδεὶς πώποτε ἀντεῖπε μὴ οὐ καλῶς ἔχειν τοὺς νόμους (Dem.). Οὐκ ἀνατίθεμαι μὴ οὐ καλῶς λέγεσθαι (Pl.). Οὐδὲ τὸ χρηματίζεσθαι Εὐθύδημος καὶ Διονυσόδωρος φατόν διακωλύειν οὐδὲν μὴ οὐ παραλαβεῖν τὴν σφετέραν σοφίαν (Pl.).—3) With μὴ only.] Οὐκ... ἄν τις... ἀπιστοῖη μὴ γενέσθαι τὸν στόλον τοσοῦτον κτλ. (Th.). Οὗτοι οὐ τὸ παράπαν συμβόλαιον ἐξαρνοῦνται μὴ γενέσθαι... ἀλλ' οὐκέτι εἶναι φασί κτλ. (Dem. 34, 3.)

c) In virtually negative interrogative sentences.] Εἰ γενησόμεθα ἐπὶ βασιλεῖ τι ἐμποδῶν μὴ οὐχί... ὑβριζομένους ἀποθανεῖν; (Xen.). Τίνα οἴτι ἀπαρνήσεσθαι μὴ οὐκ ἐπίστασθαι τὰ δίκαια; (Pl.)

1181 With many of these verbs (1) ὥστε is expressed: e.g. διακωλύειν τὴν παρασκευήν, ὥστε μὴ ἐπειράσθαι Θεσσαλῶν (Th.). So φυλάττεσθαι ὥς (ὥστε) μὴ—; (2) The Infin. takes τό, or τὸ μὴ, or τὸ μὴ οὐ. Κωλύειν (το) δρᾶν. Ὁ δὲ τὸ ἐπὶ τὸν Πειραιᾶ πλεῖν... καὶ πάνν διεκώλυσε (Th.). [Ἄλλο κωλύειν τοῦ δρᾶν.] Ἐκφεύξεσθαι... τὸ μὴ εἶναι κτλ. Τὸν πλείστον ὄμιλον... εἴργων τὸ μὴ... τὰ ἑγγὺς τῆς πόλεως κακουργεῖν (Th.). Οἱοί τε ἦσαν κατέχειν τὸ μὴ δακρύειν. Μηδ' ἂν τὸ σεμνὸν πῦρ νιν ἐργάθειν Διὸς Τὸ μὴ οὐ κατ' ἄκρων περγάμων ἐλεῖν πόλιν (Eur.). The Infin. here is used per epezegezin.—3) After verbs of escaping from, saving from, withholding from, &c. the Gen. τοῦ μὴ—occurs. Οὐκ ἀπεσχόμεν τοῦ μὴ ἐπὶ τοῦτο ἰλθεῖν (Pl.). Ἐξερυσάμην βροτοὺς τοῦ μὴ... τίς Ἀἰδου μολεῖν. Μικρόν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι (Xen.). Ὁ γὰρ ἄσκος δύο ἀνδράς ἔξει (= retinebit) τοῦ μὴ καταδύναι (Xen.).—4) Some are followed by μὴ with Subjunct., φυλάττεσθαι, εὐλαβεῖσθαι, &c. (5) Even when ὅτι, ὡς follow ἀρνεῖσθαι, &c., the seemingly redundant negative is used: ὅτι δ' οὐκ ἐστὶν ἐπιστήμη σκίψαι λῆν σοι δοκῶ εἰκότως ἀπιστεῖν (Pl.). Ἀνθρώπους μισθωτοὺς, ὧν οὐκ ἂν ἀρνήθειεν ἵνοι ὡς οὐκ εἰσὶ τοιοῦτοι (Dem.). [Cf. 1095, 4.]

1182 **Post locutiones, quæ non posse aliquid fieri, aut factu turpe (nefas, inconsideratum) esse declarant, sequentis Infinitivi notio per μὴ certo,**

<sup>5</sup> Buttmann says: Pro eo quod ratione simplicissima est εἴργω σε τὸν δρᾶν lingua admittebat εἴργω σε τὸ δρᾶν et εἴργω σε τὸ μὴ δρᾶν et εἴργω σε τὸ μὴ οὐ δρᾶν. Atque hæc ultima forma usurpata est potissimum, quotiescumque verbum secundarium aliquanto operosius, sicut fit Latino *quo minus*, a primario distindendum videretur. (Exc. II. ad Dem. Mid.)

<sup>6</sup> With αἰσχροῦν ἐστί, &c. the Infinitive, though it follows in order, is the subject of ἐστί.

**per μὴ οὐ dubitantius negatur**: οὐ δύναμαι αὐτὸν μὴ ἐπαινεῖν, *non possum illum non laudare*. Οὐ δύναμαι αὐτὸν μὴ οὐκ ἐπαινεῖν, *fieri non potest, quin illum laudem*.

a) Such expressions are, οὐ δύναμαι, ἀδύνατος, οὐχ οἶός τ' εἰμί, 1183 οὐδεμία μηχανή ἐστι (= οὐ δυνατόν ἐστι), οὐχ ὁσιὸν ἐστίν, οὐκ εἰκός ἐστίν, *it is not probable, οὐ φημι*, and the like; and also such as ἀνοία ἢ ἀνόητόν ἐστι. Here the *μή* is not even apparently *superfluous*, but the Inf. takes 'not' in English. Οὐ δύναμαι μὴ ποιεῖν, *non possum non facere*. Οὔτε μὴ μνησθῆναι αὐτοῦ, οὔτε μνησμένος μὴ οὐκ ἐπαινεῖν (*Xen.*), *I cannot but remember him* (absolute assertion), nor, remembering him, can I well do otherwise than praise him (less positive). Οὐδὲν λῆγεις· σὺ γὰρ ὑπέσχου ζητῆσιν, ὥς οὐχ ὁσιὸν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη εἰς δύναμιν παντὶ τρόπῳ (*since it would be impious in you not to render assistance. Pl.*). Οὐκ εἰκός ἐστι Ἀθηναίους ἰργασσάμενους πολλὰ ἤδη κακὰ Πέρσας, μὴ ὁ οὐ δοῦναι δίκας, τῶν (= ὧν) ἰποίησαν (*Hdt.*). Πάνυ ἀνόητον γηοῦμαι εἶναι σοι μὴ οὐ καὶ τοῦτο χαρίζεσθαι (*stultum judico tibi hoc non gratificari. Pl.*). (Ὁ φημι τοῦτο μὴ οὕτως ἔχειν (*nego id sic se non habere*).—b) Also after the expressions δεινὸν εἶναι, αἰσχρόν, αἰσχύνῃν εἶναι, αἰσχύνεσθαι, which contain a negative notion, the Inf. follows with *μή οὐ*, when it is to be made negative. *K.*

a) 1) With *μή* only.] Ἐπεὶ ἐκείνός γε πρὸς πάντας, ὅσοις διελκεται, ταῦτα λέγει, μὴ ἀδικεῖν μὲν Σφοδρίαν ἀδύνατον εἶναι (= *contendit fieri nullo modo posse, ut non sit injustus*). Ἐμοὶ δὲ τί αἰσχρόν, τὸ ἐτίρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μὴτε γινῶναι μὴτε ποιῆσαι; (*Xen.*)—2) With *μή οὐ*.] Οὐδεὶς οἶός τ' ἐστίν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι (*Pl.*). Ἀδύνατα ἦν Ἀθηναίων ὤρωπὸν ἔχόντων μὴ οὐ μεγάλα βλάπτειν τὸ χωρίον τὴν Εὐβοίαν (*Th.*). Εἰ ἀληθὴ ταῦτα, τίς μηχανή (= οὐδεμία μηχανή) μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνάναι; (*Pl.*)—b) Πάσις αἰσχύνῃν ἦν μὴ οὐ συσπουδάξεν (*Xen.*). Πολλὴ ἀνοία μὴ οὐχὶ . . . ἡγεῖσθαι κτλ. (*Pl.*)

(*Μή, μή οὐ, &c. with Participles, Adjectives, &c.*)

An *anarthrous* adjective or participle, used *attributively, appositively*, or *absolutely* (in the *Genitive* or *Accusative*) is *negated* by *μή*, when the substantive to which (in this negative form) it refers, belongs to a sentence or word (e. g. an *Infinitive*) that *itself* requires *μή*. In other cases *οὐ* is used. *M.*

a) Ἀθλιὸν μὴ ὑγιεῖ ψυχῇ συνοικεῖν (*Pl.*). Ἀπάγου . . . τοὺς παῖδας μηδὲν αὐτῶν καταθεῖς (*Xen.* *Mή* on account of the *Imperative*). Οἰμαί σε, εἴαν τι αἰσθῇ σεαυτὸν μὴ εἰδότα, κτλ. (*Xen.* *Mή* on account of εἴαν, 1166, d.) Δόξω τὴν πόλιν ἐλαττοῦν, εἰ Θηβαῖοι μὲν ἔξουσι Θεσπίας καὶ Πιλαταιάς, ἡμεῖς δὲ ἔξιμεν, μηδεμιᾶς ἀνάγκης οὐσῃ, ἐξ ὧν τυγχάνομεν ἔχοντες (*Isocr.*).—b) With ὥς, ὥσπερ (1142, sqq.) the Part. *usually* takes *οὐ* in every form of sentence except in connexion with an *Imperative* (*M.*).—Ὡς οὖν μὴ ἀκουσομένων ἡμῶν, οὕτως διανοεῖσθε (*Pl.*). Εἰ ὥς οὐ τὰ βέλτεστα ἐμοῦ πολιτευσάμενου Κτησιφῶντος καταψηφείσθε, ἡμαρτηρέναι αὐτοὶ δοῦτε (*Dem.*).—c) A *predicative* part. or adj. takes *οὐ*, whenever the *form* of the *verb* or *sentence* does not require *μή*: ἐτυχεν οὐκ ἐξαλλῇ μμένον

<sup>7</sup> Cf. Herm. ad Vig. p. 797. He resolves *μή οὐ* by *mirum foret, nī —*, or e. g. *μή ἱπαιεῖν*.

τὸ τεῖχος (*Th.*).—Φανερός γέγονεν οὐ συγγενὴς ὢν (*Lys.*). Εἰδὼς οὐκ ἐς χάριν ἀλλ' ἐς ὀφείλημα τὴν ἀρετὴν ἀποδῶσων (*Th.* Cf. 1189).

- 1185 Sometimes however a participle or adjective is found with οὐ, though the principal verb requires μή, from the circumstance that the notion negated is not *closely connected* with the verb, but stands rather as an independent notion; especially in the case of a participle expressing an independent, actual fact. Ἀποπὼν ἐστί περὶ τῶν δικαίων ὑμᾶς διδάσκειν αὐτὸν οὐ τὰ δίκαια ποιοῦντα (*Dem.*). Εἰ ἄρα καὶ ἰδοκοῦμιν τι ἀνεπιεικίστερον πράξει οὐ μετὰ τοῦ πληθους ὑμῶν εἰσελθόντες (= in having entered the city without the consent of your people: —a fact), τὰ ὅμοια οὐκ ἀνταπέδοτε ἡμῖν (*Th.*). *M.*

- 1186 [On the conditional or assumptive force of μή with the participle (= εἰ μή with finite verb) see 1164.]

Οὐδεὶς ἂν τοῖς σοφισταῖς διελέγετο, μή ὑπισχνόμενος κτλ. (if he did not promise; or, without promising, &c.) Τίς ἂν πόλις ὑπὸ ἀνδρῶν μὴ πειθομένων ἀλοίη; *Xen.* (by men who do not obey; i. e. if they do not obey.) Μὴ δηλωθεῖσων τῶν αἰτιῶν κτλ. (= if the causes are not explained. *Isocr.*)—[Αἰσχύνομαι μὴ ποῖων = εἰ μὴ ποῖω. 1117, 14.]

- 1187 In other cases an *anarthrous participle* (whether in agreement or absolute) or adjective is regularly negated by οὐ. Now and then, however, as an exception, μή is found with participles denoting circumstance, manner, &c., and such as are used to form the 'complement of the predicate' (642). Οὐχ ὁρᾷς ὅτι οἱ Ἀθηῆναι δίκασται πολλοὺς ἤῃ μὴδὲν ἀδικοῦντας ἀπέκτειναν; (*Xen. Mem.* 4, 8, 5.)—Ἐξοῖα, παι, φύσει σε μὴ πεφυκότα τοιαῦτα φωνεῖν (*Soph. Phil.* 79). *M.*

- 1188 An adjective or *Partcp. with the article*, denoting generally a certain kind or class, is (a) usually negated by μή; (b) sometimes by οὐ. (c) But merely to denote indefinitely certain persons or things of a conceived class (those who...; men who &c.), or particular definite persons or things that are characterized, οὐ is used as the negative. *M.*

a) Αἱ μὴ καλαὶ ἐπιθυμίαι. Μένων τὸν μὴ πανούργων τῶν ἀπαιδεύτων ἐνόμιζεν εἶναι (*Xen.*). Τὰ ὁρατὰ καὶ τὰ μὴ (sc. ὁρατὰ. *Pl.*). Τῇ πόλει πολλάκις μετεμέλησε τῶν μετ' ὀργῆς καὶ μὴ μετ' ἐλέγχου γενομένων (*Isocr.*).—b) Νομίζετε δημοτικώτερους εἶναι... τοὺς νῦν οὐκ ἔχοντας τῶν εὖ φρονούντων (*Isocr.*).—c) Οἷσα ἤδη ἀνθρώπους... οἱ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνίκηστα κακὰ τοὺς οὔτε μέλλοντας οὔτε βουλομένους τοιοῦτον οὐδέν (*Xen.*, to people who —, &c. indefinitely). Οὐκ ἤσχοντο οἱ τότε πολιτευόμενοι ἐπὶ τοὺς οὐδὲν πώποτε εἰς ἡμᾶς ἐξαμαρτόντας στρατιὰν ἐκέμποντες (against men who had never —; or, against those who had never —; meaning particular persons, the Sicilians. *Isocr. per.* 84). Βιωτοί, οἱ πρόσθεν οὐδ' ἐν τῇ ἐαυτῶν τολμῶντες Ἀθηναίους ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν ἐμβαλεῖν εἰς τὴν Ἀττικὴν (*Xen.*). Αἱ οὐκ ὀρθαὶ πολιτεῖαι αὗται (*Pl.*). *M.*

- 1189 It must be observed, that in sentences which would regularly require μή, we find οὐ used when *one notion* is prominently negated, not the whole sentence [e. g. εἰ οὐ πολλοὶ (= ὀλίγοι) ἦσαν. *Lys.*]. Hence especially in contrasted notions of which *one* is strongly denied, e. g. with οὐκ — ἀλλὰ, ἀλλ' οὐ, καὶ οὐ or οὐ only, οὐχ ὅπως — ἀλλὰ: οὐ μὴν and sometimes also οὐ μόνον.—But here μή also is found. *M.*

**Tenendum est, particulas μή et μή οὐ, 'cum partici- 1190**  
**cipio vel nomine conjunctas conditionis indi-**  
**candæ causa sic usurpari, (a) ut μή si non, (b) μή**  
**οὐ nisi significet<sup>s</sup>.'** Particulæ μή οὐ ad negativam  
 aliquam vel vocem vel significationem respiciunt.

Οὐκ ἂν ἀξιόπιστος εἴην μή οὐχὶ πρότερον αὐτὸς φανείς οἷός εἰμι,  
*nisi ante apparuerit, qualis ipse sim.*—'Ο δ' οὐκ ἂν ἐφη ἐξυγαγεῖν, μὴ  
 γιγνομένων τῶν ἱερῶν, *ille autem negabat se signa moturum, si sacra*  
*non addicerent.* H. (Xen.) Δυσάλγητος (= οὐκ οἰκτίρμων) γὰρ ἂν  
 Εἶην, τοιάνδε μὴ οὐ κατοικτείρων ἔδραν (Soph. : *durus essem, nisi*—).  
 Αἱ πόλεις... χαλεπαὶ λαβεῖν... μὴ οὐ χρόνῳ καὶ πολιορκίᾳ (Dem.).

If the finite verb is connected with a participle, the negation, when it refers to 1191  
 both, is usually placed with the participle, though only when it precedes the  
 verb. Μετὰ τὰ Τρωϊκὰ ἡ Ἑλλάς ἐτι μετανίστατο καὶ κατακίετο, ὥστε μὴ  
 ἡ σὺ χᾶσασα αὐξήθη ναι (Th. i. e. ὥστε μὴ ἡσυχάσαι καὶ μὴ αὐξήθη-  
 ναι). Where the negative is so placed, it must be considered as belonging to the  
 whole sentence, and not to a single word. Cf. *Nec nulla interea est inarata*  
*gratia terræ* (Virg.) = *nec tellus interea inarata est, nec nulla ei gratia est.*

As with *participles* and *adjectives*, so with *substantives, adverbs, 1192*  
 and *prepositions* with their cases, μή is used (a) when they are employed  
*hypothetically*, and (b) when the *form* of the sentence or of the *word*  
 they belong to requires μή.—When these reasons do not call for μή,  
 οὐ is generally used. Kr.

a) 'Ο μὴ ἱατρός (= *qui non sit medicus; si quis non sit medicus*)  
 opposed to ὁ ἱατρός. Τα μὴ ἀνάγκη κακά.—Τὸ μὴ ἐμποδῶν  
 ἀναταγωνίστῳ εὐνοίᾳ τετίμηται (Th.). 'Ο μὴ ζῶν ἀνάγκη  
 τι παθῶν (Th.). Οἱ μὴ ζῶν προφάσει τινὰ κακῶς ποιῶντες  
 (Th.).

b) Τὸ μὴ καλῶς λέγειν κακόν τι ἐμποεῖ ταῖς ψυχαῖς. [When oppo-  
 site notions are contrasted, μή, as denoting a *conceived notion*,  
 is generally used. Τὰ καλά, τα μὴ καλά. Τὸ γῆμαι, τὸ μὴ γῆμαι.  
 'Ἀκοὴ ἡ τῶν ἄλλων ἀκοῶν ἀκούει καὶ τῶν μὴ ἀκοῶν (Pl.).]

(On the Repetition of Negatives in the same clause.)

**Particulæ οὐ vel μή prædicato præmissæ nega- 1193**  
**tionem negatio prægressa (a) non tollit, (b) nisi**  
**si quando, propter majorem quandam orationis**  
**vim vel perspicuitatis causa, ante verbum repe-**  
**titur negatio.**

a) Οὐδείς οὐκ ἐπασχέ τι τὴν ψυχὴν, *nemo non commotus est animo*  
 (Xen.). Οὐδὲ τὸν Φορμίωνα οὐχ ὀρᾷ (*neque Phormionem non*  
*videt*). Μὴ οὖν . . . διὰ ταῦθ' ὧν ὑμᾶς Δισχίνης ἐξηπάτησε, μὴ δότω  
 δίκην, i. e. *let him not*—*let him not be punished*—*let him not escape*  
*punishment* (Dem.).—[Of course since the οὐ or μή retains its

<sup>s</sup> Hermann (Vig. p. 800). He adds: Quæ eo differunt, quod nisi dubitantis  
 est, si non autem summentis quid ut certo negatum. Ut *nisi fallor* dicit, qui  
 fortasse se falli subindicare vult; *si non fallor* autem, qui hoc, non falli se, sim-  
 pliciter ut certum ac verum sumit.

negative force, the *two* negatives *logically* destroy *each other*: *nobody does not = every body does.*]

- b) *Τίς οὐ τοῖς τούτων κώμοις καὶ μοιχείαις περιτυχὼν οὐκ ἤχθέσθῃ ὑπὲρ τῆς πόλεως;* (*Æschin.*)—c) This repetition of the negative is naturally *most* common after an interposed clause: *Οὐδ' ἄς προσ-εκόων κάλογιζόμεν ἐγὼ Πρώτας παρέσσεσθαι δεῦρο, τὰς Ἀχαρνέων Γυναῖκας, οὐχ ἤκουσιν* (*Aristoph.*).

**1194 In negativa sententia pro indefinitis tum pronominum tum adverbiorum formis formæ adhibentur negativæ.**

Thus for *any body, ever, &c.*, we shall have *nobody, never, &c.* These negative expressions neither destroy nor strengthen each other, since they do not stand in an opposite relation, but each of them is to be considered independent. (*K.*) The negatives must be of the same kind, i. e. either *οὐ* (*οὐδέεις, &c.*) or *μή* (*μηδεῖς, &c.*)

*Σμικρὰ φήσιν οὐδ' ἐν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν ἔρῃ* (*Pl.*). *Ὁ κακὸς οὐτ' ἀγαθὸν οὔτε κακὸν οὐδέποτε εἰς ἀληθῆ φιλίαν ἔρχεται* (*Pl.*). (*Τὸ καλὸν*), *δ' μηδέποτε αἰσχρὸν μηδ' αὐτοῦ μηδ' ἐνὶ φανεῖται* (*Pl.*).

**1195 'Frequentissimum est locorum genus, in quibus, posita negatione quæ ad universam sententiam spectat, dein ad singula orationis membra adhærescit rursus negatio' (Kl.): velut, οὐκ ἔστιν οὐδεὶς οὔτε τῶν ἀστῶν οὔτε τῶν ξένων.**

Here only the first negative is retained in English: *οὐ δύναται οὐτ' εὐλίγειν οὐτ' εὐποιεῖν τοὺς φίλους, he cannot either — or; in like manner also οὐδέ, μηδέ, not even, ne — quidem*, are used in a negative sentence, e. g. *οὐ δύναται οὐδέ νῦν εὐποιεῖν τοὺς φίλους*.

ADDITIONAL REMARKS.] On the position of *οὐ, μή*. [*Kr.*] As a general rule the *negative* immediately precedes the *notion to be negated*: e. g. *οὐ πάντα ὁρθῶς ἐποίησεν πάντα οὐκ ὁρθῶς ἐποίησεν*: *ὁρθῶς πάντα οὐκ ἐποίησεν*: but (*a*) the negative often *follows* its notion, when both are meant to be *emphatic*, especially in *oppositions* with *μέν* and *δέ*. *Πάντες μὲν οὐκ ἦλθον, Ἀριστοῦ δὲ καὶ Ἀρτάχου* (*Xen.*). *Δασὺς δένδρεσι παχέσι μὲν οὐ, πυκνοῖς δὲ* (*Xen.*).—b) In *oppositions* of this kind the *οὐ* is *accented*, when it follows *δέ*, whether it ends the clause or not; and *οὐ* may be retained even before a vowel. *Κολακτεύει μὲν ἡμῶν τὰς ψυχὰς, πείθει δ' οὐ τοὺς καὶ ὁπρὸν μετρίους* (*Pl.*). *Ἐδέη καὶ ἡκισθῇ, ἀπώλετο δ' οὐχί, ἀλλ' ἐλύθη* (*Lys.*). *Τὸν ἰδόντα καὶ μύσαντα μεμνημένον, ὁρῶντα δ' οὐ ἀποκρίσαντες κτλ.* (*Pl.*)—c) The *μέν* is sometimes omitted, as in the example just quoted. *Θεὸν νόμιζε καὶ σίβου, ζητεῖ δὲ μή* (*Gn.*).—d) When the negative, instead of being prefixed to a noun, precedes its *article* or governing *preposition*, it is an instance of *litotes* (or saying *less* than is meant), and we must supply mentally the *opposed* notion: e. g. in *ἀνδρῶν οὐ τῶν ἀδυνάτω τωάτων* we must supply *ἀλλὰ τῶν δυνατωάτων*. So, *ἐγὼ ἡγοῦμαι ἀδικεῖν εἰς τὴν οὐλίαν ἀφ' ἧς ἀρχὰς μὴ τὰ ἀριστα ἦρξε τῇ πόλει* (*Lys.*). So *οὐκ ἐκ προσήκόντων ἀμαρτάνειν*. *Φιλίππῳ τι ποιῆσαι μὴ πρὸς ἡδονὴν* (= *any thing disagreeable to him, Dem.*). So *οὐκ ἐς μακρὰν, &c.*: and before *relative* clauses: e. g. *εὐρον οὐχ ἂ ἱβουλόμην, &c.*—(e) So in *oppositions* with *οὐ* (*οὐκ, οὐχί: μή*) . . . *ἀλλὰ* (or *εἰ*), the *οὐ* often immediately precedes the *emphatic* clause or clause; it is then often *separated* from the verb, and even *follows* it, when the verb has an early place in the sentence. *Ἔμμαχοι ἐγενόμεθα οὐκ ἐπὶ καταδουλώσει τῶν Ἑλλήνων ἀλλ' ἐπ' ἐλευθερίᾳ* (*Th.*). *Ταῦτα χρὴ σκεψαμένους μὴ τοὺς ἰμούς λόγους ὑπεριδεῖν, τὴν εἰ αὐτοῦ τινα σωτηρίαν μάλλον ἀπ' αὐτῶν προεῖν* (*Th.*). *Kr.*

[*Mḗ* with Imperative, &c. 792, 793 : *τί οὐ* ; 794. *Οὐ πάυσῃ*, &c. 796. *Οὐ μῆ*, 1196 797, 798. "Ὅπως μῆ", 799, 800, *b*.—For *μῆ* after verbs of *fearing*, &c. see ' *Dependent Interrogative Sentences*.' For *μή* = *lest*, see ' *Final Adverbial Sentences*.' See also *οὐ*, *μή* in ' *The Conjunctions*.']

## PART II.—COMPOUND SENTENCES.

Two simple sentences are connected with each other either by the 1197 way of *Co-ordination* or by the way of *Subordination*.—They are connected by way of *subordination* (or *subordinately*) when one of them (the *accessory sentence*) may be considered as the *subject* of the other (the *principal*) sentence, or as an *attributive* or *object* belonging to it.—When two connected sentences are *not* in this way dependent upon each other, they are connected by way of *co-ordination*.

CO-ORDINATE SENTENCES.]—The co-ordinate combination may 1198 be either (1) strictly *co-ordinate*, or (2) *disjunctive* or *adversative*. See the *co-ordinate*, *disjunctive*, and *adversative conjunctions*, in the chapter on ' *The Conjunctions*.'

SUBORDINATE OR ACCESSORY SENTENCES.]—An *accessory sentence* 1199 being, virtually, the *subject* of the principal sentence, or an *attribute* or *object* of it, it may be considered as taking the place of a *substantive*, *adjective*, or *adverb*. Hence we have

- |                       |                               |
|-----------------------|-------------------------------|
| 1) <i>Substantive</i> | } <i>Accessory Sentences.</i> |
| 2) <i>Adjective</i>   |                               |
| 3) <i>Adverbial</i>   |                               |

### § 11. *Substantive Accessory Sentences introduced by ὅτι or ὥς, 'that.'* [The proper meaning of ὥς is 'how'.]

A substantive sentence is either *affirmative* (introduced by 'that') 1200 or *interrogative* (introduced by some *interrogative pronoun* or *adverb*).

- |               |                                               |
|---------------|-----------------------------------------------|
| He complained | { <i>of the heat</i> (subst.).                |
|               | { <i>that it was very hot</i> (subst. sent.). |
| He asked him  | { <i>this question</i> (subst.).              |
|               | { <i>how he did</i> (subst. sent.).           |

A substantive sentence introduced by *ὅτι*, *ὥς*, may be (a) the 1201 *object* of either (1) *verba sentiendi et declarandi* or (2) *verba affectuum*; or (b) the *subject* of an impersonal phrase with *ἐστίν* [e. g. *δὴλόν* (*εἰνόν*, *αἰσχρόν*) *έστι*]: or (c) it may be merely *explanatory* of the principal sentence or of some word in it: *μέγα δὲ εἰς τοῦτο συμβάλλεται ὅτι κτλ.*, it contributes much to this end, *that*—&c., i. e. *this circumstance* contributes much to it, *namely, that*—.

1) Such *verba sentiendi et declarandi* are: *to see, hear, know, learn; to say, show, report*, &c. (*ὁρᾶν*, *ἀκούειν*, *νοεῖν*, *μανθάνειν*; *λέγειν*, *ἐκινεῖν*, *ἀγγέλλειν*). (2) Such *verba affectuum* are: *to wonder, to be vexed, ashamed, &c., to blame* (*θαυμάζειν*, *ἄχθεσθαι*, *ἀνανακτεῖν*, *αἰσχύνεσθαι*, *μίμνεσθαι*); *to repent* (*μεταμέλεισθαι*).



**1202 Post tempora primaria, enunciationis substantivi vice fungentis eadem prorsus est constructio, quæ enunciationis absolutæ neque ex illa pendentis.**

|                                                  |                                                               |
|--------------------------------------------------|---------------------------------------------------------------|
| Ἄρκτοι πολλοὺς ἤδη πλησιάσαν-<br>τας διέφθειραν. | λέγουσιν ὅτι   ἄρκτοι πολλοὺς ἤδη<br>πλησιάσαντας διέφθειραν. |
| Εἰ ταῦτα λέγοις, ἁμαρτάνοις ἄν.                  | λέγω ὅτι   εἰ ταῦτα λέγοις, ἁμαρ-<br>τάνοις ἄν.               |
| Εἰ ταῦτα ἔλεγες, ἡμάρτανες ἄν.                   | δὴλόν ἐστιν ὅτι   εἰ ταῦτα ἔλεγες,<br>ἡμάρτανες ἄν.           |

**1203 Post tempora historica, (a) ὅτι (ὥς) optativum recipit: (b) 'sed sæpe admodum in ejusmodi locis indicativus habetur, et (c) maxime quidem in futuro' (H.):** εἶπον, ὅτι ἤζοιμι<sup>9</sup> vel, εἶπον, ὅτι ἤζω.

a) Ἐγνώσαν, ὅτι κενὸς ὁ φόβος εἶη (Xen.). Προηγόρευε τοῖς Ἀθηναίοις, ὅτι Ἀρχίδαμος οἱ ξένος εἶη (Th.). Ἐλεγεν, ὅτι ἡ ὁδὸς ἔσοιτο (815) πρὸς βασιλέα μέγαν (Xen.).

b) (The peculiarity here is, that the accessory sentence is constructed as a *principal* one both as to *form* and *tense*: 'sometimes, however, the *imperfect* is used after the *imperfect*, so that the *mood only*, not the *tense* of the *oratio recta* is retained: ᾗδεν ὅτι ἱψέδου. M.) Ἐλεγον . . . ὥς ἐλπίζουσιν τὴν πόλιν ἔξεν μοι χάριν (Isocr.). Ἦκεν ἀγγέλλων τις . . . ὥς Ἐλάτεια κατεῖληπται (Dem.).

Ἡ δὲ εὐνοία παρὰ πολὺ ἐπῆρει τῶν ἀνθρώπων εἰς τοὺς Λακεδαιμονίους, ἄλλως τε καὶ προειπόντων ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν (Th.), *studia hominum valde inclinabant in Lacedæmonios, quum præsertim ostendissent se Græciam liberaturos esse*. [Ἐλευθεροῦσιν dicit, quasi *præsentem* fingens Lacedæmonios dicentesque τὴν Ἑλλάδα ἐλευθεροῦμεν<sup>9</sup>]. Greek writers here often show a *to us* surprising preference for the *indicative*, which represents the fact as true *objectively*.

c) Ἐλθὼν δ' ἐκείνος λέγει (*præs. histor.*), ὅτι πέντε ἡμερῶν ἄξει αὐτοὺς ἐς χωρίον ὅθεν ὀψονται θάλατταν (Xen.), *ipse autem quum tenuisset, se dierum quinque spatio ducturum eos ad locum aiebat, unde mare conspecturi essent*. Ἐπιμενίδης . . . εἶπεν, ὅτι ἔκεῖ ἐτῶν οὐχ ἤζουσιν. Εἰ μὲν ἡπιστάμεθα σαφῶς ὅτι ἤξει (where others read ἤξει) πλοῖα Χειρίσοφος ἄγων ἰκανά, οὐδὲν ἂν ἔδει, ὢν μέλλω λέγειν (Xen.). Οἱ γὰρ μάντις ἀποδειγμένοι ἦσαν, ὅτι μάχη μὲν ἐσται, τὸ δὲ τέλος καλὸν τῆς ἐξόδου (Xen.). Ἐγνώ Ἀρχίδαμος, ὅτι οἱ Ἀθηναῖοι οὐδὲν ἐνδῶσουσιν (Th.).

1204 Sometimes the two moods stand close together: Ἐλεγον ὅτι Κύρος μὲν τέθυνηκεν, Ἀριαῖος δὲ πεφευγὼς . . . εἶη (Xen.). Ἐγνώ Φρύνιχος ὅτι ἔσοιτο . . . λόγος, καὶ ὅτι Ἀθηναῖοι ἐνδὲξονται κτλ.

1205 After verbs of *accusing*, the charge is sometimes put in the *optative* (often after the present, if *præsens historicum*), as a charge proceeding from the mind of the *speaker*; sometimes in the *indicative*: διαβάλλει τὸν Κύρον πρὸς τὸν ἀεελφόν, ὥς ἐπιβουλεύει αὐτῷ (Xen.).

<sup>9</sup> Herm. ad Vig. p. 899.

The *Aorist* after ὅτι occurs for the *Pluperfect* as in the *oratio recta* (M.): ἔγνω 1206  
ὅτι Πρωταγόρας οὐκ ἤρεσεν αὐτὸς αὐτῷ κτλ. (*had not satisfied himself*. Pl.)

When *hypothetical* sentences follow ὅτι, ὥς, the *Indicative* with ἄν (or such an 1207  
imperfect as is used *hypothetically* without ἄν [790]) is never changed after an  
*historical tense* into the *Optative*; for by such a change the *nature* of the conditional  
relation would be obscured; e.g. if ἐγένετο ἄν were changed after an historical  
tense into γένοιτο ἄν, the distinction would be obliterated between these two  
forms, which in principal sentences have a very different meaning. Θεμιστοκλῆς  
ἀπεκρίνατο, ὅτι οὐτ' ἄν αὐτὸς Σερίφιος ὦν ὀνομαστός ἐγένετο, οὔτε  
ἐκείνος Ἀθηναῖος (sc. ὦν. Pl.). Διονύσιος ἔλεγεν, ὅτι δυστυχιστάτην ἐκίνησεν  
εἶμην στρατείαν ἰσχυρατευμένοι κρεῖττον δ' ἦν (*it would have been better,*  
790) αὐτῷ τότε ἀποθανεῖν κτλ. (Lys.) M.

“Ὅτι *cum* *indicativo* *præsentis* *post tempora* *historica* *nonnunquam* *reperitur: velut*, Ὑποψία . . . ἦν 1208  
ὅτι ἄγει πρὸς βασιλέα, *suspicio erat*, [Cyrus] *se adversus regem*  
*ducere*.

‘*Post tempora primaria* ὅτι, ὥς *cum optativo* *non* 1209  
*conjunguntur, nisi ubi scriptor alterius verba e*  
*tempore præterito commemorat:*’ (K.) Δῆλον (sc. ἐὼν  
ἔστιν) ὅτι ἀφεκτέον εἶη τοῦ ὀρθῶς λέγειν (Xen.), *patet a recte dicendo*  
*abstinendum esse*; ‘*it is plain that* (on that supposition) *one ought*  
*to abstain from speaking well.*’

‘*Sæpenumero post particulam* ὅτι *ita infertur in-* 1210  
*finitivus, quasi illa antea posita non esset, et accu-*  
*sativus cum infinitivo usitato more dicendi dice-*  
*retur.*’ (Kl.) Ἀκούω γάρ, ὅτι καὶ συνηθρευντάς τινας τῶν παίδων  
σοι γενέσθαι αὐτοῦ, ὥστε ἴσως ἂν καὶ πάλιν ἔλθοιεν πρὸς σε (Xen.  
Cyr. 2, 4, 15).—So after ὥς: Ἐλπίζειν χρη, ὥς ἀνέρας ἀγαθοὺς  
μᾶλλον ἢ κακοὺς αὐτοὺς γενήσεσθαι (Xen. Hell. 6, 5, 42).

a) This ὅτι sometimes occurs even before the *Acc. c. Inf.* [See the first exam- 1211  
ple]: λέγεις σύ, ἔφη, ὦ πατήρ, ὅτι ὥσπερ οὐδὲ γεωργὸν ἀργοῦ οὐδὲν ὄφελος,  
οὕτως οὐδὲ στρατηγὸν ἀργοῦ οὐδὲν ὄφελος εἶναι.

b) Sometimes a sentence with ὅτι (ὥς) is found in one clause, the *Acc. c. Inf.*  
in another. Οἱ Λακεδαιμόνιοι εἶπον, ὅτι σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθηναῖοι,  
βοῦλεσθαι δὲ κτλ. (Th.) Ἐλεγεν—νῦν μὲν δεῖν αὐτοὺς ἡσυχίαν  
ἔχειν, εἰ δὲ οἰκαδὲ κατέλθοιεν, τότε καὶ τιμωρήσοιντο τοὺς ἀδικούντας  
(Lys.).

*Si quando ipsa alicujus verba recta, quæ dici-* 1212  
*tur, oratione proferuntur, illa particula* ὅτι *præ-*  
*mitti solet: velut*, εἶπεν ὅτι Εἰς καιρὸν ἦκεις. Ἰσως ἂν  
εἰποιεν, ὅτι, ὦ Σώκρατες, μὴ θύμαζε τὰ λεγόμενα.

After ἀχθομαι, θαυμάζω, &c. the clause with ὅτι may be considered explanatory 1213  
of the pronominal object of the verb, e.g. τοῦτο, which is sometimes expressed:  
ὅτι δὲ οὐκίτι ἡμῖν Τισσαφέρνης ἡγήσεται . . . τοῦτο ἀχθεσθε (Xen. An. 3, 2,  
20). Indeed this may be supposed the way in which a *substantive sentence* came to  
represent the *subject* or *object* of any verb (ὅτι, ὥς being properly *relative* particles).

ADDITIONAL REMARKS. a) Εὐ οἶδ' ὅτι, εὐ ἴσθ' ὅτι, and ὅλον ὅτι are used 1214  
elliptically, so that the verb of the preceding sentence must be understood with  
them. In use they are virtually particles of affirmation, = *assuredly, evidently, &c.*

b) On μέν ημῖν, οἷός α, ἀκούω, &c. followed by an *adverbial sentence*  
with ὅτε (*when*), instead of a *substantive* one with ὅτι or ὥς. cf. 1276, b. There is

probably an ellipse of τοῦ χρόνου, e. g. Μίμνημαι καὶ τοῦτο, ὅτε, σοῦ λιγοτος, συνδόκει καὶ ἐμοὶ ὑπερμέγεθες εἶναι ἔργον τὸ καλῶς ἀρχεῖν (Xen.). Ἐμὲ μνηντο Πλειστοάνακτα ὅτε ἐσβαλὼν ἀνεχώρησε πάλιν (Th.). Οὐκ ἴσθ' ὅθ' ὑμᾶς οἱ Λάκωνες ἀπώλεσαν; (Aristoph.). Cf. *memini, quum darem; vidi, quum prodiret; audivi eum, quum diceret.* (K.)

c) (1) *Verba affectuum* are often followed (instead of by a substantive sentence introduced by ὅτι or ὥς) by a subordinate sentence introduced by εἰ (if), when the object of admiration, &c. is not to be represented as actually existing, but as merely possible, or as still a matter in question, e. g. θαυμάζω, ὅτι ταῦτα γίγνεται and εἰ ταῦτα γίγνεται. [Cf. 1303, 7.] (2) Attic politeness, which carefully avoids *positiveness* of expression, often employs this form even of settled and undoubted facts. Οὐκ ἀγαπᾷ, εἰ μὴ δίκην ἔδωκεν (he is not contented with not having —. Aeschin.). Ἀγαπᾷ κτῶ, εἰ οὕτως ἂν νοῦ μὴ οἴος τ' εἰμὶ εἰπεῖν (Pl.). Τοῦς ἐθαύμασα, εἰ ἐν ἀρετῆς καὶ σοφίας τήης μίρει τὴν ἀδικίαν, τὴν δὲ ἐκαιοσύνην ἐν τοῖς ἐναντίοις (Pl.). Οὐκ ᾔσχετο ἔθελον, εἰ τοιοῦτο κακὸν ἐπάγει τῷ (Dem.). K. Καὶ ἐγὼ ἀκούσας ἡ χθεῖσθην εἴ τι μῖον δοκοῖεν ἔχειν (Xen.). [(3) We must not confound with these examples those in which the sentence with εἰ obviously forms the condition or hypothetical protasis, e. g. οὐκ ἀχθεῖται, ἂν εἴπω ταῦτα: *shan't you be vexed if I say this?*]

d) Instead of ὅτι οὕτως, the relative particle ὥς, *that*, often stands, and instead of ὅτι τοιούτος or ὅτι τόσος, the relatives οἷος, ὅσος are used. Εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο, ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα = ὅτι οὕτως ἀδεῶς (Pl.). Αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷων τέκνων ἐκύρησε, = ὅτι τοιούτων τέκνων ἐκύρησε (Hdt.). K.

e) *Now and then* διότι is found for ὅτι: not only after such verbs as ἀγαμαί, θαυμάζω, &c. where its proper notion of 'because' is hardly, if at all departed from; but also after *συνεῖδέναι* (Isocr. Pan. 48), *πυνθάνεσθαι* (Philip. ap. Dem. 284, 1). —From Aristotle's time it is common (K.).

f) Sometimes ὅπως is used for ὥς after a *verbum declarandi* or *putandi* in a negative sentence. Οὐδέγε, ὅπως ἄρρων ἔσται ἡ ψυχὴ, . . . οὐδὲ τοῦτο πέπεισμαι (Xen.). "Ὅπως οὐ πάντων τούτων ἐπιμελητέον . . . οὐ λέγω (Xen.). In poetry οὕνεκα (properly *in as far as*), also ὁ θούνεκα in the tragic poets, are used nearly in the same sense with ὅτι, *that*. M.

g) No exact rule can be laid down to teach the pupil (α) when ὅτι, ὥς are used rather than the *Acc. c. Inf.*, or the Participle with verbs *sentiendi et declarandi*: (β) when ὅτι is to be used rather than ὥς and *vice versa*. The following hints may, however, be of some use:—(1) 'After *verba declarandi* in affirmative sentences and without any secondary meaning, the *Acc. c. Inf.* or ὅτι are the regular constructions, but ὥς is used when the notion is to be represented as an *uncertain* or *false* assertion, a *pretence* or *evasion*: hence also after a verb with the negative (οὐ λέγω ὥς —; οὐ λέγω ὥς οὐ). M. (2) 'Ὅτι, ὥς are very rare after verbs that denote a purely *subjective* or *uncertain* view (e. g. οἰεσθαι, δοκεῖν, ἐλπίζειν, φάναι<sup>1</sup>; for even in φάναι there lies the *subjective* notion to *declare one's own opinion*). But after λέγειν, to tell (with reference to the substance of the narrative), and εἰπεῖν, to say (with reference to the expression), ὅτι, ὥς are not uncommon.' (Kr.) Madvig says, 'After verbs of *opinion* ὥς is sometimes used—never ὅτι, and there often lies in it the notion of a false opinion;' but ὥς is very rare. (3) Πείθειν with *inf.* = to persuade a man to do anything: with ὥς = to persuade him to *believe* any thing [ἐμὲ γε οὐ πείθει ὥς ἔστιν ἡ ἀδικία τῆς δικαιοσύνης κερδαλωτέρων, Pl.]. (4) From the original meaning of ὥς (= *how*), it naturally stands where the notion of *manner* or *circumstances* (the 'how') is of importance, or at all events appropriate and conceivable: hence after to hear, be informed, &c. (ἀκούειν ὥς —; πυνθάνεσθαι ὥς —); to report, bring a report (ἀγγέλλειν ὥς —); to prove (ὥς οὐ πεποιήκει . . . ἂν κατηγορήκα, τοῦτο δεικνύτω, Dem. "Ἴν' ἀποδείξωμεν ὥς δυνατὰ ταῦτα γίγνεσθαι, Pl. Ὡς γε μὴν οὐ ψεύδομαι καὶ τοῦτ' ἔχω τεκμήριον: but also ὅτι,

<sup>1</sup> φάναι ὅτι, Pl. Gorg. 487; ὥς, Dem. 4, 48. Xen. Hell. 6, 3, 7; οἰεσθαι ὥς, Xen. Mem. 3, 3, 14. In later writers δοκεῖν ὅτι, Polyb. 28, 9, 14; ἐλπίζειν ὅτι, Arr. An. 1, 4, 7. Cf. Th. 8, 54. Kr. Νομίζειν ὥς, Th. 3, 88. Arr.

if the *fact*, not the *manner*, is the point: τοῦτό γε . . . ἀπεδείχθη . . . ὅτι ἀδύνατον. Pl.); after verbs of *reproaching, calumniating, accusing*, &c. (διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει αὐτῷ. Xen.). Τότε δὲ κατηγορεῖτο τοῦ Ἰσμηνίου καὶ ὡς βαρβαρίζει καὶ ὡς . . . καὶ ὅτι τῆς ἐν τῇ Ἑλλάδι ταραχῆς πάσης ἐκείνός τε καὶ Ἀνδρourkeίδας αἰτιώτατοι εἰεν (Xen. Hell. 5.2.35). Ἡ τῆς ἀσαστοῦ με . . . τὸν πατέρα ὡς ἀπεκτονα τὸν ἑμμανοῦ. Αὐτῷ ὀνειδίζει ὡς ὑπὸ Κριτῶνος ὠρελούμενος κολακεύει αὐτόν. [Also with ὅτι, Pl. Gorg. 526, E. &c.]

h) Ὡς sometimes (though much less commonly than ὅτι) refers (as *subject*) to an apparently *impersonal* form with εἶσιν. Τῷ γὰρ ἂν ἐόξει πιστόν, ὡς ἰγὼ προνοηθεὶς καὶ ἐπιβουλεύων ἦλθον ἐπὶ τὴν Σίμωνος οἰκίαν; (Lys.) — i) Before a sentence beginning with ὅτι, ὡς, we must sometimes supply such a notion as, 'to prove,' 'to show,' 'as a proof,' or the like: ὅτι δὲ οὕτω ταῦτα ἔχει, λέγε μοι τὸ . . . ψήφισμα (Dem.). Ὡς δὲ εἰκότα ποιοῦμεν, καὶ τὰδ' ἐννοήσατε (Xen.). M. (j) A sentence with ὅτι often stands first, where it may be resolved by *quod attinet ad* — (= a sentence with *quod*; *quod autem* —). Τὰ μὲν ἄλλα ὀρθῶς ἤκουσας, ὅτι δὲ καὶ ἐμὲ οἶτε εἰπεῖν τοῦτο, παρήκουσας (cetera quidem recte percipisti; quod autem *et me putas eadem illa dicere, minus recte audisti*. Pl. Prot. 330). M.

k) The *subject* of the *accessory* sentence with ὅτι, ὡς, is often placed by attraction as the *object* to the verb (*verbum declarandi, existimandi, sciendi*, &c.) of the principal sentence: γνῶσκ τὸν Ἡσίοδον, ὅτι τῷ ὄντι ἦν σοφός. Θαυμάζω τῶν στρατηγῶν, ὅτι οὐ πειρῶνται κτλ. (I am surprised that the generals do not attempt . . .) — l) In a similar way the *Nom.* of the *accessory* clause is now and then placed as an *objective* Genitive in the principal clause: e. g. 'the news that the cities have revolted,' ἀγγελία τῶν πόλεων, ὅτι ἀφίστασιν.

## § 12. Adjective Sentences.

An *adjective accessory sentence* is a sentence equivalent to an 1215  
*adjective* or *participle*.

a) Of course it may contain a far more complex meaning than any adjective or participle that actually exists. The thing meant is that, like an adjective, it modifies the meaning of a substantive, by adding to it some *property* or other *fuller specification* of the thing meant. Thus 'the good man' is equivalent to 'the man who is good:' and every more complicated adjective sentence (as, for instance, 'who from fear disobeys the law of virtue') still attributes, in the same way, a notion to a particular subject, and thus distinguishes it from others of the same kind.

b) An adjective is sometimes *substantivized* (628); that is, it becomes *virtually* a substantive. Thus, 'the proud' = 'proud men': 'the sublime' = 'sublimity,' as an abstract notion. So too an adjective sentence may become *virtually* a *substantive sentence*. Thus, 'whoever betrays his country' (is a traitor) = 'the betrayer of his country' (is a traitor); e. g. ἦλθον οἱ ἄριστοι ἦσαν = ἦλθον οἱ ἀριστοὶ (sc. ἀνδρες).

Adjective sentences are *relative* sentences introduced by ὅς, ὅστις, 1216  
οἷος (qualis), ὅσος (quantus), &c. 'Ο ἀνὴρ, ὃν εἶδες, homo, quem vidisti. Ἡ ἀρετὴ, ἥς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσι.

It is only *attributive* relative sentences that are properly adjective sentences: 1217  
but besides these there are two forms of relative sentences which must be carefully distinguished from each other. (1) *Hypothetical* or *indefinite* relative sentences.] These are sentences in which the relative pronoun does not denote *particular objects*, but *indefinitely* any of the class, if they should be met with. The relative here answers to our *whoever, whatever, εἰ or ἰαν τις, si quis*: it may also denote *indefinite frequency*, as our *who-ever* (= who at any time) properly does. (2) *Co-ordinate* relative sentences.] These, which might be called *improper* relative sentences, are relative only in form, the *relative pronoun* being equivalent to a *conjunction* with a demonstrative pronoun; so that ὅς = καὶ οὗτος.

In Homer ὅς is often a *demonstrative*: ἀλλὰ καὶ ὅς εἰκόεικε κτλ. — So οἱ . . . οἱ, 1218  
these . . . those; the one . . . the other. In Attic writers (and in Ionic prose) this usage is confined to the following instances: a) καὶ ὅς (ἦ) = καὶ οὗτος (αὕτη). Καὶ ὅς

ἔξαπατηθείς διώκει ἀνὰ κράτος (Xen.). Καὶ οἱ γελάσαντες ἔπουν (Xen.). It is only in the *oblique* cases, that the article is used, e. g. καὶ τὸν, *et eum* (699).—b) Ὅς μὲν . . . ὅς δέ in Demosthenes (but very seldom); often in later writers, and earlier in Doric writers and in Hippocrates (K.); it occurs in all the cases of both sing. and plural: πόλεις Ἑλληνίδας δὲ μὲν ἀναίρων, εἰς δὲ τοὺς φυνάδας κατὰγων (Dem.).—c) Ὅς καὶ δὲ, *this and that*, it not being determined *who* (very seldom, and only in the Nom.). Τὰς βασιλῆϊας ἰσρίας ἐπιδόρηκε δὲ καὶ ὁ δὲ (Hdt.). In the Acc. τὸν καὶ τὸν, τὸ καὶ τὸ, see 699.—(d) In the phrase ἦ δ' ὅς, ἦ δ' ἦ, *said he; said she*. K.

- 1219 The reciprocal relation between an *adjective sentence* and a *substantive* is most fully expressed by a *demonstrative pronoun*, or the article ὁ, ἡ, τὸ (in the principal sentence), referring to a *relative pronoun* in the accessory sentence; the *relative pronoun*, on the other hand, refers to the *demonstrative* or the *article* [οὗτος ὁ ἀνὴρ, ὃν εἶλες· τὸ ρόδον, δ' ἀνθεῖ]. So also, τοιοῦτος, οἷος; τοσοῦτος, ὅσος. But when the object, to which the relative refers, is to be represented as expressing a general meaning, then the article is omitted, and the relative referred immediately to the substantive [ἀνὴρ, ὃς καλὸς ἔστιν = ἀνὴρ καλός]. When the relative is referred to a personal pronoun, then the personal pron. takes the place of the demonstrative, e. g. ἐγώ, ὃς — σύ, ὃς &c. When these pronouns have no especial emphasis, they are omitted, and the relative is referred to the person indicated by the *personal termination* of the verb [καλῶς ἐποίησας, ὃς τὰτα ἐπραξας]. K.

- 1220 The demonstrative to which the relative refers is often omitted, not only when the cases are the same, but when they are different, if the pronoun has no particular emphasis; hence this takes place especially when the omitted demonstrative denotes some *indefinite* object, and is equivalent to *τις, some one*; or when the relative ὃς, ὅστις, may be resolved into *si quis*. Γάμοι δ' ὅσοις μὲν εὖ πίπτουσιν βροτῶν, (τούτοις sc.) μακάριος αἰὼν· οἷς δὲ μὴ πίπτουσιν εὖ, (οὗτοι sc.) τὰ τ' ἔνδον εἰσὶ τὰ τε θύραζε δυστυχεῖς (Eur.). Οὐδὲν προσδεόμενοι οὔτε Ὀμήρου ἐπαινέτου, οὔτε (τινὸς sc.) ὅστις ἐπεσι μὲν τὸ αὐτίκα τέρπει κτλ. (Th.) K.

- 1221 'Sunt, qui dicant' Græce dicitur ἔστιν οἱ (οἷτινες) λέγουσιν· *et notandum est formulam illam ἔστιν οἱ ita usu coaluisse, ut casibus immutari possit et eum historico tempore consociari.*

|                            |                  |                                                  |
|----------------------------|------------------|--------------------------------------------------|
| a) Nom. ἔστιν οἱ (= ἐνίοι) | ἀπέφυγον         | { nonnulli effugerunt.<br>{ sunt qui effugerint. |
| Gen. ἔστιν ὧν (= ἐνίων)    | ἀπέσχετο         | a nonnullis se abstinuit.                        |
| Dat. ἔστιν οἷς (= ἐνίοις)  | οὐχ οὕτως ἔδοξεν | nonnullis aliter visum est.                      |
| Acc. ἔστιν οὓς (= ἐνίοις)  | ἀπέκτεινεν       | { nonnullos occidit.<br>{ sunt quos occidit.     |

Κλέοπομπος τῆς παραθαλασσίῳ ἔστιν δ' ἐδῆψε (Th.).—b) So in questions: ἔστιν οἷτινες; [ἔστιν οὓσιν ας ἀνθρώπων θαυμάμας ἐπὶ σοφίᾳ; (Xen.)] R.—(c) In the *sing.* ἔστιν ὅστις —; and οὐκ ἔστιν ὅστις, are common.

d) Εἰσὶν οἱ λέγουσιν· ἦσαν οἱ ἔλεγον, &c. are also found; and even with *τινες* [εἰσὶν οἱ τῶν τοιούτων καταγελῶσιν. Pl. Kr.].—The forms εἰσὶν οἱ λέγουσιν are, however, *uncommon*, with the exception of the *nom.* (εἰσὶν οἱ). [Haase even denies the occurrence of Nom. ἔστιν οἱ — in good writers: but ἔστιν οἱ ἐγγύχανον (Cyr. 2, 3, 18) cannot well be set aside. Kr.; who also adds οὐκ ἔστιν οἷτινες —, Pl. Min. 320, a]: seldom ἦν with *pl.* [ἦν οὓς, Xen. Anab. 1, 5, 7.]. Sometimes εἰσὶν οἱ λέγοντες is found.

e) If an oblique case is governed by a preposition, it cannot immediately precede the ἔστιν. A regionibus nonnullis, ἔστιν ἀφ' ὧν χωρίων: *in rebus nonnullis, ἔστιν ἐν οἷς*: or, ἐκ τῶν ἐν Σικελίᾳ πόλεων ἔστιν ἐν ὧν.

- 1222 So the following phrases with ἔστιν are used like *adverbs of time or place*:  
 "Ἐστὶν ὅτε = ἐνίοτε, *est quando*, i. e. *interdum* (e. g. ἔστιν ὅτε ἐλεῖν).  
 "Ἐστὶν ἵνα ὅπου, *est ubi* (= *aliquando*). "Ἐστὶν οὐ ἔνθα, *est ubi*.  
 Οὐκ ἔσθ' ὅπου, *nunquam*. "Ἐστὶν ἢ ὅπῃ, *quodammodo*. Οὐκ ἔστιν ὅπως, *nullo modo*; οὐκ ἔστιν ὅπως οὐ, (*feri non potest quin* =) *omnino, certissime*. "Ἐστὶν ὅπως; in questions, *Is it possible, that?*

(Agreement of the Relative with the Antecedent. K.)

The *substantive* or *substantive pronoun* to which the relative refers, is technically 1223 called its *antecedent*.—In a sentence *fully* expressed this *antecedent* would be expressed *twice* [e. g. 'virtue, which we admire' = 'virtue, which *virtue* we admire'].  
 The relative pronoun agrees in *gender* and *number* with the sub- 1224 stantive or substantive pronoun (standing in the principal sentence) to which it refers; but its *case* depends on the construction of its own clause: of which it is either the *subject*, or some *oblique case* governed by the verb or some other *governing word* in the clause.

Ὁ ἀνὴρ, ὃν εἶλες, φίλος μοῦ ἐστίν. Ἡ ἀρετὴ, ἣς πάντες οἱ ἀγαθοὶ ἐπι-  
 θνυμύουσιν, μέγα ἀγαθὸν ἐστίν. Οἱ στρατιῶται, οἷς ἐμαχισύμεθα, ἀνδρεί-  
 οῦνται ἦσαν. Θαυμάζομεν Σωκράτη, οὗ ἡ σοφία μεγίστη ἦν. Ἐπιθυμοῦμεν  
 τῆς ἀρετῆς, ἣ πηγὴ ἐστὶ πάντων τῶν καλῶν.

a) The relative agrees in *person* with the *antecedent*: 'Εγώ, ὃς γράφω' σὺ, ὃς 1225 γράφεις' ὁ ἀνὴρ ὃς ἐκείνος, ὃς γράφει. 'Εμοὶ τοιοῦτον ἀνδρὶ ὀργίζεσθε, ὃς οὐκ ἐνός οἷομαι ἦσσαν εἶναι (Th.). Πῶς οὐκ ἡδὴ δικάων ἐστὶν ἡμᾶς ἐπαινεῖν, οἷτινες . . . τὴν ἀρχὴν κατασχέιν ἢ ἐν ἡμεῖς; (Isocr.)—b) After the Voc., the verb is usually in the second person, e. g. ἀνθρώπε, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας.

When the relative refers to two or more antecedents, it stands in the *plural num-* 1226 *ber*: with respect to *gender*, if the antecedents are of *different* gender, it (a) prefers the *masculine* to the *feminine*; but if they are *both* or *all* the *names of things*, it usually stands in the *neuter*, even when the antecedents are *both* or *all* either *masculine* or *feminine*. Ἀδελφοὶ καὶ ἀδελφαί, οὓς εἶχον. Ἐκκλησιάζοντες περὶ πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν ἐν τῷ βίῳ. Ταῦτα δ' εἶπον, οὐ πρὸς τὴν εὐσέβειαν, οὐδὲ πρὸς τὴν δικαιοσύνην, οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, ἃ σὺ διηλθες (Isocr.). Ἐλπιδὼν καὶ ζήλου καὶ τιμῶν, ἃ πάντα προσὴν τοῖς τότε παττομένοις ὑπ' ἐμοῦ (Dem.).—b) Sometimes, however, the relative agrees in *gender* with the last substantive, e. g. ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν (Isocr.).

(Exceptions to the strict rules of agreement.)

*Constructio curā σύνεσει* (652) is not common in prose with the 1227 names of *persons*, but often occurs in the case of *collective nouns*, or substantives which may be considered as such: περιέδραμε δμῖλος . . . οἱ αὐτίκα τὸ τόξον λαβόντες κτλ. (Hdt.) Τῶν Ἀθηναίων ναυτικόν, οἱ ὥρμον ἐν τῇ Μαλέᾳ (Th.). Πλήθει, οἵπερ δικάσουσι (Th.). K.

A *plural* relative sometimes refers to a *singular* substantive, of which it denotes 1228 *several* or the *whole class*. (This usage is more frequent in poetry than in prose. Κῆτος, ἃ μυρία βόσκει ἀγαστονος Ἀμφιτριτη.) Ἀνχημρός γέ τις ὢν καὶ ἀπὸ παντὸς περιουσίαν ποιούμενος, θησαυροποῖς ἀνὴρ, οὓς δὴ (eujusmodi homines) καὶ ἐπαινεῖ τὸ πλῆθος (Pl.). K.

A *singular* relative refers to a *plural* substantive, when the relative has a *collective* 1229 *signification*, e. g. ὅστις, ὃς ἄν (with Subj.), *quisquis, quicumque*. So especially, πάντες, ὅστις or ὃς ἄν [never πάντες οἵτινες, but always πάντες ὅσοι or ὅστις, or ὃς ἄν], e. g. πάντας ἐξῆς, ὅτ' ἐντυχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες (Th.). Ἀσπάζεται πάντας, ψᾶν περιτυγχάνη (Pl.). K.

The relative is put in the *neut.* without reference to the *gender* of its substan- 1230 *tive*, when the notion contained in the substantive is not to be considered as a *particular* one, but as *general*, or when the relative is not so much to be referred to the substantive alone, as to the *whole sentence*. Ἀρ' οὐχὶ μῶρόν ἐστι τοῦχρημά σου, Ἄνευ τε πλήθους καὶ φίλων τυραννίδα ἠθρῶν, ὃ πλήθει χρημασίην ἄλίσκεται; (Soph. Cēd. Tyr. 542.) K.

- 1231 **In enunciatione relativa ejus verbum est εἶναι, καλεῖν, καλεῖσθαι, vel his affine aliquod verbum, pronomen relativum ad prædicatī formam plerumque accommodatur, modo ne major quædam vis in suo sit substantivo posita: velut,**

Ἄκρα, αἱ καλοῦνται κλεῖδες τῆς Κύπρου. Φίλος, ὁ μέγιστον ἀγαθὸν εἶναι φασιν.

‘Contra τοῦ παμφορτάτου κτήματος, ὁ καλεῖται φίλος (Xen. 2, 4, 7: quia major quædam vis posita est in vocabulo κτήματος.’ K.)

Ἡ μὲν (ὁδὸς) πρὸς ἡμᾶς τρέπεται, τὸ (= δ) καλεῖται Πηλούσιον στόμα (Hdt.). Περσικὸν ξίφος, τὸν (= δὲ) ἀκινάκην καλίουσι (Hdt.). Ἡ τοῦ ῥέματος ἰκύνει πηγή. ὃν ἕμερον Ζεὺς Γανυμήδους ἱρῶν ὠνόμασε (Pl.). Λόγοι... ἃς ἐλπίδας ὀνομάζομεν (Pl.).

- 1232 So also when the relative immediately follows a predicative substantive, it sometimes agrees with it. Καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, δ πάντα ἡμέρωκε τὰ ἀνθρώπινα; (Pl.). Οὐδέποτε’ ἀν εἴη ἡ ῥητορικὴ ἀδικοῦν πράγμα, ὃ γ’ αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται (Pl.). K.

- 1233 **Attractio est, sive assimilatio, per quam relativum, quod in accusativo poni debebat. ad genitivum vel dativum antecedentis, quod dicitur, substantivi casu accommodatur:**

Ἀπὸ τῶν δώρων, ὧν λαμβάνουσι, donis, quæ accipiunt (pro ἃ λαμβάνουσι).

Τοιοῦτοις ἦθεσιν, οἷσις Εὐαγόρας εἶχεν, his moribus, quos habuit Evagoras (pro οἷα εἶχεν).

a) Ἐγὼ δὲ ὑπισχνόμαι, ἣν ὁ θεὸς εὖ διδῷ, ἀνθ’ ὧν ἀν ἐμοὶ δανείσῃς, ἅλλα πλείονος ἀξία ἐνέργησιν (= ἀν-τὶ τούτων ἅ. Xen.). (Ἡ ψυχὴ) ἀπῆλλαμνη τούτων τῶν κακῶν, ὧν σὺ νῦν δὴ ἐνῆλθες (Pl.). Ὡς ἔλαβεν ἄπαντα μετέδωκεν (= τούτων, ἅ. Isocr.). Ἐκ τῶν παρόντων καὶ ὧν ὁρᾶτε (= καὶ ἐκ τούτων, ἃ ὁρᾶτε. Th.).—b) The preposition is often repeated: ἀφ’ ὧν ἀγίρει καὶ προσαιτῇ καὶ δανείζεται, ἀπὸ τούτων διάγει (= ἀπὸ τούτων ἀγίρει, ὧν ἀγίρει, or ἀφ’ ὧν ἀγίρει—διάγει, without ἀπὸ τούτων. Dem.). K.

c) This assimilation seldom takes place except when the relative sentence is simply attributive; that is, immediately and without any pause attaches a nearer specification to the antecedent substantive. Thus, in Example 1, it is not ‘*gifts*’ in general that is the subject of the discourse, but ‘*the gifts they receive.*’

d) The genitive or dative that causes the assimilation is sometimes an *unemphatic* demonstrative (τούτων, τούτοις, &c.). The demonstrative, however, is usually omitted, when quite *unemphatic*; and the relative then often appears under the government of a preposition belonging to the principal sentence. Ὅταν τὰ ἀρχαῖα προσπολλύωσι πρὸς οἷς ἐκτήσαντο (= πρὸς τούτοις, ἅ. Pl.). Σὺν οἷς εἶχον, ᾗτε πρὸς τὸ τεῖχος (Xen.). Ἀφ’ ὧν ἴστε αὐτοὶ τὰ πράγματα κρίνειν δεῖ (Dem.).—e) On the transposition of the attracted antecedent, see 1243.

- 1234 By attraction the relative sentence takes even the form of a compound attributive agreeing with its substantive.

Gen. τῶν ἐπιστολῶν ὧν ὁρᾶτε.

Dat. ταῖς ἐπιστολαῖς αἷς ἔγραψας.

<sup>2</sup> By the *predicate* is meant the predicate or ‘complement of the predicate,’ the substantive which together with εἶναι, καλεῖσθαι, &c. forms the predicate. See 642.

The predicative substantives or adjectives that belong to an attracted relative must also be attracted: Ἐμὲ οὐτε καιρὸς . . . προσηγάγετο ὧν ἔκρινα δίκαιων καὶ συμφερόντων τῇ πατρίδι οὐδὲν προδοῦναι (instead of ἃ ἔκρινα δίκαια καὶ συμφέροντα. *Dem.*). Οἷς οὖσιν ὑμέτεροίς ἐχῃ (Φίλιππος), τοῦτοίς . . . πάντα τὰλλα ἀσφαλῶς κέκτῃται (*Dem.*). K.

It is very seldom, that the *Nom.* and *Dat.* of the relative suffer attraction. Οὐδὲν κω εἰδότες τῶν (= ὧν) ἦν περὶ Σάρδεις τε καὶ αὐτὸν Κροίσον (= τοῦτων ἃ ἦν. *Hdt.*). Ἦγετο . . . ὧν (= ἐκείνων, οἷς) ἡ πίστις πολλοὺς (secum duxit multos eorum, quibus diffidebat, *Xen.*). K.

*Adverbs of place* sometimes suffer an attraction of this kind; the relative adverb taking the form of the *demonstrative* one, or, if instead of the demonstrative adverb a substantive preceded, the form which expresses the relation denoted by the substantive. Διεκομίζοντο εἰθὺς (sc. ἐντεῖθεν) ὅθεν (= οὐ, ubi) ὑπέξθεντο παῖδας (*Th.*). Ἐμβάλου μ' ὅπη θέλεις ἄγων, Ἐς ἀντλίαν, ἐς πρῶραν, ἐς πρῶμην, ὅποι (= οὐ, ubi) ἤκιστα μέλλω τοὺς παρόντας ἀλγυνεῖν (*Soph.*). K.

**Sententiæ per relativa οἷος, ὅσος, ὅστισιν, ἡλικίος illatæ, attractionem quandam perpersæ mirum in modum contrahuntur, qui exemplis positis facilius intelligetur.** 1237

|      |                              |                                                      |
|------|------------------------------|------------------------------------------------------|
| Gen. | ἐρῶ οἷου σοῦ ἀνδρός          | ἐρῶ οἷου σοῦ ( <i>I love such a man as you are</i> ) |
| Dat. | χαρίζομαι οἷφ σοὶ ἀνδρί      | χαρίζομαι οἷφ σοὶ                                    |
| Acc. | ἐπαινῶ οἷον σὲ ἀνδρα         | ἐπαινῶ οἷον σὲ                                       |
| Gen. | ἐρῶ οἷων ὑμῶν ἀνδρῶν         | ἐρῶ οἷων ὑμῶν                                        |
| Dat. | χαρίζομαι οἷοις ὑμῖν ἀνδράσι | χαρίζομαι οἷοις ὑμῖν                                 |
| Acc. | ἐπαινῶ οἷους ὑμᾶς ἀνδρας     | ἐπαινῶ οἷους ὑμᾶς. (K.)                              |

Πρὸς ἀνδρας ποληροὺς οἷους καὶ Ἀθηναίους (= οἷοι Ἀθηναῖοι εἰσιν. *Th.*). Οὐ φαῖλον τὸ ἔργον, ἀνδρὶ οἷφ σοὶ πολέμαστῃ μονομαχήσαι (*Luc.*). Οἷφ γε ἐμοὶ παντάσῃν ἀπορον (sc. ἐστὶ: = τῷ τοιούτῳ, οἷος γε ἐγὼ εἰμὶ, ἀπορὸν εἰσιν. *Pl.*). Ἐπὶ μισθῷ ὅσῳ δῆ, mercede, quantumque est (*Hdt.*). Ἔστιν ἄρα δίκαιον ἀνδρὸς βλάπτειν καὶ ὄντιν οὖν ἀνθρώπων; (= ἀνθρώπων καὶ ὅστισιν εἰσιν. *Pl.*) Ἔστησαν ἀπέχοντες ὅσον πεντεκαίδεκα σταδίους (= τοσοῦτο, ὅσον εἰσὶ π. στάδιοι. *Xen.*). K.

a) Attraction also takes place, when οἷος or οἷός τε is used instead of ὥστε, and is constructed with the *Inf.*, signifying, *I am of such a nature, character, that* (= *is sum, qui* with *Subj.*). The relatives may then be translated by *such as to, such as can, could, would, &c.*; *are accustomed, ready, adapted for, &c.* (Περὶ αὐτὸν ὁ Φίλιππος ἔχει) τοιοῦτους ἀνθρώπους οἷους μεθυσθῆντας ὀρχεῖσθαι (*Dem.*). Στωῖκε τῷ τοιούτῳ οἷφ μήτε λυπεῖσθαι μήτ' ὀργίζεσθαι. (b) The demonstrative is commonly omitted: μόνην τὴν τῶν ἀνθρώπων (γὰρ κττα) ἐποίησαν (οἱ θεοὶ) οἶαν ἀρθροῦν τε τὴν φωνήν, κτλ. (*Xen.*) K.

When the adjective clause is *substantivized* (1215, b), the article is sometimes placed before the attracted οἷος, ἡλικίος, and, in this way, the whole clause is, as it were, declined:

|      |                     |                              |
|------|---------------------|------------------------------|
| Nom. | ὁ οἷος σὺ ἀνὴρ      | οἱ οἷοι ἡμεῖς ἄνδρες         |
| Gen. | τοῦ οἷου σοῦ ἀνδρός | τῶν οἷων ὑμῶν ἀνδρῶν         |
| Dat. | τῷ οἷφ σοὶ ἀνδρί    | τοῖς οἷοις ὑμῖν ἀνδράσι      |
| Acc. | τόν οἷον σὲ ἄνδρα   | τοὺς οἷους ὑμᾶς ἄνδρας. (K.) |

Οἱ δὲ οἷοι περ ὑμεῖς ἄνδρες πολλάκις καὶ τὰ βουλευόμενα καταμανθάνουσιν, *men like you* (*Xen.*). Γινώσκεις μὲν τοῖς οἷοις ἡμῖν τε καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν, *such men as we and you; men like us and you* (*Xen.*). Ἐκείνο δεινὸν τοῖσιν ἡλίκοι σιν ὦν (= τηλικούτοις, ἡλικοί νῶ ἴσμεν. *Aristoph.*) K.

a) A similar kind of attraction occurs also in such modes of expression as



θαυμαστὸν ὅσον προῆχώρησε = θαυμαστόν ἐστιν, ὅσον προῆχώρησε, *mirum quantum processit, for mirum est, quantum processerit* (643, b). Even in such constructions as: μετὰ ἰδρώτος θαυμαστὸν ὅσον (= θαυμαστόν ἐστιν μεθ' ὅσου. Pl.) Χρήματα ἔλαβε θαυμαστὰ ὅσα (= θαυμαστόν ἐστιν, ὅσα. Pl.). Οἱ εἰ (sc. πιθηκοί) σφί ἀφθονοὶ ὅσοι ἐν τοῖς οὔρεσι γίνονται (Hdt.). —b) So with the adverbs θαυμαστῶς ὥς, θαυμασίως ὥς, e.g. θαυμασίως ὥς ἄθλιος γέγονε (= θαυμασίον ἐστιν, ὥς ἄθλιος γέγονε). Ἵπερφυῶς ὥς χαίρω (= ὑπερφυῖς ἐστιν, ὥς χαίρω. Pl.). K.

- 1211 **Inversa dicitur attractio, sive assimilatio, quoties non relativum ad antecedens suum substantivum, sed antecedens substantivum ad relativum accommodatur: velut, Τὴν οὐσίαν, ἣν κατέλιπε τῷ νίῳ, οὐ πλείονος ἀξία ἐστίν (Lys.).**

a) This attraction occurs most frequently, when the substantive of the principal clause attracted by the relative, should stand in the Nom. or Acc.—(b) It is found with adverbs of place, the demonstrative taking the form of the relative. Βῆναι κείθεν ὅθεν ἐπερ ἦκει (= κείσε, ὅθεν. Soph.). Πολλαχοῦ γὰρ καὶ ἀλλοσε ὅποι ἀν ἀφικν, ἀπαήσουσί σε (= ἀλλαχοῦ ὅποι. Pl.). K.

- 1242 **'In formula οὐδεὶς ὅστις οὐ, ejus origo sane fuit οὐδεὶς ἐστίν ὃς οὐ, postea mos obtinuit, ut pronomēn οὐδεὶς eodem casu poneretur, quem in pronomine relativo verbum exigeret.'** H.

|      |         |        |                         |
|------|---------|--------|-------------------------|
| Nom. | οὐδεὶς  | ὅστις  | οὐκ ἀν ταῦτα ποιήσειεν. |
| Gen. | οὐδενὸς | ὅτου   | οὐ κατεγέλασεν.         |
| Dat. | οὐδενὶ  | ὅτῳ    | οὐκ ἀπεκρίνατο.         |
| Acc. | οὐδένα  | ὅντινα | οὐ κατέκλυσεν.          |

This form (οὐδενὸς ὅτου οὐ, &c.) is a form of inverted attraction.

- 1243 **Transposition of the antecedent.] 'Græci sæpe cum pronomine relativo jungunt nomen, quod in altero membro poni debbat: "Οὔτῳ ἐδόκει ταῦτα θεῶ, ἡμέλει, pro θεὸς ἡμέλει.'** H.

- 1244 a) When the relative clause stands before the principal one, the antecedent, if a substantive, is then usually placed in the relative clause.—(b) The antecedent is then frequently represented in the principal clause by a demonstrative pronoun, for the sake either of *emphasis* or of *perspicuity*.—The transposition of the antecedent may, however, also take place when the demonstrative precedes the relative clause.

"Ος ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, οὗτος ἀπέθανεν [or, ὃς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, ἀπέθανεν, or οὗτος ἀπέθανεν, ὃς ἡμᾶς κτλ., or ἀπέθανεν, ὃς κτλ.].—Οὐν εἶδες ἄνδρα, οὗτός ἐστιν [or οὗτός ἐστιν, ὃν εἶδες ἄνδρα]. Πάλιν ἄρα . . . οὗς τὸ πρῶτον λόγους ἀπεβαλόμεθα περὶ φιλίας, εἰς τοὺς τοὺς εἰσπεπώκαμεν (Pl.). "Ἡ γὰρ κατ' οἶκον ἔλιψ', ὅτ' ἐς Τροίαν ἔπει, Πάριον . . . ταύτη γένηθε (Eur.). K. Ὀμολογήκαμεν, πρὶ γὰρ οὗ οὐ μήτε διδάσκαλοι, μήτε μαθηταὶ εἶεν, τοῦτο δὲ αὐτὸν μὴ εἶναι (Pl.).

- 1245 a) Attributive adjectives are frequently separated from their substantive in the principal clause, and introduced into the *relative clause*, when they serve at the same time to explain more fully the adjective clause, or are to be made emphatic. Or (b) the substantive and its attributives are both introduced into the relative clause.

(c) Sometimes also the attributive adjective remains, but the substantive with which it agrees is transferred to the adjective clause; the attributive is then emphatic. (a) Πόντι' Ἠλέκτρα, λόγους ἄκουσον, οὓς σοι ἐυστυχεῖς ἤκω φέρων (Eur.).—(b) Τοῖς πλοίοις καὶ ὅση ἄλλη παρασκευὴ ξυνείπετο, πρότερον ἱερτο κτλ. (= καὶ τῇ ἄλλῃ παρασκευῇ, ὅση... Th.).—(c) Ἦκω ξὺν ἄλλοις, οἱ παρ' Ἀσώπου ῥοὰς Μένουσιν ἐνοπλοὶ γῆς Ἀθηναίων κόροι (Eur.). Ἐτεροὶ γάρ εἰσιν, οἷσιν εὐχόμεαι θεοῖς (Aristoph.). K.

An apposition to the antecedent is sometimes attracted into the relative clause, 1246 and subjected to its government. Κύκλωπος κεχολώται, δὲν ὀφθαλμοῦ ἀλάωσεν Ἀντίθεον Πολύφημον, whose eye Ulysses put out, although he was the god-like Polyphemus (Hom.). Τι ποτε τὸ αἶτιον, ὅτι οἱ παλαιοὶ ἐκείνοι, ὧν ὀνόματα μέγала λέγεται ἐπὶ σοφίᾳ, Πιττακοῦ καὶ Βίαντος, φαίνονται ἀπεχόμενοι τῶν πολιτικῶν πράξεων; (Pl.) K.

When the relative clause has itself an accessory sentence, or *participle* to be resolved by an accessory sentence (with 'when,' 'if,' &c.), the two are commonly united together, the relative assuming the form which the omitted demonstrative of the accessory sentence would have had.

Ἀνθρώπους αἰρούμεθα τοὺς μὲν ἀπόλιδας, τοὺς δ' αὐτομόλους, οἷς ὁπότεαν τις πλειονὰ μισθὸν διδῶ, μετ' ἐκείνων ἐφ' ἡμᾶς ἀκολουθήσουσιν (= οἷ, ὁπότεαν τις αὐτοῖς διδῶ, ἀκολουθήσουσιν. Isocr.).—Μίμνησαι... ὅτι τοὺς φύλακας οὐκ εὐδαιμονας ποιούμεν, οἷς ἐξὸν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχουσι; (= οἷ, ἐξὺν αὐτοῖς... οὐδὲν ἔχουσι. Pl.) Πολλὰ ἂν εἰπὲν ἔχουσι Ὀλύμπιοι νῦν, ἂν τότε εἰ προεἰδόντο, οὐκ ἂν ἀπώλοντο (= οἷ, εἰ ταῦτα τότε προεἶδ., οὐκ ἂν ἄπ. Dem.). K.

### Moods in Adjective (Relative) Sentences.

(a) In sententiis relativis indicativis de re vera 1248 usurpatur, neque, ut in Latino sermone, subjunctivus modus, sed indicativus adhibetur et (b) post negationem prægressam, et in iis enunciationibus, quæ quum speciem habeant relativam, re vera aut (c) finem consiliumque agentis aut (d) effectum aliquem significant.

Relativo consilium indicanti subjicitur fere indicativus futuri temporis (c).

a) Ἡ πόλις, ἣ κτίζεται (ἐκτίσθη, κτισθήσεται), urbs, quæ ædificatur (ædificata est, ædificabitur).

b) Παρ' ἐμοὶ οὐδείς, ὅστις μὴ ἰκανός ἐστι κτλ., nemo est meorum, qui non possit &c.

c) Δέομαι ἄλλου τινὸς λόγου, ὃς με πείσει, aliud quoddam requiro argumentum, quod me adducat ad credendum.

Στρατηγούς αἰροῦνται, οἱ τῷ Φιλίππῳ πολεμήσουσι, duces eligunt, qui cum Philippo bellum gerant.

d) Νομίζω... οὐδένα οὕτως ὀλιγώρως διακρίσθαι, ὅστις οἶεται κτλ., puto neminem esse tam negligentem, qui putet &c. Τίς γὰρ οὕτως ἐστὶν εὐήθης, ὅστις οἶεται κτλ.; Quis enim tam stolidus est, qui (= ut is) putet...? [Virtually consecutive clauses, 1258, b.]

- 1249 The Ind. is also used (as in Latin) in such adjective sentences, as are introduced by the *indefinite relatives* (ὅστις, *quisquis*; ὅστις ἐή, *quicumque*; ὅστις δὴ ποτε, ὅσος ἐή, ὅσος οὖν, *quantuscunque*; ὅποσος, ὅποσοσούν, &c.).

Δουλήτην ὑπομένειναι, ἥ τις ἔσται, *qualiscunque erit* (Hdt.). Ἐθαπτον, ὁ πόσους ἐπελάμβανεν ἡ στρατιά (Xen.). Here the notion of indefiniteness is denoted by the *relative*, and need not be further expressed by the verb; but it is otherwise when this notion of indefiniteness is contained in the *predicate*: see 1251. K.

[On the Fut. Ind. in Hom. with ἄν (κέ) in a relative (or other) clause, see 806, 3.]

- 1250 **'In cultiore sermone neque ὥς ἂν neque ὥς cum subjunctivo de consilio dicitur nisi praegressa negatione: velut, οὐκ ἔχω ὅτι φῶ, non habeo quod dicam.'** H.

- 1251 **Hypothetico sive indefinito relativo** (1217), **quod per εἰ (ἐάν) τις (si quis, quicumque), ὅτε (ὅταν) τις (quoties quis, ubi quis), resolvi potest, post primum aliquod tempus subjunctivus cum ἂν particula subiecti solet; post historicum vero tempus optativus, idque sine ἂν.** Οἱ ἄνθρωποι τούτοις μάλιστα ἐθέλουσι πειθεσθαι, οὗς ἂν ἡγῶνται βελτίστους εἶναι. Οὗς λάβοιεν, διέφθειρον.

Οὗς δ' ἂν βελτίους τινὲς ἐαυτῶν ἡγήσωνται, τούτοις πολλάκις καὶ ἄνεν ἀνάγκης ἐθέλουσι πειθεσθαι (Xen.). Ἀνθρώποι δὲ ἐπ' οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τούτους, οὗς ἂν αἰσθωνται ἄρχειν αὐτῶν ἐπιχειροῦντας (Xen.). Οὗς ἂν ὁρῶ τὰ κατὰ καὶ τάχαθ' ἐπιτηδεύοντας, τούτους τιμῆσω (Xen.). Ὅποιοί τινες γὰρ ἂν οἱ προστάται ὦσι, τοιοῦτοι καὶ οἱ ὑπ' αὐτοῦς ὥς ἐπὶ τὸ πολὺ γίνονται (Xen.). Ἡ δὲ Πυθίη σφέας (κελεύει) Ἀθηναίωσι δίκας διδόναι ταύτας, τὰς (= ἄς) ἂν αὐτοὶ Ἀθηναῖοι δικάσωσι (*quascunque* — *constituerint*. Hdt.). Ὅν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω Μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἐπεῖτα Ἄρκιον ἰσσεῖται φυγεῖν κύνας ἢ δ' οἰωνοὺς (Hom.; *whomsoever I shall observe, &c.* = *when or if I see any body, &c.*).

- 1252 The Subjunctive is also used in the relative clause (and that, whether the verb of the principal clause is a *principal* or an *historical* tense) when that clause describes the property or state that constitutes the likeness on which the comparison is founded. Ὅ δ' αὐτ' ἔπесεν, μελίη ὥς, ἥ τ' ὄρεος κορυφῇ — χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσση (Hom.). Ὡστε λίς ἡγνένειος, ὅν ῥα κύνας τε καὶ ἄνδρες ἀπὸ σταθμοῦ διῶνται (Hom.). K. [Cf. 1254.]

- 1253 When the Optative implies *indefinite frequency* (1251), the verb of the principal clause is usually in the *Imperfect* or in the *Iterative Aorist* [1263, c].

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κίχεται Τὸν δ' ἀγανοῖς ἐπέειπεν ἐρτυσάσκε παρστάς (Hom.). Ὅν δ' αὖ δήμου τ' ἄνδρα ἰδοί, βοδωντά τ' ἐφεύροι, Τὸν σκῆπτρῳ ἐλάσασκε (Hom.). Πάντας γὰρ ἐπὶ κατ' ἀρχαῖς τοῦ πολέμου οἱ Λακεδαιμόνιοι, ὅσους λάβοιεν ἐν τῇ θαλάσσῃ, ὥς πολεμίουσι διέφθειρον (Th.). Ἴκετεύουσι (Hist. Pres.), ὅτφ ἐντυγχάνουσι, μὴ φεύγειν (Xen.). K. — Πάντας ἐξῆς, ὅτφ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες (Th.).

- 1254 The modal adverb ἂν virtually forms one word with the relative (as in ὅταν,

<sup>2</sup> Cf. Cic. Fin. 3, 9, 31: *et iis, si quæ similes earum sunt.*

ἐπὶ, &c.), though it is sometimes separated from it by such small words as δέ, &c. This *ἄν* is very frequently omitted in the Homeric language [cf. 1252], where the general rule (1251) would require its insertion; often also in the Tragedians, and sometimes in Herodotus; *seldom* in the Attic prose writers. K.

**a) Adhibetur etiam optativus sine ἄν, idque post tempora utriusque generis, quoties relativum non certam aliquam rem, sed genus aliquod designat rerum, sive rem, qualem eam esse sumimus, ita ut ὅς per τοιοῦτος . . . οἷος (ejusmodi . . . qui) fere resolvi possit.** Τοῦ μὲν αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδεῖν, φειδῶσθαι δεῖ, *videndum est ne ipse ea dicat, quæ parum intelligat; i. e. res ejusmodi, quas (= ut eas) parum intelligat.*

b) The attributive qualification is thus represented as a mere *supposition, conjecture, or assumption*; or as an *uncertain and doubtful* condition. The adjective clause is then very commonly a member of a principal clause expressed in the *Optative*. K.

Εἷη δ' ὅστις ἐταῖρος ἀπαγγεῖλει τάχιστα Πηλεΐδῃ (Hom.). "Ἐρδοι τις, ἣν ἕκαστος εἰδεῖν τέχνην (Aristoph.). Τὸ δὲ χρυσοῦ πλήθος εἴη μοι, ὅσον μῆτε φέρειν, μῆτ' ἄγειν δύναιτ' ἄλλος, ἢ ὁ σῶφρων (Pl.). Τίς μισεῖν δύναιτ' ἄν, ὑφ' οὗ εἰδεῖν καλὸς τε καὶ ἀγαθὸς νομιζόμενος; (Xen.)

The Ind. of the *historical tenses* is used with *ἄν* just as in principal sentences; i. e. to indicate that the attributive qualification would have taken place under a certain condition, but *did not take place*, because the condition was *not fulfilled* (785). Πόλλ', ὅσ' ἄν οὐδέποτε Τροίης ἐξήρατ' Ὀδυσσεύς, Εἵπερ ἀπήμων ἤλθε, λαχὼν ἀπὸ ληϊδὸς αἶσαν (Hom.). Οὐκ ἔστιν ἡ τις τοῦτ' ἄν Ἑλληνίς γυνή Ἑρλῃ (Eur.; *quæ sustinisset hoc*). Οἷς ἄν (λόγοις) ἐπεισα, εἰ ᾧ μὴν δεῖν ἅπαντα ποιεῖν καὶ λέγειν (Pl.). (On the Indicative in the subordinate clauses of a conditional sentence, see u. der 'Conditional Sentences.')

On the Inf. in relative clauses, in the *oratio obliqua*, cf. 1392.

**‘Sæpe etiam optativus cum ἄν conjunctus est modus potentialis, qui tam in recta quam in obliqua oratione locum habet’ (K.) et temporibus utriusque generis subjicitur.**

‘Plato quum dicit σοφὸς λέγειν ποιῶσιν οἱ ἄν αὐτοῖς δωροφορεῖν ἐθέλωσιν, hoc vult; *dicendi peritos reddunt, si quis iis dona asferre velit*. Si dixisset οἱ ἄν αὐτοῖς δωροφορεῖν ἐθέλοιεν, hic sensus esset, *dicendi peritos reddunt, qui sibi dona dare velle possint*.’ (H.) Τοὺς δὲ λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς ἐαυτῶν ἐπικάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἄν λάβοιεν τὸν μισθόν, *qui mercedem exigerent colloquendi, eos mangones sui vocabat, quippe quibus imposita esset necessitas cum iis colloquendi, a quibus mercedem accipere possent* (K. ad Xen. Mem. 1, 2, 6). Οὐκ ἔστιν ὅ,τι ἄν τις μείζον τούτου κακὸν πάθοι (Pl.).

**ADDITIONAL REMARKS.—a)** (1) When two or more relative clauses either have the same verb in common, or different verbs with the same construction, the relative is commonly used but once, and thus the two adjective clauses are united in one, e. g.

άνηρ, ὃς πολλά μὲν ἀγαθὰ τοὺς φίλους, πολλά δὲ κακὰ τοὺς πολεμίους ἐποίησεν' άνήρ, ὃς παρ' ἡμῖν ἦν καὶ (ὃς) ὑπὸ πάντων ἐφιλείτο' άνήρ, ὃν ἱθανμαίσομεν καὶ (ὃν) πάντες ἐφίλου. But (2) when the relative clauses have *different verbs with a different construction*, the second clause (α) has either *no pronoun* (the relative being understood in it), or (β) a *demonstrative* (mostly αὐτός) or *personal one*: in this way the relative clause is changed into a demonstrative one, and assumes the form and character of a principal clause. (α) Ἀμπελοι, αἵ τε φέρουσιν Οἶνον ἐριστάφυλον καὶ (sc. ὅς) σφιν (Κυκλώπεσσι) Διὸς ὄμβρος ἀΐξει (Hom.). Τὸν λόγον, ὃν ὀλίγῳ μὲν πρότερον μεθ' ἡδυνῆς διῆλθον, μικρῷ δ' ὕστερον ἡμελλέ με λυπήσειν (Isocr.), but *WHICH was to grieve me*. Οἷς ὑμεῖς χαριεῖσθε καὶ (sc. οὗς) προθυμοτέρους ποιήσετε (Lys.). Αὐτῶν, οὗς ἡ μὲν πόλις ὥς ἐχθροὺς . . . ἀπήλασε, σοὶ δὲ ἦσαν φίλοι (sc. οἱ. Dem.). Ἀριστὸς δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλεῖα καθιστάναι καὶ (sc. ᾧ) ἐδώκαμεν καὶ (sc. παρ' οὗ) ἐλάβομεν πιστά . . . ἡμᾶς τοὺς Κῦρον φίλους κακῶς ποιεῖν πειράται (Xen.).—β) Ὁ δὴ δώκει μὲν ἅπανα ψυχὴ καὶ τοῦτο ἕνεκα πάντα πράττει (Pl.). Λακείαι-μόνιοι, οἱ θαλάττης μὲν ἤρχον καὶ γῆς ἀπάσης, βασιλεῖα δὲ σύμμαχον εἶχον. ὑφίστατο δ' οὐδὲν αὐτοῦς (Dem.; instead of οὗς οὐδὲν ὑφίστατο, *quibus nihil non cessit*). Ποῦ δὲ ἐκείνός ἐστιν ὁ άνήρ, ὃς συνεθῆρα ἡμῖν καὶ σύ μοι μάλα ἐδόκεις θαυμάζειν αὐτόν; (Xen.) K.

δ) A relative clause frequently takes the place of some other accessory clause (e.g. *θανυρασὸν ποιεῖς, ὃς ἡμῖν μὲν οὐδὲν δίδως, because you give us nothing; in giving us nothing*); very often that of a *conditional adverbial clause*; so also that of an *adverbial clause* introduced by ὥστε (= *as to*): the last case occurs,

(1) after οὕτως or ὥδε. Οὐ γάρ οὕτω γ' εὐήθης ἐστὶν ἡμῖν οὐδεῖς, ὃς ὑπολαμβάνει κτλ. (Dem.) Τίς οὕτως ἰσχυρός, ὃς λιμῶ καὶ ρίγῃ ἐύναιτ' ἂν μαχόμενος στρατεύεσθαι; (Xen.)

(2) after τοιοῦτος, τηλικούτος, τοσοῦτος. In most instances these demonstratives are followed by the corresponding relatives οἷος, ὅσοις, which, like the adverbial clause introduced by ὥστε, usually have an Inf. depending upon them. Ἐγὼ τυχάνω ὦν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι (Pl.). Δοκεῖ τοσοῦτον χωρίον κατασχέιν . . . ὅσον ἔξω τοὺς ἰσχύτους λόχους γενέσθαι τῶν πολεμίων κεράτων (Xen.). K.

ε) The relative sometimes stands as the Acc. to one verb and the Nom. to the other: ἃ γε δὴ οἰηθεῖν ἂν τις καὶ νομίζεται (= καὶ ἃ νομίζεται) ἔσχατα κακῶν εἶναι (Pl. Apol. 40). Cf. *Omnia quæ aut amisi, aut ex necessariis adversa facta sunt* (Sall. Jug. 14, 16).

δ) The regular correlatives for *talīs . . . qualis* are τοιοῦτος . . . οἷος, but τοιοῦτος ὅς or ὅσπερ are also found: the Greeks also said ὅμοιος (ἴσος, παραπλήσιος) ὅσπερ<sup>3</sup>: ὁ αὐτός, ὅσπερ: also ὅμοιος, οἷος. ἴσος, ὅσοσπερ. [cf. 917, c.]—Ἴσον ἂν εἶη ὅπερ ἂν τὸ λεγόμενον λίθον ἐψῆσαι (Pl.). Οἱ Μοσσύνοικοι . . . ὁμοία ἐπραττον ἅπερ ἂν μετ' ἄλλων ὄντες (Xen.). Παραπλησίαις ἀνυχταῖς ἐκρήσαντο . . . αἰσπερ ἡμέης (Is.). Ὑφ' ὁμοίου ἀρχεται, οἷον ὁ βέλτιστος (Pl.). Ἀνίστοις ἴσα προστιθέμενα ἴσῳ ποιεῖ διαφέρειν αἰεὶ ὅσῳ περ ἂν τὸ πρῶτον διενέγκῃ (Pl.). Ἐπὶ τῆς αὐτῆς ἡσπερ νῦν ἐξουσίας μενεῖ (Dem.). Kr. [Ὅμοιος in Hom. Ion. and old Att.]

ε) "Οστις.] (1) "Οστις<sup>4</sup> is an *indefinite relative*: = *qui scilicet aliquis* (*who, that is, some one who*). It may mean *aliquis . . . qui*; *is* (or *talīs*) . . . *quis*; *omnis . . . qui* = *quisquis* (i.e. *any body* who does so and so; = *every body* who does so and so); or (*aliquis, si quidem aliquis*) = *si quis*.—It is also used in the sense of *qui quidem* in restrictions. (2) In the sense of *some one who*, it often occurs in relative clauses that denote the *purpose*, where we use the Infinitive (e.g. *Ἔρχου ἵνα ἡμεῖς αἰτήσωμεν* Kῆρον, ὅστις ἂ πᾶξ ἐκτλ. (3) The *τίς* is sometimes expressed in the principal clause: πέμπειν τινάς, οἳ τινες κατηγορήσουσι κτλ. (Dem.).—4) So in negative sentences with οὐκ ἔχω (-εις, &c.), οὐκ ἔστιν, and the like: οὐκ ἔχω

<sup>3</sup> Cf. *Parī numero equitum, quem relinquebat, naves solvit. Cæs. Kr.*

<sup>4</sup> "Ος is simply *circumstantial*: ὅστις is *qualitative and generic*. Kr.

δτον σίτον ὠνησόμεθα· οὐκ ἔστιν ὅτῃ καταλείψω κτλ. So in other negative sentences where the meaning is *any body who*: οὐδὲν προσδεόμεθα οὔτε Ὀμήρου ἰπαινίτου, οὔτε ὅστις ἔπεισι τὸ αὐτίκα τίνψει... (5) "Ὅστις = *quisquis*.] Μακάριος ὅστις οὐσίαν καὶ νοῦν ἔχει (Men.).—(6) "Ὅστις = *qui quidem* (in restrictive clauses).] Περὶ πλῆθους οὐκ ἐν εἰρηκασιν, ὅ, τι καὶ σαφὲς εἰπείν (Aristot.).—(7) "Ὅστις is also concessive (*quicumque*): mostly ὅστις δὴ or ὅστις δὴ ποτε. (8) "Ὅστις may refer to a demonstrative [ἀρ' οὐ ταύτην, ἥ τις ἀποτρίψει τὴν μεγίστην ἡμῶν βλάβην; Pl.], but here also it is *qualitative* (= *one of such a kind that*); or *indefinite*, so that οὗτος ὅστις = *this whichever it be that has the quality* described by the predicate. (9) It also occurs now and then with ἔστι = *there is (was), there are (were)*: ἔστι δ' ὅστις κατελήφθη. (10) A relative sentence with ὅστις (ὅς, ὅς ἂν) sometimes stands, without a strictly grammatical connexion with the preceding sentence, as the *subject* to ἔστι (with or without the *Genitive* in the sense of *it is the part of, &c.*).—Τὸ καλῶς ἀρξάι τοῦτ' ἔστιν ὅς ἂν τὴν πατριδα ὡς πλείστα ὠφελήσῃ (Th.). Πολλῆς εὐθθείας ὅστις οἰεταί κτλ., *it is great folly to think, &c.* The following examples are still looser in their connexion: Τὸ εὐτυχὲς οἷ ἂν τῆς εἰπερεσιτάτης λάχῃωσι τελευτῆς (Th.). Ἐγὼ τοῦτο ἡγοῦμαι μέγα τεκμήριον ἀρχοντος ἀρετῆς εἶναι, ᾧ ἂν ἐκόντες ἔπωνται κτλ. (Th.)

The forms ὅσος, ὅποιος, ὅποιος and the adverbs ὅποι, ὅπῃ, ὅπότεν, ὅπου, ὅποτε, are related to ὅσος, οἷος, οἷ, ᾧ, ὅθεν, οὗ, ὅτε, as ὅστις to ὅς<sup>3</sup> (Kr.). We shall hereafter see their use in 'Dependent Interrogative Sentences,' 1365.—See also δὴ, οὖν, πῆρ, τί, in 'The Conjunctions.'

### § 13. Adverbial Sentences of Place and Time.

*Adverbial sentences* denote the *place, time, manner, circumstances*, 1259 &c. in which the action expressed by the principal sentence took place:

You returned home | *late* (adv.).

You returned home | *as the sun was going down* (adv. sentence).

*Adverbial sentences of place* are introduced by *relative adverbs* of 1260 place (οὗ, ᾧ, ὅπῃ, ὅπου, ἐνθα, ἵνα = *ubi*; ἐνθεν, ὅθεν = *unde*; οἷ, ὅποι, ᾧ, ὅπῃ = *quo*).

Their construction is exactly that of *relative sentences* (1248, sqq.).

a) The conjunctions of time are properly *relative* or *quasi-relative adverbs*. Their *correlative demonstratives* are, however, not often expressed: those most commonly met with are πρότερον before πρὶν, and τότε before ὅτε and ὅταν (Kr.). Cf. 1276, e.

They denote:

1) The time *in which* the principal action falls: ὅτε, ὁπότε (and ὡς = *as*), *when*; ἡνίκα, *quo tempore* (properly, *de horâ diei*). Ἔως, ἔστε, and μέχρι, *as long as*. Ἐν ᾧ, *whilst*.

2) The time *before which* it occurs: πρὶν, *before*<sup>6</sup>.

3) The time *up to which* it extends: ἔως, ἔστε, ἄχρι (οὗ), μέχρι (οὗ or ὅρου), *till, until*.

4) The time *after which* it occurs: ἐπεὶ, ἐπειδὴ (ὡς), *postquam*, 'after,' but often translated *when (ubi)*, when the subsequent event follows *immediately*.

5) The time *since which* &c.: ἐξ οὗ, ἐξ ὅτου (ἐξ ὧν), *ex quo*.

b) Ἐπειδὴ has also the meaning of *since* (= ἐξ οὗ).—c) With ἂν, the adverbs ὅτε, ὁπότε, ἐπειδὴ, ἐπεὶ, become ὅταν, ὁπότεν, ἐπειδάν, ἐπὶν, or ἐπὶν (both equally good Attic, but far less common than ἐπειδάν. Kr.). Ἔστε suffers elision before ἂν (ἔστ' ἂν). The other particles are *immediately* followed by the *av*.

<sup>3</sup> No form but ὅσος can be used for *quantus* in exclamations.

<sup>6</sup> In negative sentences it answers (like our 'before') to *till, until*. 'I will not do it before you come.'

- 1261 **In sententiis temporalibus quoties aut de re certa sermo est, aut rem, per se quidem incertam, certam esse sumimus, indicativo uti debemus:**

- (When) { ὅτ' εὐτυχεῖς, μὴ μέγα φρόνει (*Men.*), *quam felix es, ne superbias.*  
 Ἡρκει τῇ πόλει τὰ τεῖχη διασώζειν, ὅποτε οἱ Λακεδαιμόνιοι ἐνέβαλον (*Xen.*).  
 (Whilst: As long as) { ἕως ἐστὶ καιρὸς, ἀντιλάβεσθε τῶν πραγμάτων, *dum licet, ad res gerendas incumbite* (*Dem.*).  
 μέχρ' οἱ Ἀθηναῖοι ἀπὸ τοῦ ἰσού ἡγοῦντο, προθύμως εἰπόμεθα (*Th.*).  
 (Till) { Ἐχώρουν . . . ἕως ἀφίκοντο εἰς Κατάνην.  
 Οὐ πρότερον ἐπαύσαντο, πρὶν αὐτοὺς ἐξεβαλον ἐκ τῆς χώρας (*Is.*).  
 Πάουσι τὸν Σωτηρίδαν, ἔστε ἠνάγκασαν πορεύεσθαι (*Xen.*).  
 Ἀχρὶ οὗ ὅδε ὁ λόγος ἐγράφετο, Τισίφορος τὴν ἀρχὴν εἶχεν (*Xen.*).

Obs. In the first example the 'when' simply assumes the time. The person may really never be prosperous, but the time of his being so is simply assumed as a fact. The ὅτε = *si quando*. So we often use 'when' indefinitely for 'whenever.'

- 1262 a) (1) 'As soon as' is usually ἐπεὶ, or ἐπει (ἐπειδὴ) τάχιστα or πρῶτον. Also ὡς τάχιστα. Rarer forms are ἐπειδὴ (al. ἐπει) εὐθέως (*Xen.*), εὐθύς ἐπειδὴ (*Th.*), ἐπειδὴ θάττον (*Dem.* 978). On the Aorist, see *h.*, and 755. Ἐπειδὴ τὰ χίιστα ἰδοκμάσθην, ἐπεξήλθον, κτλ. (*Lys.*)—2) Sometimes ἐπειδὴν or ἣν (= ἰδὲν) θάττον, ὅταν πρῶτον with *Subj.* Ἐπειδὴν θάττον συνίη τις τὰ λεγόμενα, κτλ. (*Pl.*) Ὅταν πρῶτον γίνωνται νομοθεταί (*Dem.*). Kr.—*b.*) After ἐπεὶ, ἐπειδὴ (Ionic ἐπει τε), 'after,' ὡς, 'as,' ἐπει (ut) the Aorist is used [seld. the Pluperfect: ἐπειδὴ . . . καταβέβηκεν. *Æschin.*] to denote the completion of the precedent event (755) [the Imperfect being used, if the commencement of the precedent state is to be signified: ὡς τάχιστα ἕως ὑπέφαιεν, ἐθύοντο (*Xen.*)],—*c.*) So, too, after ἕως (ἕως περ), ἔστε, μέχρ', πρὶν (οὐ . . . πρὶν). Οὐ πρόσθεν . . . ἐτόλμησαν . . . πρὶν τοὺς στρατηγοὺς ἡμῶν σὺν ἐλάβον (*Xen.*). Φίλοι ὠνομάζοντο Φιλίππου, ἕως Θετταλῶν ὑπὸ Φιλίππῳ ἐποίησαν (*Dem.*). *M.*

- 1263 **Sæpe fit, ut tempus non ponatur illud quidem simpliciter, sed sumatur tantum, aut tanquam conditio aliqua cogitetur; quod si fiat, post primum aliquid tempus subiectivus cum ἂν adhiberi solet; post historica autem tempora optativus sine ἂν: qui ambo modi vel incertum rel eventum vel indefinitam ejus significant repetitionem.**

a) Βαδίζομεν, ὅταν βυδίζωμεν (*Pl.*). Οὐκ αἰσχροὺς φόβους φοβοῦνται, ὅταν φοβῶνται (*Pl.*; *when, if, or assuming that they do fear*). Τὴν τῶν καλῶν ἀληθῆ δόξαν, ὅποταν ἐν ψυχαῖς ἐγγίγνηται, θείαν φημὶ ἐν δαιμονίῳ γίγνεσθαι γένει (*Pl.*). Πολλὰκις . . . Ἦνικ' ἂν πενθῶμεν ἢ τὸν Μέμνον' ἢ Σαρπηδόνα, Σπένδεθ' ἡμεῖς ἢ γελᾶτε (*Aristoph.*). Καὶ οὐκ ἀναμένομεν, ἕως ἂν ἡ ἡμετέρα χώρα κακῶται.

ἀλλὰ φθάνοντες ἤδη δροῦμεν τὴν ἐκείνων γῆν (Xen.). [So when *ἔως* = *as long as*.] Τούτους ὁρῶ μᾶλλον πως εἰς τὸ γῆρας ἀφικνουμένους καί, ἔως ἂν ζῶσιν, εὐχαιμονέστερον διάγοντας (Xen.). Οὐδὲ ἐρεῖ οὐδεὶς ὡς ἐγώ, ἔως μὲν ἂν παρῇ τις, χρῶμαι· ἐπειδὴν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ (Xen.).

b) Παρήγγειλεν ὑπομένειν, ὅτε οἱ πολέμιοι ἐπικέοιντο (Xen.). Εἰώθει γοῦν, ὅποτε δεῦρ' ἐμβάλλοι κτλ. (Xen.) 'Ὅποτε ἀναγκασθεῖη, πάντας ἐκράτει (= *he used to conquer them all*). Οἱ ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἂν ἔστασαν (*when* [= *whenever*] *any body pursued them, would run forward and then stop* [786]).

c) Hermann properly observes, that the *optat.* does not itself *express* the repetition of the act, but only carries with it the notion of *indefiniteness*, the repetition being marked by the *verb* of the principal sentence, which is usually the *imperfect*; sometimes a *frequentative verb*, or an *aorist* with *πολλάκις*, &c.; or *ἂν* with a past tense of the indicative, which has the meaning of *solere*: ἔλεγον ἂν, ὅποτε τις ἐρωτῇ (*I used to say, when any body asked me*). Cf. 786, and 1258.

**Ad declarandam futuri exacti notionem, 1264**  
**post primaria tempora subjunctivus aoristi,**  
**addita particula ἂν, adhibetur; post historica tem-**  
**pora aoristi optativus (sine ἂν) usurpatur:**

"Ὅταν ὁρῶ, *quoties video*.

"Ὅταν ἴδω', *quoties videro*.

Οἱτοὶ ἡμῖν, ὅταν ἀπίωμεν, ἔψονται (Xen.). Παρήγγειλεν, ἐπειδὴ δειπνήσεις, ἀναπαύεσθαι (Xen. = *when they had dined*).

The subjunctive of the *aorist* with *ἂν* will be used (like the 1265 *futurum exactum* in Latin) when the action of the principal verb does not commence till *after the completion* of that denoted by the verb of the accessory clause. 'Επειδὴν διαπράξωμαι, ἃ δέομαι, ἤξω (Xen.).

"Εως, **precedente indicativo cum ἂν copulato, cum 1266**  
**indicativo aoristi conjungitur, si quod, rebus**  
**aliter comparatis, se facturum fuisse declarat**  
**aliquis, id non factum esse indicandum est:**  
**velut, ἥτέως ἂν Καλλικλεῖ τούτῳ ἐτι διελεγόμενῳ, ἔως αὐτῷ τὴν**  
**τοῦ Ἀμφίονος ἀπέδωκα ῥῆσιν κτλ., lubenter collocutus essem . . .**  
**usque dum . . . reddidissem, &c. (Pl.)** Εἰ περὶ καινοῦ τιнос πράγμα-  
 τος προὔριθεο λέγειν, ἐπέσχον ἂν, ἔως οἱ πλείστοι . . . γιῶμην ἀπε-  
 φήναντο. [Here we should use the Pluperfect.]

**Post historicum aliquod tempus vel optativum 1267**  
**cum ἂν constructum, etiam de uno aliquo facto**  
**dici potest optativus, si vel futuri exacti (1264)**  
**declaranda sit notio, vel res tanquam ab aliquo**  
**cogitata proponatur:**

<sup>7</sup> Often, however, to be construed by indic. *pres.*: συμβουλευῶ σοι, ὅποταν ἴδῃς τιὰ καλὴν, φέγγειν. Xen.



Σπονδὰς ἐποιήσαντο, ἕως ἀπαγγελθεῖν τὰ λεχθέντα (Xen.). Σταύρωμα ἐποιήσαντο, ἕως δὴ οἱ ξύμμαχοι αὐτοῖς βοηθήσκειν (Xen.). "Επειθον μὴ ποιῆσθαι μάχην, πρὶν οἱ Θηβαῖοι παραγένοιντο (Xen.). Προῦκίνησαν τὸ στίφος, ὡς πανσομένους τοῦ διωγμοῦ, ἐπεὶ σφᾶς ἴδοιεν προορμήσαντας (Xen.). Ἀπίοιμεν ἂν, ὅποτε τὸν μισθὸν ἔχοιεν οἱ ταῦτα ὑμῖν καταπράξαντες (Xen.). Δέοιτο ἂν αὐτοῦ μένειν, ἔστε σὺ ἀπέλθοις (Xen.). Kr.

- 1268 **In rebus, quæ vel totæ in cogitatione positæ vel præterito tempore sæpius repetitæ sint, ubi requiritur optativus, et particulæ ὅταν, ὅποταν, ἐπειδάν, quas proprie subjunctivus sequitur, interdum, sed raro adjunguntur: ὅποταν ἦκοι ἐπὶ τὸ δεῖπνον, λέγοιμ' ἂν<sup>8</sup> κτλ. (Xen.)**

Ἐπειδὴν δ' εἰς κώμην τινὰ προσέλθοιμεν, ἐγὼ μὲν ὁ θεοφόρητος ἰστάμην, ὁ δὲ αὐλητῆς ὄμιλος ἐφύσα ἔνθεον κτλ. (Luc.). Οἱ μὲν γὰρ ἄλλοι τοῖς μηνυταῖς τοῖς μὲν ἐλευθέρους χρήματα ἐιδόασιν, τοὺς δὲ δούλους ἐλευθεροῦσιν· οὗτοι δὲ θάνατον τῷ μηνυτῇ δωρεὰν ἀπέδουσαν, ἀπαγορευόντων τῶν φίλων τῶν ἐμῶν μὴ ἀποκτείνειν τὸν ἄνδρα πρὶν ἂν ἐγὼ ἔλθοιμι (Antiph. 5, 133).

- 1269 **Particulæ temporales (ἐπεὶ, εὔτε, πρὶν, ἕως, μέχρι οὗ, ἄχρι οὗ) interdum non adjuncta ἂν particula cum subjunctivo dicuntur, ubi eventus per sese ponitur. ut non jubearis expectare utrum res revera fiat neque<sup>9</sup>: μὴ στέναζε, πρὶν μάθης (Soph. Phil. 917).**

α) Ἐπὶ πρὶν and μέχρι οὗ are more commonly found with the subjunctive alone than the other temporal particles, especially in Thucydides (and the poets).<sup>7</sup> Kr.

β) Οὐ χωρὶς ἀρχῆς ἄλλης ὀρέγεσθαι, πρὶν ἢν ἔχομεν βεβαιωσώμεθα (Th.). "Εσπείσται, μέχρι οὗ ἐπ' ἀνέλθωσιν οἱ πρέσβεις (Th.). Ἐν τῷ φρονεῖν γὰρ μηδὲν ἡϊστός βίος, ἕως τὸ χαίρειν καὶ τὸ λυτεῖσθαι μάθης (Soph.). Τάγαθὸν χερσὶν ἔχοντες οὐκ ἴσουσι, πρὶν τις ἐκβάλῃ [‘noluit dicere πρὶν ἂν τις ἐκβάλῃ, quod esset priusquam forte amiserit: sed omisit ἂν, ut diceret, tum demum, quum amisit.’ H. ad Aj. 944].

- 1270 **Si sententia temporalis vel ab infinitivo pendeat, vel ad substantivam, quæ dicitur, sententiam accedat, etiam post historicum tempus subjunctivus cum ἂν retineri potest; qui tamen, omissa ἂν particula, in optativum potest mutari:**

Ἦν ἡ γνώμη, ὅταν Ἀθηναῖοι ἐπὶ σφᾶς χωρῶσιν, ἐν μέσῳ ποιεῖν

<sup>8</sup> Cf. Poppo ad Xen. Cyr. I, 3, 11.

<sup>9</sup> Cf. Klotz, p. 568, and especially Hermann de particulâ ἂν, lib. ii. 9, 110.

αὐτῶν τοὺς πολεμίους (Th.). Τὸν πόλεμον αὐτόθεν ποιεῖσθαι οὐπὼ ἐδόκει δυνατόν εἶναι, πρὶν ἂν ἰππίας μεταπέμψωσιν (Th.). Τὴν Πάνθειαν ἐκέλευσεν ὁ Κύρος διαφυλάττειν τὸν Ἀράσπην, ἕως ἂν αὐτὸς λάβῃ (Xen.). Οὐ προεθυμήθησαν ξυμπλεῖν, πρὶν τὰ Ἴσθμια διορτάσωσιν (Th.). Ἔλεγεν ὅτι νομίζοιτο, ὁπότε ἐπὶ δεῖπνον καλέσαι Σεύθης, δωρεῖσθαι αὐτῷ τοὺς κληθέντας (Xen.).

In the *iterative* meaning (i. e. to denote *indefinite frequency*) the 1271 temporal particles are now and then followed by the optative (without ἂν) even after a *principal tense*<sup>1</sup>, when it is in the *optative*, or has an infinitive dependent upon it.

Ἐπεὶ ἐγγὺς ἦδη εἶεν οἱ ἀντίπαλοι, παρελαύνει ἐπὶ τοὺς πολεμίους (Xen.). Ἐπεὶ τις ἐσθίειν τὰ ἱκανὰ ἔχοι, ἐκπονοῦντι ὀρθῶς μᾶλλον δοκεῖ μοι ἢ ὑγίεια παραμένειν (Xen.). Ἀνίστασθαι ἐξ εὐνῆς εἴθισμαι, ἥνίκα ἔτι ἔνδον καταλαμβάνοιμι, εἴ τινα δεόμενος ἰδεῖν τυγχάνοιμι (Xen.). Φήσομεν μηδέποτε μηδὲν ἂν μείζον μηδὲ ἕλαττον γενέσθαι, ἕως ἴσον εἴη αὐτὸ ἑαυτῷ (Pl.). Kr.

Πρὶν ('before;' and often [like our 'before'] = 'till') has the con- 1272 structions already explained: e. g. Indic. *in re factā* [ἔστησαν δ' οὖν οὐ πρόσθεν πρὶν ἐν τῷ ὅρει ἐγένοντο (Xen.)]; Opt. *in re repetitā*, after an historical tense [ὅπου δὲ παρίοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις καὶ κατελάμβανε πανταχοῦ εὐωχουμένους καὶ εὐθυμουμένους, καὶ οὐδαμόθεν ἀφίεσαν, πρὶν παραθεῖεν αὐτοῖς ἄριστον (Xen.)]. For example of πρὶν ἂν with opt. see 1268]; but the following additional remarks appear necessary.

- a) Πρὶν ἂν **cum subjunctivo et πρὶν cum optativo non conjunguntur**, 'nisi in priore membro adsit negandi aut prohibendi significatio<sup>1</sup>.'
- b) Πρὶν **cum indicativo in affirmativis quoque sententiis interdum sed raro invenitur**.
- c) **In affirmativis sententiis post πρὶν particulam infinitivus fere infertur; qui tamen modus et in negativis sententiis adhiberi potest.**

The use of πρὶν with the Indic. in an affirmative sentence belongs principally to the Tragic poets and Thucydides (Thuc. principally in πρὶν δὴ πρὶν γε δὴ). Kr.

Οὐκ ἀποκρινούμαι πρότερον . . . πρὶν ἂν πρῶτον ἀποκρίνωμαι ὃ τι ἐστίν (Pl.). (εἰ) μὴ ἀνείη . . . πρὶν ἐξελκύσειεν εἰς τὸ τοῦ ἡλίου φῶς (Pl.). Οὐκ ἠθελεν ἰέναι πρὶν ἢ γυνὴ αὐτὸν ἔπεισεν (Xen.). Οἱ Λακεδαιμόνιοι ἡσύχαζον, πρὶν δὴ ἡ δύναμις τῶν Ἀθηναίων σαφῶς ἦρετο (Th.). Παραπλήσια οἱ ἐπὶ τῶν νεῶν αὐτοῖς

<sup>1</sup> Of course the *praesens historicum* may be followed by the optative. <sup>2</sup> Elmsley.

ἔπασχον, πρὶν γε δὴ οἱ Συρακόσιοι ἔτρεψαν τοὺς Ἀθηναίους (*Th.*).  
 Ὁ προκαταγινώσκων, πρὶν ἀκοῦσαι σαφῶς, αὐτὸς πονηρὸς ἐστὶ  
 πιστεύσας κακῶς (*Men.*). Πρὶν τὴν ἀρχὴν ὀρθῶς ὑποθέσθαι, μά-  
 ταιον ἡγοῦμαι περὶ τῆς τελευτῆς ὄντινούν λόγον ποιεῖσθαι (*Dem.*).  
 Τῶν ἐπισταμένων νῦν πρὶν μαθεῖν οὐδεὶς ἠπίστατο (*Xen.*). *Kr.*

The negative signification (1273, a) may be conveyed by a (rhetorical) question requiring the answer *no*; by a negative word (e. g. ἀμήχανον, ἀφρων, &c.), by a verb of *forbidding*, or by a statement that the thing is *disgraceful*, which implies that it ought not to be done. Τίς ἂν εἰκὴν κρίνειν ἢ γνοίη λόγον, Πρὶν ἂν παρ' ἀμφοῖν μῦθον ἐκμάθῃ σαφῶς; (*Eur.*) Αἰσχρὸν ἡγοῦμαι πρότερον παύσασθαι, πρὶν ἂν ὑμεῖς ὅ τι ἂν βούλησθε ψηφίσησθε (*Lys.*). Ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν Ψυχὴν . . . πρὶν ἂν . . . νόμοισιν ἐντολῆς φανῇ (*Suph.*). Ἀφρων νέος τ' ἦν, πρὶν τὰ πράγματ' ἐγγυθεν σκοπῶν εἰσεῖδον (*Eur.*).

- 1274 **'Post πρὶν perfecto status indicatur qui factum sequitur; aoristo perfectio rei, praesente initium.'** H.

πρὶν δεδιπνῆκιναι, *priusquam a caena surrexero.*

πρὶν δειπνῆσαι, *priusquam cenavero.*

πρὶν δειπνεῖν, *priusquam cenem* (H.); *priusquam cenatum eo* (Elmsl.).

"Ἦτις . . . πρὶν ἐπιθυμῆσαι πάντων ἐπιπλάσαι, πρὶν μὲν πεινῆν ἰσθίουσα, πρὶν δὲ διψῆν πίνουσα (*Xen.*). Τοῦτ' ἐπραξαν . . . πρὶν ἐπὶ τὴν ὑστίραν ἀπαίρειν πρεσβείαν . . . Δημοσθένην (*Aeschin.*) . . . πρὶν ἐξ μῆνας γεγονέναι (*Pl.*: an example which shows that the Perfect is used to mark the action or event *strongly*, as *completed*, even where there is no reference to a *succeeding state*).

- 1275 **Invenitur interdum πρὶν ἢ, prius, quam (quum πρὶν sit priusquam). 'Sed tamen verum videtur, Atticis illud πρὶν ἢ non placuisse.'** H. (ad *Med.* 386.)  
 Χρὴν μὴ πρότερον τιθέναι τὸν ἐαυτοῦ νόμον πρὶν ἢ τὸν παλαιὸν κατέλυσε. — [στολὴν] ἦν Κύρος ὁ παλαιὸς ἐφόρει πρὶν ἢ βασιλεὺς γενέσθαι (*Plut.*).

- 1276 **ADDITIONAL REMARKS.**—(a) An emphatic notion *may* precede a temporal conjunction: μισῶ πονηρόν, χρηστὸν ὅταν εἴπῃ λόγον (*Men.*). *Kr.*—(b) With verbs of *remembering* and *knowing*, an *adverbial* sentence with ὅτε is used as a substantive sentence, to denote the *object*: ἐμμένηντο Πλειστοάνακτα ὅτε ἐσβαλὼν ἀνεχώρησε πάλιν (*Th.*). Οὐκ ἴσθ' ὅθ' ὑμᾶς οἱ Λάκωνες ἀπώλεσαν; (*Aristoph.*) *Kr.*—(c) In *Homer*, πρὶν *alone* with a *finite verb* = *potius* ('*rather*,' '*sooner*,' e. g. '*before I do that, I will do so and so*') : τὴν δ' ἐγὼ οὐ λύσω πρὶν μιν καὶ γῆρας ἔπεισιν κτλ.—As an *adverb* of time it is connected with a *finite verb* by ὅτε [πρὶν γ' ὅτ' ἂν ἐνδεκάτῃ τε δωδεκάτῃ τε γένηται, *until the eleventh or twelfth day appears*].—(d) (1) The Homeric (and poetic) πάρος, when it is not used merely as an *adverb*, always takes the *Inf.* : ἐς δ' ἀγορὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι.—As *adv.* οὐτε [Τρῶες] Νεκροῦ χωρήσουσι, πάρος τινὰ γαῖα καθέξει, *before that, the earth will receive many a man*.—(2) It may (like πρὶν) have the meaning *potius* : θανάτῳ πάρος δαμείην ἀμέραν τάνδ' ἐξανύσασα, *hoc die perfuncta prius moriar* =

*moriar potius quam hunc diem exegerim* (H.).—e) When the definition of time precedes, the *immediate occurrence* of the subsequent event and its *close connexion* (as *cause* and *effect*) with the antecedent one is pointed out either by *correlative adverbs* (τότε, τηνικαῦτα, or, more *emphatically*, by ἐνταῦθα, ἐνταῦθα δὴ, ἐνταῦθ' ἤδη<sup>3</sup> οὕτως ἤδη, τότε ἤδη [cf. 1124]), or (sometimes) by a preposition with τοῦτο. "Ὅταν πλεῖστά τις ἔχη, τότε πλείστοι τοῦτ' . . . φθονοῦσι κτλ. (Xen.) 'Ἐπειδὴ Φίλιππος Νίκαιαν Θετταλοῖς παρέδωκεν, ἐνταῦθ' ἤδη μετεπέμψαντο Ἀθηναίους (Æschin.). Φημί δεῖν, ἵαν μὴ ἐθέλωσι ποιεῖν ταῦτα, τότε ἤδη μετὰ τῶν ἐθελόντων ἡμᾶς γίγνεσθαι (Dem.). 'Ἐπειδὴ ἀπολέλαυκα τοῦ πράγματος καὶ πρεσβύτερος γέγονα, τηνικαῦτα ταπεινὴν ποιῶ τὴν φιλοσοφίαν (Isocr.). 'Ἐπειδὴ κριθεὶς τις ἐξελεγχθῆ, τηνικαῦτα ἀδικήματα γίγνεται (Dem.). 'Ἐπειδὴ τοὺς εὐσεβεῖς ἐξέβαλον, οὕτως ἤδη στρατεῖαν ἐποίησαντο (Æschin.). 'Ὡς ἐνέκλιναν οἱ πελτασταί, ἐν τοῦτ' οἱ ἵπποις ἐπέθεντο (Xen.). 'Ἐπεὶ οὗτοι ἤρξαντο ἄνδρας καλοὺς τε καὶ ἀγαθοὺς συλλαμβάνειν, ἐκ τούτου καὶ γὰρ ἡρξάμην τὰναντία τούτοις γιγνώσκειν (Xen.). Kr.—f) Sometimes ταῦτα οὖν with a participle (which is *synonymous* with the verb of the temporal clause) is used as a form of *resumption* (the οὖν = *igitur*, 'I say'): ὅποτε ἐνθυμομένη . . . ταῦτ' οὖν λογιζόμενος κτλ. (Xen.)—This is still more common after a *participle* to be resolved by a *temporal clause*. 'Ὁρῶν . . . ταῦτα διανοηθείς (Isocr.). 'Ἠγούμενος . . . ταῦτα διανοηθείς (Lys.). 'Ἐννοηθέντες . . . ταῦτα ἐνθυμούμενοις (Xen.). Γιγνώσκων ὁ Κρόνος ὡς ἀνθρωπεῖα φύσις οὐδεμία ἱκανὴ τὰ ἀνθρώπινα διοικοῦσα αὐτοκράτωρ πάντα μὴ οὐχ ὑβρεῶς τε καὶ ἀδικίας μεστοῦσθαι, ταῦτ' οὖν διανοοῦμενος ἐφίστη βασιλέας γε καὶ ἄρχοντας ταῖς πύλεσιν ἡμῶν δαίμονας (Pl.). Kr.—g) The pupil must remember that the *aorist* often denotes the *beginning* of an action, the first *commencement* of a condition or *state*, especially an *office* (743): ἕως ἄν, ἔστ' ἄν ἄρχωσι = *as long as they rule*; ἕως ἄν, ἔστ' ἄν ἄρξωσι = *till they have begun to rule, till they have obtained the mastery, &c.*—So ὅταν νομίῃ, διανοηθῇ, &c. = *when he has embraced the opinion.*—This meaning is found in all other hypothetical clauses, e. g. ἐὰν νομίῃ &c. (Kr.)—h) The temporal particles ὅτε, ὅποτε, ἰπεί, ἰπειδὴ, are also (like *quum, quando, quandoquidem*) used in *causal sentences*. See the next Chapter.

#### § 14. Causal Adverbial Sentences.

*Causal sentences*, which give the *reason, ground, or motive* of what is stated in 1277 the principal sentence, are introduced by ὅτι, διότι, *because* [less frequently by ὥς and ἰπεί, *since, as*. See 1279<sup>3</sup>].

#### **Causales sententiæ eandem construc-** 1278

<sup>3</sup> The Poet. οὐνεκα (= *because*) is formed from τούτου ἕνεκα, ὅ : ὁ θ ο ὐνεκα = ὅτον ἕνεκα.

**tionem atque sententiæ liberæ neque ex alia pendent.**

a) Hence the *Indicative* is the usual mood : but the *Optative* or *Indicative* with *ἂν* may occur just as in principal tenses. (b) The *Indicative* with *ἂν* frequently occurs when *ἐπεὶ* = *for otherwise* [1302], with reference to a conditional clause omitted.

Ἄρα τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὅσιόν ἐστι; (Pl.) Διὰ τὶ δὲ ἄλλο ἄλῃποι ἀλλήλοις εἰσὶν οἱ ἐμπλήοντες ἢ δὲ ὅτι ἐν τάξει . . . κάθηνται; (Xen.)

- 1279 **Particulæ temporales** (ἐπεὶ, ὅτε, ὁπότε, ὅπου, ὥς) **sæpe non tempus sed causam et rationem indicant.** ("Ὅτε, ὁπότε, ὥς, ἐπεὶ = *quoniam* [the French *puisque*], ἐπειδὴ, *quoniam*, ὅπου, *quandoquidem*. K.) The notion of *time* (or of a *state*) is often combined with that of *cause*, so that *ὅτε* &c. may be translated, *now that . . . ; since then* [e. g. ὅτε τοιαῦτα πολλὰ γέγονται, εἰκὸς κτλ., *now that many things of this kind have occurred, &c.*].

Μὴ με κτεῖν, ἐπεὶ οὐχ ὁμογάστριος Ἐκτορός εἰμι, *quoniam non sum* (Hom.). Χαλεπὰ μὲν τὰ παρόντα, ὁπότε (since) ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν (Xen.). "Ὅτε τοίνυν ταῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν (Dem.). Δέομαι οὖν σοῦ παραμεῖναι ἡμῖν, ὥς ἐγὼ οὐδ' ἂν ἐνὸς ἡδῖον ἀκούσαιμι ἢ σοῦ (Pl.). Ὑπόειξεν Χεῖρας ἐμάς, ἐπεὶ οὐ κεν ἀνιδρωτὶ γ' ἐτελέεσθαι (Hom. = *since otherwise* [1278, b] *he would not . . .*).

- 1280 Ἐπεὶ, ἐπειδὴ, ὥς take οὐ : but with the causal ὅτε (ὅτε γε), ὁπότε, *quandoquidem*, μή is used as the negative : ὅτε γε μῆδ' ὑμᾶς δύναμαι πείθειν (Pl.). Ὅποτε τὸ δίκαιον μὴ οἶδα ὅ ἐστι, σχολῇ εἴσομαι κτλ. (Pl.)—So ὅτε μὴ *hypothetically* = *quando non ; si non, nisi.*—On participles used *causally*, see 1119, c.

### § 15. Conditional Adverbial Sentences.

- 1281 a) **Ei cum primario indicativi tempore conditionis est simpliciter sumptæ.**

b) Ἐάν (ἦν, ἂν) **cum subjunctivo conditionis est incertæ illius quidem, sed experientia sive eventu mox vel comprobandæ vel rejiciendæ.** ['Uncertainty with the prospect of decision,' or 'Objective uncertainty.'] Cf. 1298.

c) **Ei cum optativo conditionis est in sola cogitatione positæ, sive ea possit fieri, sive non possit.** ['Subjective uncertainty.']

d) **Ei cum historico indicativi tempore conditionis est non impletæ.** ['Impossibility,' or 'Belief that the thing is not so.' But cf. 1290, a.]

a) **Ei τοῦτο γίγνεται, si hoc fit, sive evenit** (sumo hoc fieri nullâ aliâ admixtâ notione).

b) **Ἐάν τοῦτο γένηται, si hoc evenierit** (sumo hoc evenire; utram

eveniat necne, mox videbimus). Ἐὰν τοῦτο γίγνηται, *si hoc eveniat*.

c) Εἰ τοῦτο γένοιτο, *si eveniat* vel *eveniret* (quod mente fingimus evenire, sive possit evenire sive nequeat).

d) Εἰ τοῦτο ἐγένετο, *si hoc evenisset* (sed non evenit).

[The *Protäsis* (or *preceding clause*) is the *Conditional clause*: the *Consequent clause*, the *Apodösis*.]

**[I.] Particulam *ei cum indicativo simpliciter* 1282  
sumpto constructam sequitur fere *indicativus*  
aut *imperativus*:**

εἰ τι ἔχει, δίδωσιν, *si quid habet, dat*.

εἰ τι ἔχεις, δός, *si quid habes, da*.

εἰ τι ἔξω, δώσω, *si quid habebo, dabo* [1288].

*Examples.* Εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί. Εἰ τοῦτο πεποιήκας, ἐπα-  
νεῖσθαι ἀξίος εἶ. Εἰ ἐς ἀλλήλους ἀδίκον φρονήσετε, ἐκ πάντων ἀνθρώπων  
τὸ ἀξιώπιστοι εἶναι ἀποβαλεῖτε (*Xen.*). Cf. 1290.

**[II.] Particulam *εάν* (ἢν, ἄν) *cum subjunctivo con-* 1283  
*structam sequitur fere indicativus, praesertim fu-*  
*turi temporis, aut imperativus*: *εάν* τι ἔχω, δώσω, *si*  
*quid habeam, dabo*.—Ἐάν τις . . ἡγήται . . λαβέτω, κτλ.—Εὐλα-  
βοῦ τὰς διαβολάς, *kān* (*even if, even though*) ψευδεῖς ᾧσιν (*Isocr.*).**

Hermann says of *εάν* τοῦτο γένηται, 'sumo hoc fieri, et potest omnino fieri, sed utrum vere futurum sit necne, id nescio, sed experientia cognoscam.' But surely the possibility of realization makes no necessary part of this form: e.g. ἢν ἀποκτείνῃ τις ἡμῶν Διαγόραν τὸν Μήλιον, λαμβάνειν τάλαντον ἢν τι τῶν τυράννων τις τινα Τῶν τε θνητότων ἀποκτείνῃ, τάλαντον λαμβάνειν (sc. ἐπιαναγορεύεται). *Aristoph. Aves*, 1072.

**[III.] Particulam *ei cum optativo constructam* 1284  
*sequitur fere optativus, adjunctam habens ἄν*  
*particulam*: εἰ τι ἔχοι, δοίη ἄν, *si quid haberet, daret*.**

Hermann says: εἰ τοῦτο γένοιτο, sumo hoc fieri, et fieri vel futurum esse cogitari potest.—εἰ τοῦτο λέγεις, ἀμαρτάνεις ἄν, *si hoc dicas, peccaveris* [it should be: *si hoc dicas, pecces*; or *si hoc diceres, peccares*], et suspicor te hoc voluisse. Buttmann and G. T. A. Krüger remark, that the speaker need not entertain any suspicion of this kind.—It should be observed, that from the nature of the supposition (especially if aided by the voice, &c.) it may be implied that the realization of the condition is improbable; but this implication does not belong to the form. Οὐ πολλὴ ἄν ἀλογία εἴη, εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος; (*Pl.*: here the rhetorical question implies the improbability of the supposition.)

**[IV.] Particulam *ei cum historico indicativi* 1285  
*tempore constructam sequitur fere alterum tem-*  
*pus ejusdem generis, ἄν particulam adjunctam*  
*habens*:**

εἰ τι εἶχεν, ἐδίδου ἄν, *si quid haberet, daret* [sed non habet].

εἰ τι ἔσχεν, ἔδωκεν ἄν, *si quid habuisset, dedisset*.

Ἐγὼ . . . καὶ αὐτὸς ἐκαλλυνόμην τι καὶ ἡβρυνόμην ἄν, εἰ ἡπιστά-  
μην ταῦτα (*Pl.*). Ἴσως ἄν ἀπέθανον, εἰ μὴ ἡ τῶν τριάκοντα ἀρχὴ διὰ  
ταχίων κατελύθη (*Pl.*).

1286 a) The *condition* may refer to the *past*, the *consequence* to the *present*: *εἰ ἐπίσθην, οὐκ ἂν ἡρώωστον* [= *οὐ πέπεισμαι* (τότε), διὰ τοῦτο ἡρώωστώ (νῦν)]. *Εἰ μὴ ὑμεῖς ἡλθέτε, ἐπορευόμεθα ἂν ἐπὶ βασιλείᾳ* (Xen.).

b) The *pluperfect* is not used, unless it is necessary to point out strongly the previous completion of the action, or the commencement of a still continuing state: *εἰ ὁ σὺ ἡρώτων ἀπεκρίνω, ἱκανῶς ἂν ἦδη παρὰ σοῦ τὴν δσιότητα ἐκμεμαθήκειν* (Pl.). *Εἰ γὰρ αὐτάρκη τὰ ψηφίσματα ἦν, οὐκ ἂν Φίλιππος τοσούτον ὑβρίκει χρόνον* (Dem.).

c) We have seen (787) that the *Imperfect* with *ἂν*, which properly denotes what would now be realized, if the condition had been performed, sometimes denotes what would have been realized, if the condition had been performed (i. e. answers to our *Pluperfect*), if a continued state, or the repetition of an action, a series of actions, is to be indicated. This limitation 'is generally true, but not always, especially in the poets.' (M.)—d) The *Aorist* for the *Imperfect* is used '*de re quæ cito perficitur*.' (787. H.) Stallbaum points out in Plato the frequent connexion of the *Aorist* (with *ἂν*) of verbs of speaking, answering, and enquiring, with an *Imperfect* in the *Protasis* [*εἰ ἔλεγον . . . ἀπεκρίνω ἂν εἰ με ἡρώτας . . . εἶπον ἂν*]. —e) When the actions, one or both, are to be represented as having duration, the *Imperfect*, which will then be used, must be construed in the condition (at least generally) by the English *Pluperfect* (as is often the case with the Latin *Imperfect* of the subjunctive). The two forms (in 1285) are often, therefore, construed in the same way. Thus: *εἰ ἦσαν ἄνδρες ἀγαθοί, οὐκ ἂν ποτε ταῦτα ἔπασχον*, 'if they were (or, had been) good men, they would never have suffered this treatment.' *Οὐκ ἂν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν*.—f) Sometimes the condition must be construed by the *Pluperfect*, the consequence by *would* or *should*, not *would* (or *should*) have: *εἰ μὴ τότε ἔπουνον, νῦν οὐκ ἂν εὐφραίνομην*, if I had not worked then [*Imperf.* representing duration], I should not rejoice (or be rejoicing) now.

(Remarks upon the four forms and the deviations from them.)

1287 I. *Εἰ τι ἔχω*.] The optative with *ἂν* follows *εἰ* with indic. present or future, when the consequence is to be represented, not as absolute and necessary, but as *probable* and *dependent upon circumstances*. *Θαυμάσαιμ' ἂν, εἰ τις ἔρχεται* (Pl.). *Πολλὴ ἂν τις εὐδαιμονία εἴη περὶ τοὺς νέους, εἰ εἰς μὲν ἄνους αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὠφελοῦσιν* (Pl.: *magna fuerit adolescentium felicitas, si unus tantum corrumpat eos, quod tu ais*. S.). *Εἰ ἐπαινῶ αὐτόν, δικαίως ἂν με αἰτιώσθε* (Xen.). *Ἄδικοίημεν ἂν, εἰ μὴ ἀποδώσω* (Eur.).—The *ἂν* with optat. in the sense of a *softened future* (814) is naturally often so used. *Οὐ δυνάμην ἂν ἐγὼ πάθοιμι, εἰ μὴ ἐξέσται μοι κτλ.*; (Pl.) *Εἰ θέλετε σκέψασθαι . . . εὐροῖτε ἂν κτλ.*

1288 *Εἰ* with the indic. future often precedes an apodosis expressed by the same tense. The condition is then expressed more *positively* (with less of *subjective doubt*) than by *ἐάν* with the subjunctive.

*Οὐ πάνδεινον φανείται ἡ ἀδικία, εἰ θανάσιμον ἔσται τῷ ἀδικούντι*; (Pl.) *Ἦν ἐθέλωμεν ἀποθνήσκειν ὑπὲρ τῶν δικαίων, ἐὺδοκιμομεν εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ἡμᾶς αὐτούς* (Is.).

1289 When the verb of the *protasis* is in the future indicative, the verb of the *apodosis* is sometimes in the present or perfect, to denote what *will happen* as already happening or having happened. *Τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτηδεῖα, εἰ μὴ ληψόμεθα τὸ χωρίον* (Xen.).

1290 a) The indicative of an *historical* tense does not necessarily denote that the condition has not been realized: it is sometimes used of *actual occurrences*, or of *suppositions* about which the speaker implies no opinion. *Τῶν κατηγοριῶν καὶ τῶν αἰτιῶν τῶν εἰρημίνων, εἰπερ ἦσαν ἀληθεῖς, οὐκ ἐνὶ τῇ πόλει δίκην ἀξίαν λαβεῖν* (Dem.). *Εἰ μὲν θεοῦ ἦν Ἀσκληπιός, οὐκ ἦν αἰσχροκερδής, εἰ δὲ αἰσχροκερδής, οὐκ ἦν θεοῦ* (Pl.). *Εἰ μὲν ἐπεποιήκεις, τί ἐφόβου*;—

(b) So when *εἰ* follows a *verbum affectūs*. Οὐκ ἂν θαυμάζοιμι, εἰ τότε πειρωμένος μου ταῦτά πως ἔλεγες (Pl.). Δημοσθένης οὐκ ἀγαπᾷ, εἰ μὴ δίκην εἶδωκεν (is not satisfied with having escaped punishment. Æsch.).

A condition expressed in the indicative, may have an apodosis expressed in the 1291 form of a wish (equivalent to a protestation): δλοῖμην εἰ τοῦτο πεποιήκα.

The *Perfect* does not probably ever occur in both *protasis* and *apodosis*. There- 1292 fore 'if you have done this, you have sinned' must not be translated *literally*.

II. 'Εάν τι ἔχω.] After *ἂν* with *Subj.* (a) a *Present* sometimes follows in the 1293 apodosis; which describes the future event in a lively manner as *present*: a *Perfect* answering to our *Perfect* with 'have' may stand in the same way, as describing a *present state*: κὰν τοῦτο, ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποίηται (Xen.).—(b) Sometimes the Optative with *ἂν* (which represents the consequence as *probable*).

(a) Πάντ' ἔστιν ἔξουρτῖν, ἵαν μὴ τὸν πόνον Φεύγῃ τις δς πρόσεσι τοῖς ζητουμένοις (Phil.). Το γαμῖν, ἵαν τις τὴν ἀλήθειαν σκοπῇ, Κακὸν μὲν ἔστιν, ἀλλ' ἀναγκαῖον κακὸν (Men.). Ἄν ἰγγὺς ἔλθῃ θάνατος, οὐδὲς βούλεται θνήσκειν (Eur.).—(b) 'Εάν οὖν κατὰ μέρος φυλάττωμεν καὶ σκοπῶμεν, ἥττον ἔυναιντ' ἂν ἡμᾶς θηρῶν οἱ πολέμιοι (Xen.). "Οὔτε ἂν τις προστατῇ, ἵαν γιγνώσκῃ τε ὧν δεῖ, καὶ ταῦτα πορίζεσθαι δύνηται, ἀγαθὸς ἂν εἴη προστάτης.

*Εἰ* with *Subj.* is now and then found even in Attic prose. Hermann says that 1294 without *ἂν* "quia non accedit illud forsitan (ἂν), certior et fortior est conditio, refertur enim ad certam spem atque opinionem, futurum quid esse, vel etiam, pro rei naturā, non esse futurum."

Οὐ ναυτικῆς καὶ φαύλου στρατιᾶς μόνον δεῖ, εἰ ξυστῶσιν αἱ πόλεις φοβηθῆσαι (Th. 6, 21). Δοκοῦμεν δ' ἂν μοι πάντες ὁμόλογοι γενέσθαι εἰ ὥς ἐσκοπῶμεν (Xen. Sympos. 8, 36<sup>4</sup>).

III. Εἰ τι ἔχοιμι.] Here the apodosis has sometimes (a) the *Indicative* (which 1295 denotes the *undoubted* occurrence of the event, if the condition should be realized); (b) sometimes the *Indicative* of an *Historical tense* with *ἂν*, to *deny* the occurrence of the consequence.

(a) Εἰ θέλοισιν σκοπεῖν τὰς φύσεις τὰς τῶν ἀνθρώπων, ἐρρήσομεν (Isocr.). Τίνα εὐρήσομεν... εἰ, τοὺς μύθους ἀφέντες, τὴν ἀληθειᾶν σκοποῖμεν κτλ.; (Isocr.) "Ὁ παρθέν', εἰ σώσαιμί σ', εἴσει μοι χάριν; (Eur.) Τοῦτό γ' μοι δοκεῖ καλὸν εἶναι, εἰ τις οἶός τ' εἴη παιδεύειν ἀνθρώπους (Pl.).—(b) Εἰ οὖν εἶδεῖεν τοῦτο... ἔγνω ἂν ἐπὶ τοὺς πόνους καὶ τὰς παιδεύσεις (Xen. Ven. 12, 22). Εἰ μὲν γὰρ εἰς γυναῖκα σωφρονιστέραν Ξίφος μεθεῖμεν, δυσκλεῆς ἂν ἦν φόνος (Eur. Orest. 1125).

**Fieri etiam potest, ut optativus cum εἰ constructus 1296  
tus actionem sæpius repetitam significet:**  
εἰ μὲν ἐποίειν οἱ Ἀθηναῖοι, ὑπεχώρουν.

The verb of the apodosis will then be either an Imperfect or some other form that indicates indefinite frequency (1263, c). Εἰ δέ τι ὀόξειεν αὐτῷ σημαίνεισθαι παρὰ τῶν θεῶν, ἥττον ἂν ἐπισθῇ παρὰ τὰ σημαινόμενα ποιῆσαι.

(a) The *apodosis* now and then has the Optative without *ἂν*, principally, to say the 1297 least, in wishes: ὥς ἀκμαῖος, εἰ βαιν, ὁλοοι κτλ. (Aj. 904): ὥς is not here *utinam*, as Elmsley holds, but *nam* (*nam utinam tempesti, si veniat, adsit* [ad funus interempti fratris curandum] H.). Αὐτίκ' ἔπειτ' ἀπ' ἐμῆιο κάρη τά μοι ἀλλότριος φῶς, Εἰ μὴ ἐγὼ τᾶδε τόξα φαίνω ἐν πυρὶ θοῖην (Hlom.<sup>5</sup>). The condition may be *implied*, e. g. by τότε (as by 'then' in English): [ἐμπορίων] ἂ τὸ τ' ἂν κλεισθεῖν (which would then be closed. Dem.).—(b) Two conditions, the one a

<sup>4</sup> Cf. Krüg. ad Dion. p. 270.

<sup>5</sup> In both the passages from the *Cyropædia*, which *Rost* quotes, *Jacobitz* inserts *αν*.



*past fact*, the other a *conceived possibility*, may be connected with the same apodosis: *δεινὰ ἂν εἶην εἰργασμένοις, εἰ τότε μὲν ἔμμενον, νῦν δὲ τὴν τάξιν λίποιμι κτλ.* (Pl.)

1298 **In enunciation conditional 'ἂν ubi accedit, alia adsignificatur conditio, indicans si forte.'** (H.)

Thus with the subjunctive, *ἐάν* (= *εἰ ἂν*) *ἔχω* = *si habeo, si forte habeam* (if I have it, if perchance it shall prove that I have): *ἂν* is sometimes added with this force both (a) to *εἰ* with Opt., and (b) to *εἰ* with the Indic. of an historical tense<sup>6</sup>. The condition is usually to be supplied from the context.

a) *Τοὺς ἀπαιδεύτους πανταπασιν ἀρετῆς θαυμάζοιμ' ἂν εἴ τι πλέον ἂν ὠφελήσκει λόγος καλῶς ῥηθείς* (Xen.: i. e. *si eos oratio quamvis luculenta plus [si plus est, quod adjuvet] ad adsequendam virtutem adjuvet* (Breit.; but H. *adjuvare posset*. Cf. 1299).—*Εἰ λῶρον καὶ ἄμεινον εἶη ἂν τῇ πόλει οὕτω κατασκευαζομένη* (Dem.: here the condition is implied in the *οὕτω κατασκευαζομένη*: = *εἰ οὕτω κατασκευάζοιτο*. Schæf.). The *ἂν* often follows not the word to which it attaches the implied condition, but the verb: *ἀλλὰ μὴν εἴ γε μὴδ' ἐδούλον ἀκρατῇ δεξαίμεθ' ἂν κτλ.* (where the *ἂν* refers to *ἀκρατῇ*: *si est intemperans*). *Ἀγαπητόν, εἰ καὶ ἐξ ὑποβολῆς δύναιντ' ἂν αἰτίρες ἀγαθοὶ εἶναι* (where ἐξ ὑποβολῆς . . . *ἂν* = *si suggerendo id effici posset*).—b) *Εἰ τοίνυν τοῦτο ἰσχυρόν ἂν ἦν τούτῳ πρὸς ὑμᾶς τεκμήριον . . . κάμοι γενέσθω τεκμήριον κτλ.* i. e. *if you would have considered this a valid proof* (i. e. if it had been alleged, &c. Dem. adv. Timoth. p. 1201).

1299 Hermann says: *Additum ἂν 'mutat sententiam magisque incertam reddit, et fere posse quid fieri significat.'* *Οὐ γάρ ἂν καλῶς ἔχοι, εἰ ὅτι τελείως ἀνὴρ ἀγαθὸς ἐγένετο, διὰ τοῦτο οὐδὲ μείονων ἂν τυγχάνοι ἐπαίνων:* '*maius enim foret, si quod omni modo probus fuit, propterea ne tenuius quidem consequi præconium possit*;' in which sentence Breitenbach refers the *ἂν* to *μείονων ἐπαίνων*, *tenuius*, si justum consequi nequit, *præconium*.

1300 The use of *ἐάν* (*ἦν*, *ἂν*) with the *Optative* (in the sense above explained) is still rarer. When not used in *orat. obliq.* for *ἐάν* with *Subj.*, it denotes the supposed case 'either as occurring several times, or as a somewhat uncertain and improbable conjecture' (R.).—*ἂν ὥς ὀλίγιστον . . . χρόνον ἐπιζήσῃ* (Pl. 2 Legg. 661, C. where Ast reads *ἐπιζήσῃ*).

1301 IV. *Εἴ τι εἶχεν* or *ἔσχεν*.] Sometimes [*majoris alacritatis causâ*, Poppo] a *Perfect* follows in the *apodosis* after a protasis implying the non-fulfilment of the condition.

*Εἰ μὲν γὰρ ἡμεῖς αὐτοὶ πρὸς τε τὴν πόλιν ἐλθόντες ἐμαχόμεθα καὶ τὴν γῆν ἐδηρῶμεν ὥς πολέμιοι, ἀδικοῦμεν* (= *we have committed an injustice* [*ἀδικῶ* with sense of *Perfect*]): *εἰ δὲ . . . ἐκαλίσαιτο κτλ.*

<sup>6</sup> Rost says: 'Sometimes also *ἂν* is added to the protasis, to denote more emphatically the non-realization of the condition: *οὗτοι δ' εἰ μὲν εἶχον χεῖρον ἂν ἡμῶν, οὐδὲν ἂν ἦν διενόν* (Dem.).

<sup>7</sup> Breitenbach ad Xen. Ages. init.

*si arcessiverunt*, &c., the speaker supposes the latter case to have happened (Th. 3, 65).—On *ἂν* in the conditional clause of this form see 1298, b.

**Fit nonnunquam, et maxime quidem cum** ἐπεὶ οὐκ 1302  
 ἂν, (οὐ) γὰρ ἂν, **et similibus, ut conditio simul audia-**  
**tur:** οὐ φιλεῖς με, ὦ θύγατερ, οὐ γὰρ ἂν ἐμὲ ἀπεκρύντου τὰ σὰ πάθη,  
*non me amas, mea filia; neque enim dolores me tuos celares.* (Plene  
 diceretur, εἰ γὰρ ἐφίλεις με, οὐκ ἂν ἀπεκρύντου κτλ.) Τούτου ἐνδεᾶ  
 ἐφαίνετο· βίᾳ γάρ ἂν εἶλον τὸ χωρίον (Th.).

ADDITIONAL REMARKS.—1) A hypothetical sentence may be subordinated 1303  
 to a substantive sentence (with ὅτι, ὥς), to a dependent interrogative clause, a con-  
 secutive clause with ὥστε, &c.: ἡδῶς ἂν πυθοίμην τίν' ἂν ποτε γυνώμην περὶ  
 ἐμοῦ εἴχετε, εἰ μὴ ἐτραιάρχησα (Dem.).—2) Sometimes the Aorist of the  
 Indicative ('seldom the Imperfect, M.) denotes what would have taken place, if  
 the attempt had been made: hence what might have taken place or could have  
 been done; e. g. when the 10,000 find a height occupied by the enemy, Xenophon  
 says, αὐτοὶ μὲν ἂν ἐπορεύθησαν (might have marched —), ὅππερ οἱ ἄλλοι,  
 τὰ δ' ὑποζύγια οὐκ ἦν ἄλλῃ ἢ ταύτῃ ἐκβῆναι (An. 4, 2, 10).

3) *Ellipse of the Protasis.*] a) The Opt. with ἂν often stands without the con-  
 ditional clause; which, however, is implied by an adjective sentence, a participle, or,  
 in general, by some word of the sentence which may be expanded into a conditional  
 clause, e. g. by the adverbs οὕτως or τότε; by a preposition [e. g. διὰ γε ὑμᾶς = *as*  
*far as you are concerned; as far as you could do any thing to prevent it*: εἰ μὴ διὰ —,  
*'but for'*. διὰ γε ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολωλεῖτε (Dem.). ἐκράτησαν  
 ἂν τῶν βασιλείως πραγμάτων, εἰ μὴ διὰ Κύρον (Isæ.). κατὰ γε αὐτοὺς  
 τοὺς λόγους ἡπίστουν ἂν ἑμῖν (Pl.)], or it is indicated in what precedes or follows.  
 "Ὅς ταῦτα λέγοι, ἀμαρτάνοι ἂν. Ταῦτα λέξας, ἀμαρτάνοις ἂν.  
 Οὕτω γ' ἂν ἀμαρτάνοις. Cf. 1297.—(b) Very often, however, the Protasis  
 is really omitted (813): particularly general Protases are almost always omitted,  
 since they can be easily supplied by such phrases as, 'if one likes,' 'if it is allowed,'  
 'if I can,' 'if circumstances should permit,' e. g. βουλοίμην ἂν (velim, sc. εἰ  
 δυνατόν); ἡδῶς ἂν ἀκούσαιμι: (c) The implied condition is often to be bor-  
 rowed, as it were, from the verb of the apodosis, e. g. ἀλλὰ ταῦτα μὲν καὶ φθόνῳ  
 ἂν εἴποιεν (sc. εἰ εἶποιεν. Hdt.).—d) In the same way the Ind. of the histori-  
 cal tenses with ἂν often stands with a condition expressed by a participle, adverb,  
 &c., or with some general condition implied, e. g. Ταῦτα λέξας ἡμαρτες ἂν.  
 "Ἄνευ σεῖς μοῦ οἴκ' ἂν τοῦτο συνῆβη. "Ἐβουλόμην ἂν (sc. εἰ δυνατόν-  
 μην) = *vellem* (βουλοίμην ἂν = *velim*), ἐβούληθη γὰρ ἂν, *vellem* or *volum-*  
*issem*. "Ἐνθα δὲ ἔγνωσ' ἂν (sc. εἰ παρήσθα), *tum vero videres*. See 631. K.

4) *Ellipse of the Apodosis.*] a) In wishes with εἴθε: εἴθε τοῦτο γένοιτο (sc.  
 εὐτυχῆς ἂν εἴην)! εἴθε τοῦτο γένητο (sc. εὐτυχῆς ἂν ἦν)! Comp 808, 809. K.

b) Often in agitated, impassioned discourse (*Apotriopesis*): εἰποτε δ' αὐτὲς Χρεῖω  
 ἐμῷ γέννηται αἰκία Λοιγὸν ἀμύναι τοῖς ἄλλοις... (Il. α, 340, sqq.) K.

c) (1) When the Apodosis may be easily supplied from the context: this occurs  
 in Homer in the phrase εἰ δ' ἐθέλεις with or without an Inf.: εἰ δ' ἐθέλεις  
 πολέμοιο δαῖναι (sc. ἄγε, μάχου ἐμοί): ὄφρ' εὐ εἰδῆς (Il. φ, 487).—2) Very  
 often also in Attic writers, where two conditional clauses are placed in contrast by  
 εἰ (ἰάν) μὲν... εἰ (ἰάν) δὲ μή, the Apodosis of the first is omitted, as con-  
 taining a thought which can be easily supplied; the omitted apodosis may usually  
 be supplied by 'well' or 'good': καὶ ἰάν μὲν ἐκὼν πείθηται (sc. καλῶς ἔχει). εἰ  
 δὲ μή, ... εὐθύνουσιν ἀπιδαιῖς καὶ πληγαῖς (Pl. Prot. 325, d). K.

5) A partial ellipse of the Protasis occurs in the Homeric phrase εἰ δ' ἄγε, i. e.  
 εἰ δὲ βούλει, ἄγε: εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι (Il. α, 524). Also when  
 εἰ δὲ or εἰ δ' ἄγε is used as an antithesis, where the verb must be supplied  
 from the context: ἀλλ' ἄλλοι μενέουσι καρπηκόμεντες Ἀχαιοί, Εἰσόκε περ

M m

Τροίην διαπέρσομεν· εἰ δὲ καὶ αὐτοί (sc. μὴ μείνουσι), Φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν (Il. α, 302. ι, 46). K.

6) The *apodosis* is also understood when εἰ follows ἡ (after a *comparative*, a word implying *difference*, &c.). Οὐδὲν τι διάφορον πάσχει ἢ εἰ μόνος ἱστρατεύετο (= ἡ ἱπασχεν ἄν, εἰ κτλ.). Τοὺς φίλους . . . νομίζω . . . φίλακας πιστοτέρους εἶναι . . . ἢ εἰ φρουροὺς μισοφόρους ἐπιστησάμην (= ἡ φρουροὶ μισθ. ἡ σ α ν ὦ ν, εἰ τοὺς ἐπιστησάμην).

7) Many sentences are in Greek expressed under the form of conditional sentences, where we should use some other form, e.g. after θαυμάζειν, ἱπαινεῖν, μακαρίζειν, ἀγαπᾶν.—Οὐκ ἱπαινώ, εἰ πεποίηκεν. Ἐμακάρισα τὸν Εὐήνον, εἰ ὡς ἀληθῶς ἔχει ταύτην τὴν τίχυν (Pl.). Τῷ μὲν ἐαυτῷ συνεδῶτι δεινὸν εἰσῆμι (it seemed hard), εἰ πονηρῶν ἔργων δόξει κοινωνεῖν τῷ σωπῆσαντι (Dem.). For θαυμάζω, ἀγαπῶ cf. 1290, b.

On the *Imperative* as equivalent to a conditional clause, cf. 800, (2).

§ 16. *Final Adverbial Sentences introduced by ἵνα, ὅπως, ὥς; and the poetical ὅφρα.*

- 1304 "Ἰνα is properly a *local adverb* (*ubi* and *quo*), ὅφρα a *temporal one* (*donec*). They are transferred from their proper meaning of denoting *direction towards a point in space and time* respectively, to denote a *direction of the agent's will towards an end*. Ὅπως and ὥς are *relative adverbs of manner or means* (= *quomodo, quâ ratione; how*). Hence they always involve the notion of the *means* by which the *purpose may be realized*: they are often, therefore, *dependent interrogatives*; as is μὴ (= *ne, lest*), which denotes a *negative purpose*, a *purpose of prevention*.

- 1305 **Particulæ finales ἵνα, ὅπως, ὥς (ὅφρα), post primaria tempora vel modum imperativum subjunctivo, post historica tempora optativo sere junguntur: velut, λέγω ἵν' εἰδῇς, dico, ut scias: ἔλεξα ἵν' εἰδείης, dixi, ut scires.**

a) The *dubitative subjunctive* is virtually a present tense: εἴπω τι δῆτα κάλλ', ἵν' ὀργιζῇς πλέον; (Soph. CEd. R. 364).—b) *That... not* is ἵνα μὴ, ὅπως μὴ, ὥς μὴ or μὴ only (= *ne*).

- 1306 'Placuit autem Græcis (a) de præsentī futurove consilio fere tum optativo uti, si dubius esset eventus: (b) contra de præteritis consiliis subjunctivum ibi usurpant, ubi effectus adhuc durat vel expectandus est.' H.

a) *Optative after Present or Future.*] Hermann observes: 'nihil ille [Optativus] nisi cogitationis index est, quam quis vel habuerit, vel habeat, vel habiturus est.' It represents the event as *presumptive*, as *thought possible or probable by the agent*. Hence it naturally occurs frequently of the view which the narrator supposes another to have had in his mind when he adopted the plan narrated: very frequently, therefore, after the *præsens historicum*: Πολὺν δὲ σὺν ἱμοὶ χρυσὸν ἐκπεμπει λάθρα Πατήρ, ἵν', εἰ ποτ' Ἰδίων τεύχεα πέσοι, τοῖς ζῶσιν εἴη παῖσι μὴ σκάνυς βίου (Eur.). Ἐχόμενοι τῆς γῆς ἐπ' ἀριστερὰ καταπλώουσι ἐςθάλασσαν καὶ ἀναπλώοντες ὀπίσω τῆς αὐτῆς ἀντέχονται, ἐχρημπτόμενοι καὶ ψαύοντες ὡς μάλιστα, ἵνα δὴ μὴ ἀμάρτωεν τῆς δόου (Hdt.: the use of the optative indicates the *uncertain success* of the plan adopted; the *view* with which it was adopted). Klotz explains the difference between the *subj.* and *opt.* by altering the forms: ἵνα μὴ ἀμάρτωσι = *quia sic non aberraturi sint*; ἵνα μὴ ἀμάρτουν = *quia sic non aberraturi sint*.

b) *Subjunctive after historical tenses.*] Rost says, the *subjunctive* is used even after a past tense, 'when the effect intended is conceived as the natural consequence of the action, which is especially the case when that effect is to be represented as still continuing.' It occurs, however, when this reason hardly applies. Krüger refers this extension of the practice to the partiality of the Greeks for *objective* narration, leading them to prefer the more *positive* subjunctive to the more *ideal* and *subjective* optative. "Ἦν οἱ ἄλλοι τῶν δικαίων τ' ὕχωσι, τὰ ὑμέτερα αὐτῶν ἀνηλίσκετε (*Dem.*). Συνεβούλενε . . . ὅπως ἐπὶ πλεόν ὁ σίτος ἀντίσχω (Th.). Οὐ χρημάτων ἕνεκα ἐπραξα ταῦτα, ἵνα πλούσιος ἐκ πένητος γένωμαι (*Lys.*).—The use of the *subjunctive* after historical tenses is particularly common in Thucydides: 'quoniam historici de rebus prateritis ut de presentibus loquuntur' (*H.*).

**‘Observandum est etiam antiquos et diligentes scriptores optativum praesentibus jungere, ubi finem indicant hunc esse, non ut fiat aliquid, sed ut possit fieri’** (*H.*): **velut**, εἰς τοῖς πτωχοῖς, ἵνα καὶ αὐτὸς παρ' ἄλλων λάβοις (= *ut ipse accipere possis*) πένης γενόμενος.

**Interdum optativus primario tempori subiectus finem et consilium indicat adjuncta notione optandi:** ἐξεπίτηδες κτώμεθα ἑταίρους καὶ νείεις, ἵνα . . . ὑμεῖς οἱ νεώτεροι ἐπανορθοῖτε ἡμῶν τὸν βίον, κτλ. = *ut vitam nostram, id quod optamus, sustentetis et erigatis.* S. ad Pl. Gorg. 461, D.

**‘Quum incertum sit eventurane sint quae optamus, an non, non minus incerta sunt omnia, quae ex his pendent: hinc ea raro per subjunctivum exprimi possunt, et plerumque etiam debent per optativum dici, quo significetur, ut fiat, si quidem fiat.’** (*H.*) ἔλθοι . . . θεός, Ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος (*Æsch.*).

**Particulis finalibus ὥς, ὅπως cum subjunctivo constructis accedit interdum particula ἄν quae adjecta facit, ut non jam simplex intelligatur consilium, sed ut aliquid fortuiti accedat, quasi dicas ut sit, si sit: ὥς ἂν μάθης, ἀκουσον, ut discas, audi (id est, ut discas, si forte discas).**—This is Hermann's explanation.

**‘Consilii autem indicandi causa non conjungitur ἵνα cum ἄν; sed ubi ἵν' ἄν leguntur, loci significationem habent’** (*H.*): πατρίς γάρ ἐστι πᾶς ἵν' ἄν (*ubicumque*) πράττη τις εὔ. *Aristoph.* (The single μή is probably not found with ἄν.)

**‘Ὡς ἄν (ὅπως ἄν) fere ubi quomodo significat apud Atticos cum optativo conjunctum invenitur: sed idem est utrum quomodo an ut significet’** (*H.*).—1) = *quomodo*: προμηθεύονται ὅπως ἂν εὐδαιμονοίης,

*'prompto paratoque animo curant quomodo possis beatus esse' (S.).* Ἐπιμελείται ὅπως ἂν θηρῶεν (*Xen.*). — 2) = *ut* : ἰδέσθῃ ὅπως ἂν καὶ παρ' ἑωυτὸν πέμψας εἰς Σάμον, δέωτο στρατοῦ (*Hdt.*; *rogavit ab eo, ut ad ipsum legatos Samum mitteret copiasque ab ipso peteret*). — 3) The optative that is connected with a verb denoting a wish may take ἄν with it: ὥς δ' ἂν ἐξετασθῇ μάλιστ' ἀκριβῶς, μὴ γένοιτο (*Dem. Phil. 2, fin.*).

- 1313 **Particulæ ὅπως, ὅπως μὴ multo sæpius cum futuro indicativi quam cum subjunctivo conjunctæ sequuntur verba quæ sollicitudinem, conatum, deliberationem, hortationem denotant, sive præsens futurumve antecesserit tempus, sive præteritum.**—**Futuro non jungitur ἵνα, ut.** (*H.*)

Φρόντιζε, ὅπως μὴδὲν ἀνάξιον τῆς βασιλείας ποιήσεις.

Δεῖ τῶν ἀρχομένων ἐπιμελεῖσθαι, ὅπως ὥς βέλτιστοι εἰσονται.

Ἄει μὲν οὖν ἐπεμέλετο ὁ Κῦρος . . . ὅπως εὐχαριστότατοί τε ἅμα λόγοι ἐμβληθῇσονται καὶ κτλ. (*Xen.*)

[Such verbs are: ἐπιμελεῖσθαι, σπουδάζειν, παρασκευάζειν, πράττειν, μηχανάσθαι, παραγγέλλειν, πρόνοιαν ἔχειν, περὶ πολλοῦ ποιῆσθαι, πρὸς τοῦτο τὸν νοῦν ἔχειν. *M.*]

(With these verbs the use of ὅπως belongs more strictly to *independent interrogative sentences*, the ὅπως having its proper meaning of *quomodo*.)

a) On the distinction between these forms Hermann says: 'Qui facit quid ὅπως λήψεται, facit id eo modo, quo accipiet: ex quo patet esse accepturum: qui autem ὅπως λάβῃ, eo modo quo debeat accipere; quod est cum dubitatione conjunctum, an non sit accepturus.'—On ὅπως μὴ &c. he observes: 'Nisi talior, ὅπως μὴ cum futuro est putantis eventurum esse, quod monet ut caveamus: eodemque modo ὅπως cum futuro sine μὴ putantis non esse id eventurum, quod monet ut efficere studeamus.'—Ὡς μὴ autem et ἵνα μὴ cum subjunctivo ejusmodi videtur admonitionem continere, qua non subindicatur suspicari nos contrarium esse eventurum.' (*H.*) ἀλλ' ἵνα τῷδ' ἐν ἀφθίγκτῳ προπίεσθῃς νάπει κτλ. . . εὐφύλαξαι (*Œd. Col. 155*).—On ὅπως (μὴ) with the verb omitted, see 799.

b) Examples of ἐπιμελεῖσθαι, &c. with ὅπως (ἂν) and subj. (or, after historical tense, opt.)] Σωφροσύνης τε ἐπιμελοῦνται καὶ ὅπως ἂν οἱ νόιοι μὴ εἰν κακούργῳσι (*Pl. Phæd. 59, E.*). Ἐπιμελεῖτο, ὅπως μήτε ἄστικοι μήτε ἄποτοι εἴσοιντο (*Xen.*). [For further remarks on ὅπως, and for the construction of μὴ, ὅπως μὴ after verbs of fearing, see '*Dependent Interrogative Sentences.*']

¶ *Dawes's* rule that the *Subjunctive* of the *first Aorist Act. and Mid.* is *never* used with ὅπως, ὅπως μὴ, is now entirely given up. MSS. and editions cannot, indeed, be trusted where the fut. and subj. aor. 1. have no difference but the terminations εἰς and ῃς; but the subj. aor. 1. is found where there is a *greater* difference: e. g. ὅπως ἐκπλεύσῃ, where the fut. would be ἐκπλεύσεται (*Xen. An. 5, 6, 21*). ὅπως ἀνακομίσῃ, where the fut. would be ἀνακομίει (*Xen. Mem. 2, 10, 1*). The fut. is, however, by far the more common.

- 1314 **Historicorum temporum indicativus cum particulis finalibus jungitur, 'ubi indicatur futurum fuisse aliquid, quod nunc non est, aut quod non fuit.'** *H.*

ἵν' ἦν τυφλός, ut essem cæcus; ἵν' ἐγενόμην τυφλός, ut cæcus factus essem; ὥς εἰδείξα μήποτε ἔνθεν ἦν γεγώς (ut nunquam ostendissem —). ἵνα ἀπηλλάγμεθα, ut liberati essemus. *H.*

a) The Imperfect is used of a *continued effect or state* (as 'the being blind'); also in the sense of *solere* (S.); the Aorist, of one considered not as continuing, but as *having taken place* and being terminated. Ἐβουλόμην ἂν . . . Σίμωνα τὴν αὐτὴν γνώμην ἰμοὶ ἔχειν, ἔν' ἀμφοτέρων ἡμῶν ἀκούσαντες ῥάδιως ἐγνώτε τὰ δίκαια (Lys.).

b) Hp. Monk explains ἵνα (the only final particle, probably, that is so used by prose writers) as having the force of (*ubi* =) *quo statu, quâ conditione, in which case*: the Imperfect without ἂν would then be explained by 791, b. Baumlein maintains that such clauses were considered as *final sentences*; hence, he says, the general use of the strictest final particle (ἵνα), and the use of μή as the negative: ἵνα μὴ εἰς ἀδελφον πολλῇ σπουδῇ ἀνηλίσκετο (Pl.). Thiersch considers ἵνα = *since then*; as οἷος = ἐπεί τοίος, &c. I am inclined to prefer the first explanation, and to consider ἵνα *conditional* (like our 'if' = 'if that were so', 'if that were the case'): this accounts for the μή.

ADDITIONAL REMARKS.—a) ἵνα (seld. ὥς) is used with the subj. where we use the infinitive to denote the *intention* with which one is going to make a statement [e. g. 'to express my meaning in a few words, I thought' &c.] ἵνα συντίμω ταῦτα, δίκην ἡναγκάσθην αὐτῷ λαχεῖν (Dem.). Οἱ περὶ τῆς βλάβης νόμοι, ἵνα ἐκ τούτων ἄρξωμαι, κτλ. = *to begin with these*. Ὡς συντίμω, ζῶν εἰς Ἐλίδην (Eur.). Κτ.

b) In Homer ὄρα κί(ν) and ὄφρ' ἂν occur: also ὥς κί(ν). Rost makes ὄρα ἂν = *ut, si forte* — (e. g. τὸν ξείνον δύστηνον ἀγ' εἰς πόλιν, ὄφρ' ἂν ἐκίθι Δαῖτα πρωχέῃ, *ut illic forte* (= *si fieri potest, si res fert*), *victum mendicet*; but ὄρα κί imply that the event is *confidently expected*. I don't know how such a distinction can be maintained. This ὄρα κί must not be confounded with ὄρα κί = 'as long as'. In ὄρα καὶ Ἐκτωρ εἴσεται it is not quite certain whether ὄρα is *donec* (Thiersch) or *ut*. [probably *ut*.] In the sense of *ut* it occurs, however, with fut. indic. δ. 163, ἐλιδετο γάρ σε ἰδεῖσθαι, Ὅρα οἱ ἦ τι ἔπος ὑποθήσεται ἢ τι ἔργον (R.).

### § 17. Consecutive Adverbial Sentences; or Adverbial Sentences denoting Consequence or Effect.

Adverbial sentences denoting a *consequence or effect*, are introduced by the conjunctions ὥστε or (less commonly) ὥς, the *correlative* of which is the demonstrative adverb οὕτως (expressed or understood) in the principal clause.

a) These sentences have often the meaning of a *substantive or Inf. standing in the Acc. and denoting an effect*, and must then be considered as *substantive sentences*. The relative ὥστε then corresponds to a demonstrative substantive pronoun (e. g. τοῦτο), either expressed or to be supplied in the principal sentence, e. g. ἀντίπαισε Ξέρξεια τοῦτο, ὥστε ποιεῖν ταῦτα (Hdt.). K.

b) It is *wonderfully beautiful* (adverb).

It is so beautiful | that all men gaze on it with wonder and admiration (adverbial sentence).

c) Very often a *quasi-pronominal* adjective of quality or quantity (τοιοῦτος, τοσοῦτος) precedes, instead of οὕτως.

a) In consecutiva, quæ dicitur, enunciatione, particulam ὥστε aut infinitivus sequitur, aut indicativus, cui quidem modo adnumerandæ sunt omnes omnino verborum formæ, quæ in sententiis ex alia non suspensis inventiuntur.

b) In a proper consecutive accessory sentence, the ὥστε denotes a *consequence or effect* resulting from the *nature or magnitude* (the *quality or quantity*) of what is asserted in the principal sentence: the Infinitive combines the whole assertion into *one notion*: the Indicative states the consequence more *independently*. Hence the Infinitive is always equivalent to *ita* — *ut*: the Indicative may often be translated

by *quare, itaque*, though it is often used where the connexion is so close as to require *ita — ut*: the Infinitive is *more nearly* our *so — as to —*, than our *so — that*. 'The Infinitive, therefore, is naturally used when the *notion* is a simple *conception*, the *consequence* not being affirmed by the speaker. If the contents of the proposition with *ὥστε* are affirmed by the speaker, then either the *Indicative* (or *potential Optative*) is used, which is nearly always used in *narratives* of which the verbs are in the *Aorist*; or the *Infinitive*, which combines the *consequence* with the principal sentence, and so gives less prominence to it. When *ὥστε* denotes *only a consequence* (= *so that, consequently, hence*), not the *manner* or *degree* (so that *οὕτως* or *τοσούτον* cannot be expressed or understood in the principal sentence), the Infinitive is very rare.' (M.)

- 1318 a) "Ὡστε with *Inf.*] Οὕτως ἀνότηός ἐστιν ὥστε πόλεμον ἀντ' εἰρήνης αἰρεῖσθαι (Xen.). Φιλοτιμώτατος ἦν . . . ὥστε . . . πάντα κίνδυνον ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἔνεκα (either: *he was so ambitious . . . that —*; or, *he was exceedingly ambitious, so [much so] that —*. Xen.).

b) "Ὡστε with *Indicative*.] 1) = *ita — ut*. Οὕτως ἡμῖν ταῦτα τάχα θὰ παντός εἶναι δοκεῖ, ὥστε τὸ καταλιπεῖν αὐτὰ πάντων μάλιστα φεύγομεν (Xen.). Καὶ τὸ λοιπὸν οὕτως ἦσθη τῇ τότε θήρᾳ (ὁ Ἀστυάγης), ὥστε αἰ, ὅποτε οἶόν τε εἴη, συνεξῆι τῷ Κύρῳ, καὶ ἄλλους τε πολλοὺς παριλάμβανε (Xen.). Οἱ Λακεδαιμόνιοι εἰς τοῦτο ἀπληστίας ἦλθον, ὥστε οὐκ ἐξήκτισεν αὐτοῖς ἔχιν τὴν κατὰ γῆν ἀρχὴν (Isocr.).—2) = *ita ut*; *ut* (= *so that*). Ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει, ὥστε ὁ Ἀστυάγης οὐκ εἶχε ν' αὐτῷ συλλέγειν θηρία (Xen.).—3) = *quare; itaque*. [Here the sentence with *ὥστε* is not *adverbial*.] "Ὅτι . . . ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα, ὥστε . . . οὐκ ἐθέλω λθεῖν (Xen.). Τὸ χωρίον πανταχούθεν κάτοπτόν ἐστιν, ὥστε τις ἀν' ἀπετόλμησεν . . . ; (Lys.).

c) "Ὡστε with *Imperative* and other forms that belong to direct narration in principal sentences.] 1) *Imperative*: "Ἡ οὐχ ὀρᾷς, ἔφη, ὅτι καὶ Μήδους ἀπαντας δεδίδακνεν ἑαυτοῦ μέϊον ἔχειν; ὥστε θάρρει κτλ. (*quare* [or *proinde*] *bono sis animo —* not *adverbial* sentence).—2) *Potential Optative* with *άν*: Ξέρξης τῆς πεζῆς στρατιᾶς οὕτως ἄπειρον τὸ πλῆθος ἦγεν, ὥστε καὶ τὰ ἔθνη . . . πολὺ ἂν ἔργον εἴη καταλεῖξαι (Lys.). Εἰς τοσαύτην ἀμειξίαν ἐληλύθασιν, ὥστ' οἱ μὲν κεκτημένοι τὰς οὐσίας ἤζιον ἀνείς τὴν θάλατταν τὰ σφέτερα αὐτῶν ἐμβάλοιν, ἢ τοῖς δεομένοις ἐπαρκέσιαν (Pl.).—3) *Historical Tense* of the *Indicative* with *άν*: Πάντες πολεμικὰ ὅπλα κατεσκεύαζον, ὥστε τὴν πόλιν οὕτως ἂν ἡγήσω πολέμου ἐργαστήριον εἶναι (Xen.). Οὐκ ἂν ὠρκίζομεν αὐτὸν (Φίλιππον), ὥστε τῆς εἰρήνης ἂν διημαρτήκει καὶ οὐκ ἂν ἀμφοτέρα εἰχε, καὶ τὴν εἰρήνην, καὶ τὰ χωρία (Dem.).

- 1319 Kühner gives the following classification of the cases when the Infinitive is used with *ὥστε*.

a) When an effect or consequence is specified, which has its ground in the nature or condition of an object. "Ἐτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένοις (ὁ Σωκράτης) οὕτως, ὥστε πᾶν μικρὰ κεκτημένος πάνν ῥαδίως ἔχειν ἀρκούντα (Xen.). [For the same reason, ἢ ὥστε (*quam ut*) is used with the Inf. after a comparative. Μῆζω κακά, ἢ ὥστε ἀνακλαίειν (Hdt.). See under 'Comparative Sentences,' 1337.] Hence ὥστε with an Inf. may also be used to explain a foregoing sentence, e. g. Πελοποννήσιοι δὲ ἐν τῇ ἡπειρῷ στρατοπεδευσάμενοι, καὶ προσβολὰς ποιοῦμενοι τῷ τείχει, σκοποῦντες καὶ ῥύν, εἰ τις παραπλοῖ, ὥστε τοὺς ἀνδράς σῶσαι (Th.). "Ὅ τοις πλείστοις ἐργασιατόν ἐστιν, ὥστε φυλάσσεσθαι τὸ ὑπὲρ τὸν καιρὸν ἐμπίπλασθαι, τοῦτο ῥαδίως πίνυν (Σωκράτης) ἐφύλάττετο (Xen.).

b) When the consequence is to be represented *simply as possible*. Κραυγὴν πολλὴν ἐποιούν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμικοὺς ἀκοῦειν (*ut etiam hostes audire possent*), ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔργον (a fact. Xen.). Οὕτε ἀποπεφύγασιν ἔχω γὰρ τριήμερις, ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον (Xen.). Τὴν τῶν πολεμίων [χώραν] οὕτως καρποῦμενος, ὥστε . . . ἀποθῶσαι (= *ut consecrare possent*. Breitenbach).

c) When the consequence or effect includes, at the same time, the notion of *intention* or *aim*. Ὡς μὲν δὲ μὴ βλάπτεσθαι, θεῶν ἱλίων ὄντων, ταῦτα δπλαῖ ὥς δὲ τοὺς ἐναντίους βλάπτειν, μάχαιραν μὲν μᾶλλον, ἢ ξίφος ἐπαινοῦμεν (Xen.). Προκαλύμματα εἶχε διόρυς καὶ διφθέρας, ὥς τε τοὺς ἐργαζομένους καὶ τὰ ξύλα μῆτε πυρφόροις οἰστοῖς βάλλεσθαι, ἐν ἀσφαλείᾳ τε εἶναι (Th.).—Here belongs the notion of *instrumentality* [cf. 1037]: οὔτε γὰρ αὐτοὺς ὄργανα χρήματα ἐκεκτῆμην ὥστε μανθάνειν (= quibus instrumentis uterer ad ediscendam oikonomiān. Breitenbach).

d) When the consequence is to be indicated as a *condition* of what is affirmed in the principal sentence (= *on condition of*...). Ἐξὼν αὐτοῖς τῶν λοιπῶν ἀρχεῖν Ἑλλήνων, ὥς τ' αὐτοὺς ὑπακούειν βασιλεῖ, quum possent ceteris Græcis ita imperitare, ut ipsi dicto audientes essent regi (Dem.). Καὶ τοῦτο ἐπίστω, ἔφη, ὡς Κύρε, ὅτι ἐγώ, ὥς τε ἀπελάσαι Χαλδαίους ἀπὸ τούτων τῶν ἄκρων, πολλὰ πλάσια ἂν ἔδωκα χρήματα, ὡς σὺ νῦν ἔχεις παρ' ἐμοῦ (Xen.). Πολλὰ μὲν ἂν χρήματα ἔδωκε Φιλιστιῆς, ὥς τ' ἔχειν Ὀρείον (Dem.).

e) When instead of an *Inf.* alone, the *Inf.* with ὥς τε is used for the sake of emphasis. Δεηθέντες... ἐκάστων ἰδίᾳ, ὥς τε ψηφίσασθαι τὸν πόλεμον (Th.). Ἄνακειθεταὶ ὑπὸ Σεύθου... ὥς τ' ἐν τάχει ἀπελθεῖν (Th.). Καὶ οἱ Κορινθιοὶ εὐθὺς ψηφισάμενοι αὐτοὶ πρῶτοι ὥς τε πίσσῃ προθυμίᾳ ἀμύνειν κτλ. (Th.) Καὶ Ἀθηναῖοι δὲ... πάντα ποιήσαιεν ἂν, ὥς τε σύμμαχοι ἡμῖν γενέσθαι (Xen.).

f) In general, when the speaker, *without respect to the objective relation of things, mentally combines the causal relation between the cause and the effect*. In this way a consequence actually existing may be expressed by ὥς τε with an *Inf.*: ἤλυνεν ἐπὶ τοὺς Μένωνος, ὥς τ' ἐκείνους ἐκπεπληχθαι καὶ αὐτὸν Μένωνα καὶ τρέχειν ἐπὶ τὰ ὅπλα (Xen.).

g) In *oblique discourse*: (τὸν Κῆρον) εὐσχημόνως πως προσενεγκεῖν καὶ ἐνδοῦναι τὴν φιάλην τῷ πάππῳ, ὥς τε τῇ μητρὶ καὶ τῷ Ἀστυάγει πολὺν γέλωτα παρασχεῖν (Xen.).

When the *Inf.* connected with ὥς τε depends on a condition, it takes the modal 1320  
adverb ἂν (i. e. where the *optative* or *historical tense* of the Indicative would take ἂν in an independent sentence). Τὰ ἐντὸς οὕτως ἐκαίτο, ὥς τε ἥδιστα ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν (Th.). Καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ῥητοῖς ἐσήμηναν, ὥς τε καὶ ἰδιώτην ἂν γνῶναι, ὅτι ταύτης τῆς μοναρχίας ἀπέχεσθαι με δεῖ (i. e. καὶ εἰ τις ἰδιώτης εἴη). Xen.

Instead of ὥς τε with an *Inf.*, a relative (οἷος, ὅσος) corresponding to τοιοῦ 1321  
τος, τοσοῦτος (either standing in the principal sentence or to be supplied), is often found. Τοιοῦτος ὁ Στάσιππος ἦν, οἷος μὴ βούλεσθαι πολλοὺς ἀποκτινύναι τῶν πολιτῶν (Xen.). Ἡ μὲν ἔφθασε τοσοῦτον, ὅσον Πάχνητα ἀνεγνώκειναι τὸ ψήφισμα (Th.). Νεμόμενοι τὰ αὐτῶν ἕκαστοι, ὅσον ἀποζῆν, so far as to live upon it (Th.).—On the attraction with ὥς τε and *Inf.* see 1067. On limitations with ὡς and *Inf.*, see ὡς in 'The Conjunctions.'

**Cum optativo non conjungitur ὥς τε, 'nisi in oratione obliqua aut, quod idem est, præcedente alio optativo, ubi usitato more dicendi optativus vicem gerit indicativi'** (KL) εἴ τις χρῆτο τῷ ἀργυρίῳ, ὥς τε κάκιον τὸ σῶμα ἔχοι, πῶς ἂν εἴ τοι ἀργύριον αὐτῷ ὠφέλιμον εἴη; (Xen.) [The *potential optative* with ἂν may, of course, follow ὥς τε: 1318, c, 2.] 1322

**Si absolute ponitur consecutio unius rei ex altera, recte se habet ὥς τε οὐ: contra si absoluta oratio non est, sed aut ad conditionem aut ad alterius rationationem res revocatur, μὴ locum habet post ὥς τε particulam.'** (KL) 1323



Hence (a) ὥστε (= *quare* ; *itaque*) with Indic. takes οὐ: *συνείθισθε ἤδη τὰ δεικνύματα αὐτοῦ ἀκούειν, ὥστε οὐ θαυμάζετε* (*Æschin.*). So with the forms that are *virtually* Indicative, e. g. the Optative with ἄν, Indicative of historical tenses with ἄν: ὥστε οὐκ ἄν βουλοίμην· ὥστε οὐκ ἄν . . . μετέστη ἡ πολιτεία. (b) With the Infinitive ὥστε μή is the *usual* form. Μὴ is *necessary*, when the notion of *endeavouring* is involved: but when it simply denotes a *view* entertained, ὥστε οὐ may stand, so far as it is represented *positively*. Kr.

Ἵμᾱς πάντας εἰδέναι ἡγοῦμαι τοῦτον οὕτω σκαῶν εἶναι ὥστε οὐ δύνασθαι μαθεῖν τὰ λεγόμενα (*Lys.*, so dull that he is really not able: ὥστε μὴ δύνασθαι, so dull as not to be able). With the Imperative μή is used with ὥστε = *quare*.

### § 18. Comparative Adverbial Sentences of Quality.

1324 The relative adverbs that compare statements with respect to their *quality* (*mode* or *manner*) are, ὡς, ὥστε, ὥσπερ, ὅπως, their correlative being a *demonstrative adverb* (e. g. οὕτως) either expressed or understood.

1325 The use of the moods in these adverbial clauses corresponds with that in adjective sentences (1248, sqq.). Λέγεις οὕτως, ὡς φρονεῖς. Ζεὺς δίδωσιν, ὅπως ἐθέλει or ὅπως ἄν ἐθέλῃ (1251) ἐκάστω.

1326 In comparisons, either the *Present* tense is used, when the compared object is placed in present view; or the *Aor.* In respect to the Moods, it is to be noted, that in Homer the adverbs of comparison ὡς, ὥστε, ἡ ὅτε, are connected either with the Pres. or Aor. Ind., when the comparison is stated as an actual fact; or with the Pres. Subj., or more commonly with the Aor. Subj.—of which the latter often assumes the appearance of the Fut. from the shortening of the mood-vowel. Ὡς δὲ κύνες περὶ μῆλα δυσωρήσονται ἐν ἀλγῇ . . . Ὡς τῶν νήδυμος ἔπνυς ἀπὸ βλεφάρου ὀλόωλει (*Hom.*). Ὡς τε στήλη μὲν ἐν ἱμπεδον, ἡ γὰρ ἐπὶ τύμβῳ Ἀνίρος ἐστήκει (*Hom.*). Ὡς δὲ λέων μῆλοισιν ἀσπράντοισιν ἐπιθλῶν Αἰγέειν ἢ οἷσι κακὰ φρονέων ἐνορούσῃ· Ὡς μὲν Θρήϊκας ἀνδρας ἐπώχετο Τυδείας υἱός (*Hom.*).

1327 **Formulæ ὡς ἄν, ὥσπερ ἄν in comparatione ita interdum dicuntur ut, conditione aliqua in vocabulo ἄν latente, hypothetice respiciant id quod fieri solet**<sup>1</sup>. Καὶ θόρυβον καὶ κρότον τοιοῦτον ὡς ἄν ἐπαινοῦντες τε καὶ συνησθέντες ἐποιήσατε (sc. = ὡς ἄν ἐπαινοῦντες . . . ποιήσαίτε) (*Dem.*). Καὶ τὸν Κύρον ἐπερέσθαι προπετῶς ὡς ἄν παῖς μὲν ἔπω ὑποπτήσων (= ὡς ἄν παῖς . . . ἔροιτο. *Xen.*). The force in Latin would be best given by *sicut soletis, quum laudatis; sicut solet puer . . .* (*B.*)

1328 *Protestations* are expressed under the form of *Comparative Sentences of Equality* (so may . . . as), οὕτως (ὥς) . . . ὥς. Εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο Εἰην . . . ὥς νῦν ἡμέρη ἦε κακὸν φέρει Ἀργεῖοισι κτλ. (*Hom.*)

<sup>1</sup> Cf. Butt. Ind. in Dem. Mid. s. v. ὥς.

a) In clauses introduced by ὥς, ὥσπερ, ὥστε, an attraction in regard to 1329 case sometimes occurs, particularly in the *accusative*: οὐδαμοῦ γὰρ ἔστιν Ἀγορά-τον Ἀθηναίων εἶναι ὥσπερ Θρασύβουλον (*Lys.*).—b) The *nom.*, however, often stands (for which a verb must be supplied from the context): ἐχρῆν αὐτὸν τὰ ὄντα ἀναλίσκοντα, ὥσπερ ἐγώ, οὕτω μὲν ἀφαιρεῖσθαι τὴν νικην (*Dem.*). K. [On ὥς = the restrictive 'for' (e. g. a learned man for a Theban), see ὥς, 1533, 3.]

### Comparative Adverbial Clauses of Quantity (K.).

In comparative adverbial clauses of quantity, the predicates are 1330 compared in respect to *quantity* (i. e. *magnitude* or *degree*). The compared predicates are contrasted either as *equal* or *unequal* to each other.

1. *Comparative sentences of equality.*] The equality of the predi- 1331 cates is expressed in the following ways:

a) The adverbial clause is introduced by the relative ὅσῳ (ὅσον), the correlative in the principal clause being τοσοῦτῳ (τοσοῦτον).

b) When, however, the predicate of both clauses stands either in the comparative or superlative, we have *proportionate equality* (the . . . the . . .).

a) Τοσοῦτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δούλοι ἄκοντες τοῖς δεσπόταις ὑπηρετοῦσιν (*Xen.*).

b) Ὅσῳ ἂν καὶ ἱμοὶ κοινωνῶς, καὶ παισὶν οἴκου φύλαξ ἀμείνων γίνῃ, τοσοῦτῳ καὶ τιμιωτέρα ἐν τῷ οἴκῳ ἔσῃ (quo [quanto] melior . . . eo [tanto] honoratior. *Xen.*). Ὅσῳ ἂν πλείω τις παραθῇται τὰ περιττὰ τῶν ἱκανῶν, τοσοῦτῳ θᾶσσον κόρος ἐμπίπτει τῆς ἐδωδῆς (*Xen.*). Ὅσῳ μάλιστα καὶ ἱεῦθεροι ἦσαν ναῦται, τοσοῦτῳ καὶ θρασύτατα προσπιδόντες τὸν μισθὸν ἀπῆγον (*Th.*).—c) The Superlative may also stand in the first member, the Compar. in the last: ὅσῳ γὰρ ἔτοιμότατ' αὐτῷ (τῷ λόγῳ) δοκοῦμεν χρῆσθαι, τοσοῦτῳ μᾶλλον ἀπιστοῦσι πάντες αὐτῷ (*Dem.*).

a) Sometimes τοσοῦτῳ is omitted, especially when the principal clause pre- 1332 cedes the relative one: μεῖζον γὰρ αὐτὸ ἀγαθὸν ἡγοῦμαι, ὅσῳ περ μεῖζον ἀγαθὸν ἔστιν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι (*Pl.*). K. (b) "Ὅσον . . . τοσοῦτῳ, and ὅσῳ . . . τοσοῦτον are found.

**Interdum duobus vel superlativis vel compara- 1333 tivis Græci utuntur, ubi Latini voculas quo—e cum comparativis fere adhibent, vel ut quisque—ita cum superlativis<sup>9</sup>.** (a) Αἱ ἀρισταὶ δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται, *the more promising a disposition is, the more does it need education* (or, *the most promising dispositions always stand most in need of education*). Συγχωρῶ τοὺς ἐπαίνους παρὰ τῶν ἐλευθερωτᾶτων ἡδίστους εἶναι.—(b) Ἐνδεεστέροις . . . οὔσι ταπεινοτέροις αὐτοῖς οἴονται χρῆσθαι (= quo egentioribus . . . eo imbecillioribus. *Xen.*).

a) A superlative is often strengthened by comparative clauses introduced by 1334 ὥς, ὥπως, ᾧ (as), ὅσον, to mean the *highest possible degree*. Ἐπιμελοῦνται οἱ γονεῖς πάντα ποιοῦντες, ὅπως οἱ παῖδες αὐτοῖς γίνωνται ὥς δυνατὸν βέλτιστοι (as good as possible, quam fieri potest optimi. *Xen.*).—ᾧ ἂν δύνωμαι τάχιστα (*Xen.*).—b) For the like purpose, also, οἷος, ὅτι are used in connexion with εἶναι: ἐδόκει τοιοῦτος εἶναι, οἷος ἂν εἴη ἀριστός

<sup>9</sup> Cf. Breitenbach in *Indic. ad Xen. Hier.*

γι ἀνὴρ καὶ εὐδαιμονέστατος (Xen.).—c) The following are elliptical expressions arising from the omission of a verb: ὡς ἀριστα, οἷον χαλεπώτατον, ὅτι μάλιστα, &c. (Cf. 978.) So, likewise, the expressions ὡς ἀληθῶς, ὡς ἀτεχνῶς, *prorsus, omnino*, ὡς πάνν, ὡς ἐπὶ τὸ πολὺ, *plerumque*, are to be explained; also ὡς ἕκαστοι, i. e. ἕκαστοι, ὡς ἕκαστοι ἦσαν.

- 1335 2. *Comparative Sentences of Inequality.*] Here the second member is rather a (co-ordinate) disjunctive sentence; but the construction will be considered here for convenience. The sentences are very often *abridged*.

The object with which another is compared, is expressed either in a co-ordinate sentence introduced by the comparative ἢ, or by the Gen.—The Gen. may be used for all cases, but it most frequently stands for the *Nom.* and *Acc.* It is not, however, admissible, when ambiguity would be occasioned by its use,—and never when the time of the two sentences is different: *μειζων ἐμοῦ, taller (greater) than I. Οὐδὲν κρείσσον ἢ φίλος σαφής.*

- 1336 *Greater, &c. than ever, than ever before*, is expressed by using the Gen. of the reciprocal pronoun, usually with αὐτός.—*Δυνατώτεροι αὐτοὶ αὐτῶν ἐγίνοντο, they became more powerful than ever (literally, more powerful themselves than themselves).*—[Πλουσιώτεροι ἑαυτῶν γιγνόμενοι (Th. 1, 8).] So the *Superlative* is used to express the *highest degree* in which the property was ever possessed. "Οτε δεινότατος σαντοῦ ταῦτα ἦσθα.

- 1337 *Comparatio Compendiaria.*] Sometimes the Genitive is used after the Comparative, when strictly speaking it is not itself the thing compared, but the possessor of it, the doer of it, or the like. Here ἢ is not used.—*Χώραν ἔχετε οὐδὲν ἥττον ἡμῶν (for τῆς ἡμετέρας) ἐντίμον (Xen.). Κάλλιον ἐμοῦ φῶεις, you sing better (more beautifully) than I (do). Ἀριστεῖδης ἔργα λαμπρότερα ἐπεδείξατο τοῦ Ἀλκιβιάδου (for τῶν ἔργων τοῦ Ἀλκιβ. Nearly so we: he performed more glorious exploits than Alcibiades: for exploits more glorious than the exploits which Alcibiades performed). Πλείων (ἔστι) χρόνος, Ὅν δι' ἡμᾶς κτείνουσιν οἱ κάτω, τῶν ἐνθάδε (Soph.). [Νεώτερος τριάκοντα ἐτών. Xen. Mem. 1, 2, 35. (M.)]*

- 1338 a) *Too great, &c.* is expressed by the Comparative with ἢ κατὰ (rarely ἢ πρός) before a substantive; ἢ ὥστε (sometimes ἢ ὡς) before a verb in the infinitive: *Μεῖζω ἢ κατὰ δάκρυα πεπονθέναι, to have suffered afflictions too great for tears. Νεκρὸς μεῖζων ἢ κατ' ἀνθρώπον, a corpse of superhuman size. Ὅπλα πλείω ἢ κατὰ τοὺς νεκρούς, more arms than could have been expected from the number of the dead (quam pro numero). Νεώτεροί εἰπιν ἢ ὥστε εἶδέναι οἶον πατέρων ἐστέρηται (minores natu, quam ut intelligent!); they are too young to know what fathers they have lost. Τὸ δαιμόνιον μέγαλο πρὸς πέστερον ἡγούμαι ἢ ὡς τῆς ἐμῆς θρησκείας προσδεῖσθαι. Τὰ οἰκία ἡν μέζω κακὰ ἢ ὥστε ἀνακλέειν (Hdt.). [Ἔστι μείζω τακτεῖν ἔργα ἢ ὡς τῷ λόγῳ τις ἀν εἴποι.]—b) Sometimes ἢ only: τὸ γὰρ νόσημα μείζον ἢ φέρειν (Soph.).*

- 1339 'Ut Latini subtilius quam verius et alia similia dicunt, ita etiam Græci loquuntur.' H.

Here we use, *more — than* (or rather — *than*, with the positive): *ταχύτερα ἢ σοφώτερα (Hdt.), with more haste than wisdom.* For adverbs it is often convenient, as in the example, to use a substantive.

- 1340 *Εἰ τις καὶ ἄλλος (si quis alius), and εἰς ἀνὴρ (unus omnium maxime)*, have the force of superlatives. (Εἰς γε ἀνὴρ ὧν is also used.) *Καίπερ, εἰ τις καὶ ἄλλος, ἔχεις πρὸς τὰ ἔξη μέλαιναν τὴν τρίχα, though if any body has black hair for his years, it is you (i. e. you have remarkably black hair for your years. Theophr.). Τῶν ἀγωνιζομένων πλείστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν, being able to be of more service to the contending parties, than any other individual.*

- 1341 a) *Περὶ τὸς (exceeding, over and above)*, and adjectives in -πλάσιος (-fold), govern the genitive from their comparative meaning (but sometimes take ἢ: *εἰπλίσια Ἀλκιβιάδῳ . . . εἶδέναι ἢ ἀλλῳ τινι . . . Lys.). Περιττὰ τῶν ἀρκούντων, more*

<sup>1</sup> This use of καίπερ with a finite verb (instead of a participle), is extremely rare.

than enough (of money, &c.). Πολλαπλάσιοι ἡμῶν αὐτῶν, many times as numerous as ourselves. (b) So also sometimes προτεραῖος, ὑστεραῖος, and ἄλλος. Τῇ προτεραίᾳ τῆς μάχης, &c.—Also τῇ ὑστεραίᾳ ᾗ (= ἡ ᾗ) and τῇ ὑστεραίᾳ ὅτε (= ἡ ὅτε). [Cf. *tertio anno, quam, quum, quo redierat.*] Ἄλλα τῶν δικαίων (ἄλλα ἢ τὰ γινόμενα). *M.* Cf. 1471, b.

**Post negationem prægressam magis . . . quam** 1342  
Græce dicitur μάλλον ἢ οὐ. 'Ubi prior negatio videtur abesse, latet ea aut in interrogatione aut alio modo.' (H.) "Ἦκει γὰρ ὁ Πέρσης οὐδέν τι μάλλον ἐπ' ἡμέας ἢ οὐ καὶ ἐπ' ὑμέας, adest Persa non magis contra nos quam contra vos. —Ὡ μὲν τὸ βούλευμα . . . πόλιν ὅλην διαφθεῖραι μάλλον ἢ οὐ τοὺς αἰτίους (Th. 3, 36. *Buttmann*, ad *Mid.* p. 144, thinks it a forced explanation to represent the ὥμος as implying a negative: but compare the μὴ οὐ after the similar notion δυσάλητος in 1190).

**ADDITIONAL REMARKS.**—(a) Μάλλον is sometimes followed by other particles 1343 besides ἢ: e. g. οὐ μάλλον . . . ὅσον (*Æsop.*). So οὐ γλυκερώτερον . . . ὅσον (*Theoc.*). Cf. *Eur. Cycl.* 147. *H.*—(b) Οὐ μάλλον . . . ὥς. Here ὥς is not = ἤ: οὐδενὶ μάλλον ἱππευτρεῖν νόμον ὥς σοὶ = οὐδενὶ μάλλον οὕτως ὥς σοὶ (*H.*).—(c) Μάλλον is sometimes added pleonastically to *Comparatives*: θανῶν δ' ἂν εἴη μάλλον εὐτυχέστερος ἢ ζῶν (*Eur. Hec.* 377).—(d) The comparative ἢ is sometimes used after the omitted μάλλον or after a *positive*; also after expressions of *willing, choosing*, and the like, because these *imply difference, separation, or preference*, e. g. βούλεσθαι, ἐθέλειν, αἰρεῖσθαι, αἰρεῖσιν δοῦναι, ἐπιθυμεῖν, δέχεσθαι, ζητεῖν, λυσιτελεῖν (= *potius esse*). Βούλομ' ἐγὼ λαὸν σὸν εἶμναι, ἢ ἀπολέσθαι (*Hom.*). Ζητοῦσι κερδαίνειν, ἢ ἡμάς πείθειν (*Lys.*). (Ἀγχιλαος) ᾗρετο καὶ σὺν τῷ γενναίῳ μειονεκτεῖν, ἢ σὺν τῷ ἀδίκῳ πλεονεχεῖν (*Xen.*). Τεθνάναι νομίζουσα λυσitelειν, ἢ ζῆν (*Andoc.*). *K.*—(e) As the Romans said, *decem plus or amplius homines*, &c., so the Greeks also usually omitted ἢ (without change of construction) after πλεον, πλείω, ἔλαττον: Ἐτη γεγωνῶς πλείω ἐβδόμηκοντα, ἄνθος πλεὶς septuaginta natus. The neuters πλεον, μείον, &c. often stand with substantives of a different gender or number: ἰππίας ἄξιον μείον διασπυρίων (*Xen.*). *K.*—(f) Sometimes also the particle ἢ is found with the Gen. The Gen. then (1) either expresses a relation peculiar to itself, in which case it is wholly independent of the comparative, e. g. μὴ ἔλαττον ἢ τριάκοντα γεγωνῶς ἐτῶν (*Pl.*: so it is proper to say γίγνισθαι τριάκοντα ἐτῶν); or (2) it is (virtually) a preparative demonstrative pronoun, with which the clause introduced by ἢ may be regarded as *in apposition*, or as *explanatory* of it: οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον, ἢ ὅθ' ὁμοφρονούντες νοήμασιν οἶκον ἔχοντες Ἀνὴρ ἠδὲ γυνή (*Hom.* = τοῦ ὅτε . . . ἔχοντες). *K.*—(g) As the Romans said *opinione, expectatione*, &c., *cilius*, &c., so the Greeks ἦσαν αἱ πυραμίδες λόγον μίζονες = *maiores quam ut oratione explicari possit*. Πρᾶγμα ἐλαττώων κρείττον (*Th.*). So τοῦ εἰοντος with compar. (= *justo* or *æquo major*, &c.). *K.*—(h) Now and then a compar. is followed by the prep. *πρὸ* or *παρά* (*ἀντί*).

### § 19. Interrogative Sentences.

Questions are either independent of a preceding sentence or dependent upon 1344 one, e. g. *Is your friend come?* and *I don't know whether my friend is come.* The first is called a *direct*, the last, an *indirect* or *dependent* question. Both may consist either of one member, or of two or more members. According as the question refers to an *object* (person or thing) or to a *predicate*, the questions are divided into *nominal* and *predicative* questions, e. g. *Who did this?* (nominal question) and *Have you written the letter?* (predicative question.) *K.*

#### (Direct Questions.)

*Nominal* questions (e. g. those questions, which relate, not to a whole pro- 1345

position, but to a *single notion*) are introduced by substantive or adjective interrogative pronouns, or by interrogative adverbs: τίς, ποῖος, πόσος, πότερος, πῶς, πῦ, ποῦ, πόθι, πότεν, πόσε, &c.—Τίς ἦλθεν; Τί ποιεῖς; Πότερον σε ἔπος φύγεν ἕρκος δούτων; Πῶς λέγεις; Πόσε φεύγετε;

- 1346 a) The adverb *ποτέ* appended to interrogatives = *tandem*, expressing the *desire of the enquirer for an answer, or denoting wonder, or emotion in general*. *Ποῖος ποῦτ' ἐχρήσαντο τεκμηρίω;* (*Xen.*) 'Ἐθαύμασα, ὅτ' *ποτέ* πρόπ' τοῖτ' ἐγένετο (*Xen.*). *K.*—(b) In dialogues, *ποῖος* often indignantly rejects as *irrelevant, inapplicable, &c.* a term used by the other speaker. *Kr.* See example in 1138, a.
- 1347 a) The article is used with *ποῖος proleptically* (or by *anticipation*) with reference to a definition or explanation to be given: but if the definition is really given, *ποῖος* alone is often found (*Kr.*). *Σωκρ. Νῦν δὲ ἐκεῖνα ἤδη, ὧ Φαίδρε, ἐνέα-μεθα κρίνειν. τούτων ὡμολογημένων. Φ. Τὰ ποῖα;* (in reference to the preceding *ἐκεῖνα. Pl.*) *Σωκρ. Νῖος ἐστὶ, ὧ Φαίδρε, Ἰσοκράτης' δ' μέντοι μαντεύομαι κατ' αὐτοῦ, λέγειν ἐθέλω. Φ. Τὸ ποῖον δὲ;* *So: Τὰ ποῖα ταῦτα λέγεις; (Pl.) Αἱ ποῖαι πολιτεῖαι ταῖς ποῖαις ἀρμόττουσιν; (Aristot.) Οἶμαι σε ὁμολογήσειν μοι τὸ τοιόνδε. Τὸ ποῖον;* (*Pl.*) *But: Αὐτὲ τὸ τοιόνδε. Ποῖον;* (*Pl.*) *So τὸ τί; (but never ὁ τίς;)* *Kr.*—(b) If *ποῖος* precedes the article of a substantive, the sentence is to be resolved as in 716: *ποῖον τὸν μῦθον εἶπες; = ποῖος ἐστὶν ὁ μῦθος ὃν εἶπες; Δαιμόνι ἀνδρῶν, κοῖα (= ποῖα) ταῦτα λέγεις ἐναι δύο μοι πολειμώτατα; (Hdt.) 'Επὶ ποτέραν οὖν με παρακαλεῖς τὴν θεραπείαν τῆς πόλεως; (= ποτέρα ἐστὶν ἡ θεραπεία, ἢ ἣν με παρακαλεῖς;)* *Pl. K.*
- 1348 To bring out emphatically the object of a question, when there is an antithesis, or a transition in the discourse, the words which denote this object, often precede, in connexion with *τί δέ*, and then the predicate of the proper interrogative clause is commonly placed with a second interrogative: *Τί δέ κυβερνήτης; ὁ δρθῶς κυβερνήτης ναυτῶν ἀρχων ἐστίν, ἢ ναύτης; (Pl.) Τί δέ ὁ πατήρ αὐτοῦ Μίλης; ἢ πρὸς τὸ βέλτιστον βλέπων ἐδόκει σοι καθαρεῖν;* (*Pl.*) *K.*
- 1349 **Usurpantur etiam in interrogando formulæ** *τί μαθών, τί παθών, quarum utraque est cum admiratione quadam exprobrantis; et ita quidem ut τί μαθών rationem aliquam respiciat, quæ nos ad rem faciendam adduxerit, τί παθών vim aliquam, sive internam sive extrinsecus illatam, quæ nos quasi præcipientes egerit.*
- Τί μαθών τοῦτο ἐποίησας; what induced you to do this?*  
*Τί παθών τοῦτο ἐποίησας; what possessed you to do this? what has come to you that you —? how happened it that you —? [Cf. 1521, 8.]*

*Τί μαθών* expresses *design*, *τί παθών*, *impulse or contingency*. *Τί μαθών = quo argumento, quâ ratiocinatione usus; quid secutus.* *Τί παθών = quoniam, re affectu; quo casu; quâ fit, ut. (R.) Τί παθὼν εἴδασι (= ἰσίκασι) γυναῖξιν; (Aristoph.) Τί γὰρ μαθόντ' ἐς θεοὺς ὑβρίζετον; (Aristoph.) Τί ἔχων στρέφει; what ails you (what is the matter with you) that you twist about?*

- 1350 a) A direct interrogative is often used in an *accessory sentence of time*, or an (adjective) relative sentence. Here we often make the *accessory* sentence the principal one in construing: *ὅταν τί ποιήσωσι, νομίεις τοὺς θεοὺς σοῦ φροντίζειν;* (literally, 'when the gods have done what, will you believe that they care for you? or, what must the gods do, before you believe...? or to make you believe!... &c.?) *Πότε δ' αὖτε πράξετε; ἐπειδὴν τί γίνηται;* when will you do what you ought? when what has happened? = what must happen, before you will do what you ought? Hence the elliptical expressions, *ἵνα τί; ὥς τί; (sc. γίνηται), to what purpose.*

for what object? ὅτι τί; (sc. γίγνεται), on what ground?—(b) So also in an adjective sentence: εἰ γὰρ ἔροιο με, ὃ ἂν τί ἐν τῷ σώματι ἐγγίγνηται, θεωρὸν ἔσται, οὐ τὴν ἀσφαλίῃ σοι ἐρῶ ἀπόκρισιν (= si cui quidnam in corpore insit, &c. Pl.), if you were to ask me what there must be in any one's body, &c.—(c) So the interrogative τί, &c. may stand between an article and its substantivized adjective: εἰ ἔροιο τις τὸν Εὐριπίδην τῶν τί σοφῶν συνουσίᾳ φης σοφοὺς εἶναι τοὺς ὑπάρχοντες; what branch (or kind) of wisdom must they possess from whose society you say that &c.?—(d) So also τί οὐ is inserted in a clause without change of construction (nihil non): ὑβριζομένων καὶ τί κακὸν οὐ χί πασχόντων πᾶσα ἡ οἰκουμένη μεστὴ γίγνεται προδοτῶν (Dem.). K.

Two or even more interrogatives, without καί, may stand in connexion with 1351 one predicate, e.g. Πῶς τί ἄρ' ἂν ἀγωνιζοίμεθα; how and what? Ποῖα δ' ὁ ποῖος βίου μιμήματα, οὐκ ἔχω λέγειν; what imitations and of what life? (Pl.) Τίς τίνος αἰτιός ἐστι; (Dem.) So also with the relative: Τίς οὐκ οἶδεν, ἐξ οἷων ξυμφορῶν εἰς ὅσῃν εὐδαιμονίαν κατέστησαν; (Isocr.) K.

a) Both relatives and interrogatives are very often connected with a participle. 1352 Thus a great brevity in expression is effected; the Eng. in this case changes the Particp. together with the interrogative or relative belonging to it, into a principal sentence, and the finite verb into a subordinate sentence. Τὴν δὲ ἐμὴν δύναμιν, ἐρηὶ ὁ Χαρμίδης, ἐν ποίῳ ἔργῳ καταμαθὼν ταῦτά μου καταγινώσκεις; by what work have you ascertained my ability, so that you condemn me thus? (Xen.)—b) The Greek may also place an interrogative in an interrogative clause between the article and the participle belonging to it, and in this way blend the two questions into one [Cf. 1350. c]: καταμαθήσκας οὖν τοὺς τί ποιῶντας τὸ ὄνομα τοῦτο ἀποκαλοῦσι; (Xen.) instead of καταμαθήσκας, τίνας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν, καὶ τί ποιῶσιν οὗτοι, οὓς τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; K.

*Predicative Questions* (i. e. those where the enquirer desires only 1353 an affirmation or denial to his enquiry) are expressed in English merely by placing the finite verb first, and by the accentuation, e. g. *Are you ill?* In Greek the omission of the *interrogative* (which is rare except after the *negative particles*) generally implies a certain degree of emotion. K.

Οὐ τοῖα δὲ οἰκόνδε φίλην ἐς πατρίδα γαῖαν Ἀντίκα νῦν ἐθέλεις ἔναι; (Hom.) Οὐκ ἐθέλεις ἔναι;

It is far more common in Greek to introduce a predicative ques- 1354 tion by interrogative particles. When it consists of more than one member, in such a manner that one member is excluded by the other (*disjunction*), then one of the interrogative particles stands in the first member, ἢ, 'or' (*an*), in the second and following members.

a) Ἡ, *quod proprie est ὄντως, profecto, 'interrogat cum conjectura verisimili vel persuasione'.* 1355 *Interdum vim suam ita retinet, ut per haud dubie, profecto verti possit; saepius autem nihil videtur esse aliud, nisi interrogativa particula (-ne, nonne, etiam num).*

b) Ἡ Ἀρα (Latine num) ibi usurpari solet, ubi responsio expectatur negans: interdum vero ἀρα

\* Ellendt, Lex. Soph.

sic ponitur, ut affirmans responsio sequi debeat.' (H.)

c) 'Ἄρ' οὐ ἐστὶν ὀννε, ὀννεσῖονεμκε ἡβετ ἀφφρματῖν αμ.' (H.)

d) Ἄρα μὴ ἐστὶν ὀννεορὺν νὺνναμ. 'Atque ita loquitur is, qui non exspectat quidem negationem, sed qui sollicitus veretur, ne sit quod non esse cupit.'

e) 'Μὼν ἐτ μὴ (ut Latinum num) responderi plerumque postulant non, nec tamen semper.' (H.)

'Latine μὼν non num, sed an forte [numquid?], et sic etiam solum μὴ interrogativum, quodque pleonastice dicitur μὼν μὴ, vertenda sunt.' (H.) Μὼν οὐ ἐστὶν ὀννε.

f) Ἄλλο τι ἢ ἐλλῖπτῖα ἐστὶν ἐρρογανδῖ φορμῖα. In qua formula omitti ἢ fere constanter solet in sermone alaerlore et concitatlore; addi autem et interponi, ubi oratio est sedatlor magisque sobria'. Ἄλλο τι (ορ ἄλλοτῖ) οὐν οἱ φιλοκερῶεῖς φιλοῦσι τὸ κέρῶε; ὀννε ἰγῖτῖρ, qui lucrī cupīdī sunt, amant lucrum? Ἄλλο τι ἢ ὁ ἀγαθὸς τῷ ἀγαθῷ μόνον φίλος;

The full form is ἄλλο τι ἔστιν; ἢ . . . ; [num] quid aliud est? an . . . ? Ἄλλο τι ἐνῖοτε μὲν ὀρῶ αὐτοῦς, ἐνῖοτε ἐε οὐ; (Pl.) = ἄλλο τι ἔστιν; ἢ ἐνῖοτε μὲν κτλ. —Hermann observes, that the ἄλλο τι might be considered interrogative, the remainder of the sentence affirmative: ἄλλο τι; ἐνῖοτε μὲν κτλ.

#### Further Remarks on the Interrogative Particles.

- 1356 a) Ἦ = really, indeed. Krüger says, 'it indicates a doubt, a struggling against the acknowledgement that the thing is so, partly, however, only from urbanity, so that, as in the case of the Latin *-ne*, the answer may be affirmative or negative.' In many examples I cannot perceive this force. Rost says, 'it indicates that the questioner takes a peculiar interest in making out the true state of the case.' —Ἦ οὐτοί, ἔφη, ὦ πάππε, πολίμιοί εἰσιν, οἱ ἐρεστήκασιν τοῖς ἱπποῖς ἡρίμα; Πολίμιοι μέντοι, ἔφη (Xen.). Ἦ ὀρθῶς σοι δοκῶ, ἔφη, ἂν εἰπῇν οὕτω λέγων, ἢ οὐ; ὀρθῶς, ἔφη (Pl.).—Very often in connexion with other particles, e. g. μὴν, ἐν, δὴ πού, ἐντα, ἀρα, γάρ, καί, πού ἀρα. Τί λέγεις, φάναι, ὦ Κῶρε; ἢ γὰρ σὸν ταῖς σαῖς χερσὶ τοῦτων τι ἐφύτεις; (Xen.) 'did you really (or actually) plant —?' Ἦ γὰρ, ὦ Ἰππία, ἐάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ, (Pl.) Ἦ γὰρ; is it not so? often stands alone, to demand assent to an assertion just made. Ἦ πού; surely? Ἦ πού ἦν δ' ἐγώ, ὦ Ἀύσι, σφῶρα φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ; Πάνυ γε, ἢ δ' ὅς (Pl.). K.—In Eur. Med. 695, ἢ πού does not really express doubt, but the same kind of expression of doubt that we use on hearing a shocking statement: Ἦ πού τερόλμηκ' ἐργον αἰσχιστον τόδε; 'has Jason indeed dared this thing?' (Kl.).—The πού (= opinor) often adds a derisive or slightly ironical force. (Cf. ἦ in 'The Conjunctions,' 1472.)

b) Ἄρα (only post-Homeric) is of the same origin as the illative ἄρα, igitur,

<sup>9</sup> Hand on *numnam*.

<sup>1</sup> Devarius.

<sup>2</sup> Cf. Stallb. Euth. 15, C. Lysis 222, D. Sympos. 200, D.

hence its proper office is to introduce a question founded on a *probable inference*, a *conjecture*: by frequent use, however, the proper meaning, *igitur*, becomes weakened and obscured; hence the illative particles *ἄρα*, *οὐν*, are sometimes added in a question introduced by *ἄρα*. This particle leaves it undecided, whether the enquirer expects an affirmative or a negative answer. Hence (c. d.) if it is to be definitely indicated, that either an affirmative or a negative answer is expected, then, in the first case, *ἄρ' οὐ* (*nonne*) is used; in the last case, *ἄρα μὴ* (*num, numnam*); *μὴ* always expresses *solicitude*, *fear*. 'Ἀρ', ἔφη ὁ Σωκράτης, ὥσπερ, φίλου οἶκον εἰ αὐξήσαι βούλοιο, πλουσιώτερον αὐτὸν ἐπιχειροῖς ἀν ποιῆσαι; Πάνν μὲν οὖν, ἔφη (Xen.). Ἄρα, ἔφη, ὦ Παρρύσιε, γραφικὴ ἔστιν ἡ εἰκασία τῶν ὀρωμένων; Ἀληθῆ ἡ λέγεις, ἔφη (Xen.). Ἀρ' οὖν οἴσθ᾽ αἷνας, οἱ ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιεῖσθαι; Μὰ Δί' οὐ δὴτ', ἔφη (Xen.). Ἄρα μὴ διαβάλλεσθαι δόξεις ὑπ' ἐμοῦ; (Xen.) Ἄρα μὴ αἰσχυρῶν τὸν Περωῶν βασιλία μιμήσασθαι; (Xen.) K.

e) Μῶν (= μὴ οὖν). 'Conjecturalis est particulae μῶν usus.' (H.)—It combines a *suspicion* that the thing is so with a *hope* that it is *not* so (Ellende). Hence it may often be rendered by 'surely . . . not'; 'why . . . not?' or by a *negative* statement, followed by a question [He is *not* dead, is he?]. Though = μὴ οὖν, yet either its *negative* force (which in questions always implies an affirmation) or its expression of *fear*, or its *inferential* force, may be strengthened by οὐ, μὴ, οὖν respectively. Μῶν τί σε ἀδικεῖ Πρωταγόρας; (Pl.) Μῶν οὖν ἐν ἐλάττονι τινι νῦν ἴσμεν ἀπορία; (Pl.) Τί, ἔφη, ὑμῖν τὰ λεχθέντα; μῶν μὴ δοκεῖ ἐνδεῶς λελέχθαι; (Pl.) Μῶν οὐ παιδιῶν νομιστίον; (Pl.)—Μῶν . . . δὴτ' αὖ μῶν . . . δὴτα also occur.

The same holds of οὐ and μὴ when used without *ἄρα*, as when used with it 1357 (see 1355, b. c. d.), i. e. οὐ is used in affirmative questions, μὴ in negative. Οὐκ ἐθέλεις ἵνα; *non* or *nonne* vis ire? *do you not wish to go?* Οὐ σὲ μέντοι Ὁμήρον ἐπαινεῖς εἰ; *are you not in fact an eulogist?* (Pl.) [Ὁν μέντοι, οὐκ οὐν (*nonne igitur*), and οὐκ οὐν (*nonne certe*), see 1495.] Ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; Οὐκ οὖν ἐγώγ', ἔφη. Ἀλλὰ μὴ γεωμέτρης ἐπιθυμεις, ἔφη, γενέσθαι ἀγαθός; Οὐδὲ γεωμέτρης, ἔφη, κτλ. (Xen.) Μὴ οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; (Xen.), *numme ego non possum . . . ?* The negative οὐ belongs to the single word *δύναμαι* [*vulg. δύνωμαι*]. [This interrogative μὴ is used very often in an indirect question. Vide 'Indirect Questions.']

Εἰτα ἐπειτα (deinde) in interrogatione cum qua- 1358  
dam indignatione et vehementia proferuntur, tum propter vim interrogationis, tum etiam quia illativa est interrogatio et ex quibusdam praemissis subsequitur. Explicari possunt per quam ita sit; ergo, post talia'. Εὖ ἴσθι, ἔφη, ὅτι, εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοῖην αὐτῶν. Σ. Ἐπειτ' οὐκ οἶε φροντίζειν; οἱ πρῶτον μὲν μόνον τῶν ζῶντων ἀνθρώπων ὀρθὸν ἀνέστησαν κτλ. (Xen.)—Often *κατα*, *καπειτα*, which are more emphatic. Καπειτα τοιοῦτον ὄντα οὐ φιλεῖς αὐτόν; (Xen.)

a) Πότερον (πότερα) . . . ἢ are used, like *utrum . . . an*, in (direct and 1359  
indirect) double questions. Πότερον is sometimes omitted in the first member. Καὶ ὁ Σωκράτης ἔφη ἢ ὅτερα δέ, ὦ Χαίρικρατες, οὐδενὶ ἀρίσται δύναται Χαιρεφών, . . . ἢ ἔστιν οἷς καὶ πάνν ἀρίσκει; (Xen.) Τί δέ, ἦν χρήματα πολλὰ ἔχῃ, ἔξ πλουτίῃ, ἢ πένητα ποιεῖς; (Xen.) Ταῦτα οὕτω προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερα τύχης, ἢ γνώμης ἔργα ἔστιν; (Xen.)—b) Sometimes *ἄρα*

<sup>3</sup> Cf. Devarius; and Hand ii. 247. *Post talia* is Gronovius's explanation. Virg. Aen. 12, 889: *que nunc deinde mora est, aut quid jam, Turne, retractas?* Sen. CEd. (Et. 1407, *dolor iste furor est. Herculem solus domat. Cur deinde latebras aut fugam uccors petam?*)



... ἡ is found, the first member being without the mark of a double question, and therefore asked independently [= *is it so* ... ? or, on the contrary, *is it* ?]. Ἄρα τὸ ὅσιον ὅτι ὅσιόν ἐστι φιλεῖται ὑπὸ τῶν θεῶν, ἡ ὅτι φιλεῖται ὅσιόν ἐστι; (Pl.)

- 1360 'Per ἡ in interrogando præcedens latior interrogatio' [*latens illa interdum*] 'corrigitur quasi et restringitur' (Bremi).

Τί δῆτα χρῆζεις; ἡ με γῆς ἔξω βαλεῖν; (Soph.)—Bremi says its force may be expressed thus: '*quamquam quid interrogo? patet*.'—K. says it may be translated by *perchance*. Πάντ' ἄρα σύ γε τὰ ἐν ἀνθρώποις φίλτρα ἐπιστάμενος πάλαι ἀπεκρύπτουν ἡ ὀκνεῖς, ἔφη, ἄρξαι, μὴ αἰσχρὸς φανῆς, ἐάν πρότερος τὸν ἀδελφὸν εὖ ποιῆς; (= ἡ ἄρα ... ἀπεκρύπτουν, ἡ ὀκνεῖς ...;) Xen.

### Indirect (or Dependent) Single Questions.

- 1361 Indirect (or dependent) single questions (i. e. *predicative questions*) are asked by *εἰ*, if = *whether* (εἰ ἄρα, if *perchance*, whether *perchance*), and more emphatically (though seldom) by ἄρα, *whether* (then).—Οὐκ οἶδα εἰ συγχωρήσετε. Ἡρώπησα εἰ συνεξεληθὶν βούλοιο.—Ἡ ψυχὴ μου ... αἰ τοῦτο κνοῦσα διήγεν (*brooded over the thought*) ἄρ' αὖ ποτε ἔσται ἀποτίσασθαι τὸν καὶ θεοῖς ἐχθρὸν καὶ ἀνθρώποις (Xen.).

- 1362 *Εἰ* and *ἐάν* = *whether* [*ἐάν* with the Subj., more with reference to a *single point* which we wish to have established], are used only in indirect, and, indeed, properly only in double questions, and denote a *wavering* or *doubting* between two possibilities; but often only one member is expressed, the other being present in the mind of the speaker. They are used especially after verbs of *reflecting*, *deliberating*, *enquiring*, *asking*, *trying*, *knowing*, and *saying*. In English they must be construed by *whether* ... *not*, when the questioner implies that the thing is *so*. Σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει (Xen.: *whether* ... *not*). Στίψαι, ἐάν τὸδε σοὶ μᾶλλον ἀρέσκει (Xen.). Οὔτε τῷ στρατηγῷ δῆλον, εἰ (*whether*) συμφέροι στρατηγεῖν ... οὔτε τῷ καλῇ γήμαντι, ἐν εὐφραίνηται, δῆλον, εἰ (*whether* ... *not*) διὰ ταύτην ἀνιάσεται, οὔτε κτλ. (Xen.) Δίομαι ὑμῶν τούτῳ τὸν νοῦν προσέχειν, εἰ δίκαια λέγω, ἡ μὴ (Pl.).

- 1363 Now and then *μή* occurs with the *present indicative* after ὁρῶ as a simple interrogative particle. (M.) Ὅρῳμεν *μή* Νικίας οἶεται τι λέγειν καὶ οὐ λόγον ἔνεκα ταῦτα λέγει (Pl.).

- 1364 a) *Indirect* double questions are asked by—  
πότερον (πότερα) ... ἡ.

εἰ ... ἡ, { Of these *εἴτε* ... *εἴτε* gives more prominence  
εἴτε ... εἴτε, { to the speaker's *indecision* and *hesitation* between  
the two possibilities. K.

Πρὶν δῆλον εἶναι ... πότερον ἔφονται Κύρῳ ἡ οὐ, *before it was known whether*, &c. Τούτῳ τὸν νοῦν πρόσχε, εἰ δίκαια λέγω, ἡ μὴ, *attend to this, whether what I speak is just or not*. Σκοπῶμεν εἴτε εἰκὸς οὕτως ἔχειν εἴτε μὴ, *let us consider whether it is likely to be so, or not*.—(b) ἡ ... ἡ belongs to *epic* poetry, though occasionally found in Attic poets. *Εἴτε* ... ἡ, and *εἰ* ... *εἴτε*, are also used by poets, who sometimes omit the first *εἴτε* altogether. K.

- 1365 The proper *adverbial* and *pronominal* forms for *indirect questions* are those which are formed from the direct interrogatives by the *relative prefix* ὅ—, which gives them a connecting power. Thus from *πόσος*; *ποῖος*; *πού*; *πόθεν*; *πῶς*; &c. are formed *ὅσος*, *ὅποιος*, *ὅπου*, *ὅπόθεν*, *ὅπως*, &c. So *ὅστις*, formed by prefixing the relative to *τις*, is the proper *dependent* interrogative. Οὐκ οἶδα (or οὐκ ἔχω) ὅποι τράπωμαι. (Cf. 234.) Οὐκ οἶδα ὅστις ἐστί, *I don't know who he is*. Οὐκ οἶδα ὅπως τὸ πρᾶγμα ἐπραξεν, *I don't know how he did the thing*.

'Απόκριναι ἀνδρείως ὁ πότερ ἂ σοι φαίνεται, *answer boldly which of the two is your opinion.*

**Tenendum est Græcos etiam in interrogationibus obliquis simplices interrogativorum formas sæpiissime adhibere; sæpe etiam, repetitionis effugiendæ causâ, interrogativa utriusque formæ data opera commiscere:** velut, Οὐκ οἶδα ὅποίῳ τὸ λῆμ' ἢ ποίοις λόγοις χρώμενος ἔρῳ (*Pl.*). 'Εκλέξασθαι ποῖα ἀγαθὰ ἐστὶ καὶ ὅποια κακά (*Aristot.*). Τίς ὁ τρόπος καὶ τὸ σχῆμα ὅποιον . . . εἴσεσθε (*Ælian.*). "Ἰσμεν πόσα τέ ἐστὶ καὶ ὅποια, *we know both how many they are, and of what kind.*

Occasionally, though very seldom, the relative forms themselves are used in dependent questions. Δι' ἧς αἰτίας τὰ περὶ τὴν ἀκοὴν ζυμβαίνει παθήματα λεκτέον (*Pl.*). 'Ορᾷς οὖν ἡμᾶς, ἔφη, ὅσοι ἐσμέν; *do you see, said he, how many we are?* (or, *how many there are of us?* On the Accusative ἡμᾶς in the principal clause instead of ἡμεῖς in the accessory one, Cf. 1404).

When the person of whom the question is asked repeats it, he uses the dependent interrogatives (ὅστις, ὅποιος, &c.). There is really an ellipse: ὁ τί ποιῶ; = ἔρω-τᾷς ὅ τί ποιῶ. Οὐτός, τί ποιεῖς;—ὁ τί ποιῶ; *you there, what are you doing?—What am I doing?*

**In interrogationibus obliquis Indicativus rectæ orationis (a) post primaria tempora non mutatur; post historica vero tempora semper (b) potest ille quidem in optativum transire, (c) sed tamen sæpiissime non mutatur. (d) Indicativo post historicum tempus non mutato, ne tempus quidem mutari solet; unde sit, ut præsens futurumve post historica sæpe tempora inveniantur.**

a) Ζητοῦσι τί ἐστὶν ἀγαθόν, *querunt, quid sit bonum.* (b) 'Ηρώτησα εἰ συνεξελθεῖν βούλοιο. (c) 'Ηρώτησα . . . τίνες εἰσίν. 'Εβουλευόντο πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορευθῆναι (*Xen.*).—d) In general questions (questions, that is, that refer to general truths) the present is regularly retained. 'Ηρώτων σε πότερα μανθάνουσιν οἱ ἄνθρωποι ἃ ἐπίστανται ἢ ἃ μὴ (*Pl.*). 'Εξήτει ποῖον τι τὸ δίκαιόν ἐστι (not ἦν).

The retention of the indicative and its change into the optative often occur in the same clause: the speaker's choice of the one or the other naturally depends principally on his wish to represent the question objectively, or as proceeding from the speaker. 'Επυνθάνοντο αὐτῶν καὶ ὁ πόσῃν χώρῃν διήλασαν καὶ εἰ οἰκοῖτο ἡ χώρα (*Xen.*). 'Ερομένων ἡμῶν ὅστις εἴη καὶ εἰ ζῇ ἢ μὴ, ἐν Σικελίᾳ ἔφασαν ἀποθανεῖν στρατευόμενον (*Isæus*). Οἱ βάρβαροι ἐθεῶντο θαυμάζοντας ὅποι ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν νῦν ἔχοιεν (*Xen.*). K.

In general ἡγνόει τίς ἦν ὁ ξένος is far less common than τίς ἐστι: that is, of course, when the two verbs relate to the same time. 'I asked him what he said' (at some previous time), must, of course, be τί (or ὅ τί) ἔλεγεν.

<sup>4</sup> Cf. Lobeck, Phryn. p. 57.

**1372 Deliberativus, qui dicitur, subjunctivus post primaria tempora non mutatur; post historica autem tempora modumve optativum aliquando non mutatur, sæpius tamen in optativum convertitur.**

(On the Subj. after βούλεσθε, τί βούλεσθε, ἀπορῶ, &c., Cf. 803, b.)

Ἐρωτᾷ πῶς με θάπτῃ (Pl.). Ὁρῶ σε ἀποροῦντα ποῖαν ὁδὸν ἐπὶ τὸν βίον τράπη (Xen.). Οὐδ' ἐὰν τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν εἶχειν ὃ τι ποιῆς ὑπνοῦ ἐπιθυμῆς (Xen.). Ἐβουλεύοντο εἴτε κατακαύσωσι τοὺς ἀνέρας εἴτε ἄλλο τι χρήσωνται (Th.). Οὐκ ἔχοντες ὃ τι γένωνται ἐς ὀλιγορίας ἐτράποντο (Th.). Ἐπεὶ μ' ἔρωσεν ἐσκοπόν ὅπως κάλλιστ' ἐνέγκαιμ' αὐτόν (Eur.). Ἡπόρει ὃ τι χρήσαιτο τῷ πράγματι (Xen.). Ὁ Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας εἰ πέμποιεν τινὰς ἢ πάντας ἴοιεν (Xen.). Δισιῶπῃσιν σκοπῶν ὃ τι ἀποκρίναιτο (Xen.). Οἶσθ' ὅτι οὐκ ἂν ἔχοις ὃ τι χρήσαιτο σαυτῷ (Pl.). Οὐκ οἶδ' ὅπως εἴποιμ' ἂν εὐτυχεῖν τοια (Eur.). Οὐκ ἔχω τις ἂν γενοίμην (Æsch.). Kr.—[*I have nothing to do, I neither know nor can I say what I should become.*] Οὐκ ἔχω (ἀπορῶ) ὃ τι sometimes takes Fut. Indic. Οὐκ ἔχω ὃ τι χρήσομαι τούτῃ τῷ ἀνθρώπῳ (Pl.).]

**1373** In itself the form ἡγνόουν ὃ τι ποιοῖεν is ambiguous; and may mean, *they did not know what they were doing*; or, *they did not know what to do*. So ἡγνόουν ὃ τι ποιῆσαιεν = *they did not know what they had done*; or, *what to do*. Kr.

**1374** On μή (*whether . . . not*) with the Opt. after a principal tense, see 1386, b. When the Subj. is followed by an Opt., then the latter, as in final sentences, expresses the derived or remoter thought. Φράζετο θυμῷ . . . μερμηρίζων, ἡ ἡδὴ καὶ κείνων . . . Ἐκτὼρ χαλκῷ δ' ἠώσθη ἀπὸ τ' ὤμων τυχέ' ἔληται, ἡ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν (Hom.). K.

(On μή, μὴ οὐ, after verbs of fearing.—Answer to questions.)

**1375 'Mh̄ eum subjunctivo, optativo, et indicativo semper est suspicantis esse id, de quo usurpatur ista particula.' H.**

1) δέδοικα μὴ θάνῃ, metuo ne moriatur (= suspicor eum moriturum esse).

ἰδέδοικεν μὴ θάνοι, metuebam ne moreretur (= suspicabar eum moriturum esse).

δέδοικα μὴ τέθνηκε, metuo ne mortuus sit (= suspicor eum mortuum esse).

2) δέδοικα μὴ οὐ θάνῃ, metuo ne non moriatur (= suspicor eum non esse moriturum).

ἰδέδοικεν μὴ οὐ θάνοι, metuebam ne non moreretur (= suspicabar eum non esse moriturum).

δέδοικα μὴ οὐ τέθνηκε, metuo ne non sit mortuus (= suspicor eum non esse mortuum). H.

**1376 Post verba metuendi 'subjunctivus, ejuscumque ille temporis sit, ad ea refertur quæ certo tempore, et quidem, si non est diserte definitum, eo, quod nunc instat, futura esse metuiamus. Futuro autem ibi locus est, ubi quid infinito tempore, id est, aliquando eventurum metuiamus.' H.**

The Indic. Fut. adds the notion of a probable future realization to fear. Φοβούμαι μὴ . . . εὐρήσομεν (Pl.). Ὅρα μὴ . . . δέῃ σε (Xen.).

The Present Indic. may also be used: δέδοικά σ', ὡ πρσιβῆτα, μὴ πλεῖων δέει (Ar. Mon.). φοβεῖσθε μὴ δυσκολώτερόν τι νῦν διαίκεται ἢ — (Pl.).

The Subjunctive of the *Present* or *Aorist* will be used according to the regular distinction between the moods of those tenses; the *Present* of an action *continued* or *repeated*; the *Aorist* of a momentary action, or action considered without any reference to continuance or repetition.

**‘Post verba metuendi μὴ εἴη ἄν metuentis est ne 1377 quid esse possit.** Δέδοικα γὰρ μὴ πρὶ λέγοις ἄν, *ne tu prius dicere possis.* (Soph. Trach. 630.)’ *H.*

Hermann, who had said that μὴ εἴη might be construed *ne fuerit* even after a 1378 *present* tense, allows, ad Med. 310, that Elmsley objected properly to his construing ὅρα μὴ μάτην κόμπος ὁ λόγος οὗτος ὁ εἰρημέγιος εἴη, by *vide ne . . . fuerit* [instead of *vide ne . . . foret*], “quum optativus, licet sæpe de præteritis usurpetur, tamen non aliter ad præterita referatur, nisi si alio verbo id tempus indicatum sit.” [Opusc. vol. iii. p. 189.]

**Quod ceteri scriptores interdum faciunt, ut sub- 1379 junctive præteritis subjiciant, id sæpissime facit Thucydides ‘Imprimis post timendi verba.’** (Kr.) Ἐφοβοῦντο μὴ τι πάθῃ (Xen.). Τοὺς ἐνυμμάχους ἅμα ἐδεδίδεσαν, μὴ . . . ἀποστῶσιν (Th. 5, 14). [Cf. 1306, b (end).]

ADDITIONAL REMARKS.—(a) Μὴ after *verba videndi, reputandi*, &c. often = 1380 *whether . . . not*.—(b) There is often an ellipse of ὅρα, σκόπει or the like before μὴ οὐ. Ἀλλὰ μὴ οὐκ ᾗ διδασκὸν ἀρετὴ (Pl.). Ἡμῖν δὲ μὴ οὐδὲν ἄλλο σκεπτέον ᾗ ἢ ὅπερ νῦν δὴ ἐλγόμεν (Pl.).—(c) Under verbs of *fearing* must be reckoned not only such verbs and forms as ἐκπλαγῆναι, οὐδὲν δεῖνόν (there is no fear or danger), φυλάττομαι, σκοπεῖν, and ὁρᾶν (*videre ne . . .*): but verbs of *considering*, when they involve the notion of *fear* (ἐνθυμούμαι μὴ παιζῃς. Pl.: μετανοεῖν μὴ οὕτε τῶν ἀδυνάτων οὕτε τῶν χαλεπῶν ἔργων ᾗ. Xen. So φροντίζειν, ἐννοεῖν); of *disbelieving, despairing*, &c. (δοκοῦσι ἀπιστοῦσιν ἰοικίναί μὴ) . . . οὐκ ἀποτελῶσιν. Xen.: δεῖνως ἀθυμῶ μὴ βλάπῃν ὁ μάντις ᾗ. Soph.).—(d) Instead of μὴ we find also ὅπως μὴ (with Subj. or Fut. Indic. [cf. 1313]) after verbs of *fear, solicitude, being on one's guard*, &c. So ὅπως μὴ after verbs of *prohibition* (ἀπαγορεύω). Οὐ φοβεῖ, ἐκαζόμενος τῷ πατρὶ, ὅπως μὴ ἀνόσιον πρᾶγμα τυγχάνῃς πράττων; (Pl.) Φυλάττου, ὅπως μὴ . . . εἰς τὸναντίον ἔλθῃς (Xen.). Δέδοικα, ὅπως μὴ . . . γενήσεται (Dem.). Εὐλαβεῖσθε, ὅπως μὴ ἐγὼ . . . οἰχήσομαι (Pl.). Ἀπειρηταί μοι, ὅπως μὴ δὲν ἐρῶ ὧν ἡγοῦμαι (Pl.). M. [On ὅπως μὴ as a prohibition (= *vide ne* &c.) cf. 799, a: and on the very rare use of Subj. 800, b. On the Indic. 800, b, 2.]—(e) On ὅπως ἄν with Opt. in a dependent interrogative clause, cf. 1312.—(f) Sometimes εἰ follows verbs of *fear*: οὐ δέδοικα εἰ φίλιππος ζῇ, ἀλλ’ εἰ . . . (Dem.) Kr.

**Answer to Questions.]** The answer made to questions by ‘yes,’ is 1381 commonly expressed by repeating the interrogative word standing in the question. So also when the answer is made by ‘no,’ except that here οὐ precedes the word repeated. ‘Yes’ is also expressed by ναί, νῆ τὸν Δία, πάνυ, κάρτα, εἵ, and the like, φημί, φήμ’ ἐγώ, ἐγώ without φημί, ἔστι ταῦτα: and ‘no,’ by οὐ, οὐ φημι, οὐκ ἐγώ. Commonly also strengthening adverbs are joined with the words which answer a question, as γέ [Μάλιστα γε, παντάπασί γε, πάνυ γε, σφόδρα γε, ἐγωγε, οὐκ ἐγωγε]; γάρ, τοί, μέντοι, οὖν, μὲν οὖν, ᾗ [Κομιδῇ μὲν οὖν, παντάπασι μὲν οὖν, πάνυ μὲν οὖν, πάντως ᾗ (που)], καὶ μάλα. Πῶς γὰρ οὐ; [for how not? for how should it not be so?] = *certainly, undoubtedly*. Τί μὴν; quidni? (1482.) The answer

to *nominal* questions is made by naming the object respecting which the enquiry is made.

Ὁ ρᾶς με, δέσποιν', ὡς ἔχω, τὸν ἄθλιον;—Ὁ ρῶ (Eur.). Οἱ σθ' οὖν, βοοτοῖσιν ὃς καθίστηκεν νόμος;—Ὁ ὑκ οἷδα (Eur.). Φῦς σὺ ἀμείνω πολιτην εἶναι, ὃν σὺ ἐπαίνεις, ἢ ὃν ἐγώ;—Φημί γὰρ οὐν (Xen.). K.

### § 20. *Oratio Obliqua.*

1382 A person's words or thoughts—whether he be a second or third person, or *the speaker himself*,—may either be quoted in their original unaltered form [DIRECT DISCOURSE OR NARRATION: *oratio recta*]; or be made to depend upon a *verbum sentiendi* or *declarandi* in the principal sentence [INDIRECT DISCOURSE (*oratio obliqua*), e. g. *We believed, THAT PEACE WAS CONCLUDED. The messenger announced, THAT PEACE WAS CONCLUDED*].

1383 In oblique discourse the principal sentences of direct discourse, including such sentences as are introduced by the co-ordinate conjunctions, e. g. *καί, δέ, γάρ, οὖν, καίτοι*, &c. (*a*) when they contain a simple affirmation, and denote something which happens, has happened, or will happen, are expressed, either by the *Acc. c. Infin.* (1064), or by *ὅτι*, ὡς with the finite verb (1200, 1201), or by the participial construction (1110, 1113); *Ἐπήγγειλε τοὺς πολεμίους ἀποφυγεῖν*: or *ὅτι οἱ πολέμιοι ἀποφύγοιεν*: or *τοὺς πολεμίους ἀποφυγόντας*: (*b*) when they express a *command, admonition, wish or desire*, by the *Inf.*; *Ἐλεξε τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολεμίους* (Orat. recta, *ἐπιθεσθε*). K.—For the moods of the *Infin.* with *ἀν* cf. 817.

1384 *a*) Intermediate clauses, particularly such as are connected with what goes before by *γάρ*, though they are grammatically principal clauses, frequently stand in oblique discourse in the *Opt.* without any conjunction; a sentence expressed by *ὅτι* or ὡς with the *Opt.* or *acc. c. Inf.* usually precedes. *Ἐλεγον πολλοὶ κατὰ ταῦτά, ὅτι παντὸς ἀξία λέγει Σεύθης χειμὼν γὰρ εἶη, καὶ οὔτε οἰκαδὲ ἀποπλεῖν τῷ βουλομένῳ δυνατόν εἶη, κτλ.* (Xen.) K.—(*b*) With *δέ*: *Ἀναστάς λέγει, ὅτι ποιήσει ὥστε τὴν πόλιν ἑλαττώσαι μηδὲν οἷοιτο εἶ και ἄλλο τι ἀγαθὸν παρὰ τῶν Λακεδαιμονίων εὐρήσεται τῇ πόλει* (Lys.).

1385 The subordinate clauses of direct discourse undergo no change in indirect (or *oblique*) discourse, except that, after an historical tense in the principal clause, they take the *Opt.* instead of the *Ind.* or *Subj.*, when the indirect discourse *is to be represented as such*, i. e. when the statement contained in the subordinate clause is to be pointed out as the opinion or sentiment of the person spoken of. K. [Cf. 1389.]

Thus, e. g. *ἐὰν τοῦτο λέγῃς, ἀμαρτήσῃ* becomes *ἐλεξέσῃ, εἰ τοῦτο λέγοις, ἀμαρτήσεται*. Τελυτῶν ἔλεγε, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι (fecisset. Hdt.). Τισσαφέρωνος μὲν ὡμοσεν Ἀγησιλάφ, εἰ σπεύσαιτο, ἕως ἔλθοιεν, οὓς πέμψειε πρὸς βασιλέα ἀγγέλους, εἰπαράξεται αὐτῷ ἀφειθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας (Xen.).

1386 *a*) The reason why the *Subj.* is avoided in indirect discourse after a principal tense, is that the *Subj.* always refers to the *future*. But the use of the *Opt.* after a principal tense is inappropriate, from its being the *substitute of the Subj.* after the *historical* tenses.—(*b*) There are, however, a few examples, in which the *Opt.* follows

a principal tense. But then a thought is quoted as the sentiment of another, who at the moment of quotation is to be represented as being *no longer present*. "Ὁρα, μὴ μάτην κόμπος ὁ λόγος ὁ εἰρημνίος εἴη (Hdt.), whether the statement made was *not idie boasting* [but cf. 1378]. "Ἄν τις ἰκεῖσε ἐξαγγείλῃ δὴ, ὡς ἐγὼ βουλοίμην μεγάλην θήραν ποιῆσαι (Xen.), if any one should announce there, that I INTENDED. Εἰ μὲν γάρ (τὴν τῶν λόγων τέχνην) σὺν τοῖς ὀρθῶς (λεγομένοις) εἶναι νομιζόντες ἀπέχσθαι κειλέετε, δηλον ὅτι ἀφεκτέον εἴη τοῦ ὀρθῶς λέγειν (Xen.). K.—(c) K. says that after a principal tense the regular way of representing a statement as one conceived in the mind of another person, is to use the *Acc. c. Inf.* instead of ὅτι with the Subj.: λέγει ἡμᾶς ἀθανάτους εἶναι. But M. remarks, against this assertion, that 'λέγω is nearly always followed by ὅτι, and φημί by *acc. c. infin.* without this distinction, and that ὡς with λέγω often intimates the *assertion of another*.' Cf. 1214, g.

An oblique clause is sometimes inserted amongst the clauses of direct discourse, when the speaker wishes to bring forward an expression or thought, not in his own person, but as conceived in the mind of another. Ἔστασίαζον (οἱ παῖδες), ὁ μὲν Ἀρταβάζανης, κατότι πρεσβυτάτος τε εἴη παντός τοῦ γόου, καὶ ὅτι νομιζόμενα εἴη πρὸς πάντων ἀνθρώπων, τὸν πρεσβυτάτον τὴν ἀρχὴν ἔχειν Ξέρξης δέ, ὡς Ἀρόσης τε παῖς εἴη καὶ ὅτι Κύρος εἴη ὁ κτησάμενος τοῖσι Πέρσῃσι τὴν ἐλευθερίην (Hdt.). K.

**Ubi in recta oratione Subjunctivus cum ἂν conjunctus requiritur, ibi 'in oratione obliqua manet [interdum] ἂν, sed subjunctivo optativus substituitur ut proprius orationis obliquæ modus.'** H.

a) Καὶ ἐψηφίσαντο πλεῖσαντα τὸν Πείσανδρον καὶ δίκαιαν μετ' αὐτοῦ πράσσειν, ὅπῃ ἂν αὐτοῖς δοκοίη ἄριστα ἔχειν (Th.). Ὁ μάντις παρήγγειλεν αὐτοῖς, μὴ πρότερον ἐπιτιθεσθαι, πρὶν ἂν τῶν σφετέρων ἢ πέσοι τις, ἢ τρωθῇ (Xen.). Ἐκέλευε προκαταλαβεῖν τὸ ἄκρον καὶ φυνάττειν, ἕως ἂν αὐτὸς ἔλθοι (Xen.).—b) So with relatives: ἐλογιζόμεναι εἰ ταῦτα προθύμως σοι συλλάβοιμι, ὡς ἐξίστοτό μοι διαλέγεσθαι σοι ὁ πόσος ἂν χρόνος βουλοίμην (Xen.): the speaker is reporting his own thoughts; hence the narration is oblique.

Very often, however, in Greek the oblique discourse takes the form of the direct, the predicate of the accessory clause being expressed, even after an historical tense, by the *Ind.* of the principal tenses or by the Subj. with ἂν, as in direct discourse. Actions and representations belonging to the past, are thus transferred to the present time of the speaker. K.

a) Ἀεὶ μὲν οὖν ἐπεμύλετο ὁ Κύρος, ὁπότε συσκηνοῖεν, ὅπως εὐχαριστάτοι λόγοι ἐμβληθήσονται (Xen.). Ἐκέλευε τῆς αὐτοῦ χώρης οἰκεῖν, ὅκου βούλονται (Hdt.). Οἱ Πλαταιῆς ἐβουλεύοντο, εἴτε κατακλύσουσιν, ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἶκμα, εἴτε τι ἄλλο χρήσονται (Th.). Ἐδοξε δ' αὐτοῖς σκίψασθαι, ὅτῃ τροπῇ ἀσφαλιστά διαπορεύσονται (Th.). Λύσανδρος δὲ τὰς ταχίστας τῶν νεῶν ἐκέλευσεν ἐπισθαι τοῖς Ἀθηναίοις ἐπειδὴν δὲ ἐκβῶσι, κατιδόντας ὅτι ποιοῦσιν ἀποπλεῖν (Hdt.).—b) The forms in which the *Indic.* or *Subj.* is used in conditional sentences, are naturally very often retained in *orat. obliq.* after an historical tense; for to change them into the *Optative*, makes ἂν τι ἔχω and εἴ τι ἔχω, &c. identical in form with the third species, εἴ τι ἔχοιμι . . . —Ἠδέως ἂν πυνθοίμην, τίς ἂν ποτε γνώμην περὶ ἐμοῦ εἴχῃτε, εἴ μὴ ἐτηρηάρχῃσα (Dem.).

The *Ind.* is also used in the subordinate clauses of oblique discourse, when the narrator introduces *his own remarks and explanations* into the statement or thought of another; and when the thoughts in the subordinate clause, though belonging to the statement or notions of another, are to be exhibited as *definite facts*

or *general truths*; also when the thoughts of the other are to be represented at the same time as those of the narrator.

- 1392 **In oratione obliqua quum res ex alterius mente refertur, et pronomina relativa et conjunctiones** ὥς, ὅτε, ἐπεὶ, ἐπειδὴ, **cum infinitivo construi possunt.**

"Ἄνδρα οἱ δοκεῖν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ (instead of οὗ) τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν (Hdt.). Σκύθας γὰρ (sc. φασί) τοὺς νομάδας, ἐπεὶ τε σφί Δαρεῖον ἐσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μισθνεῖναι μιν τίσασθαι (postquam invasisset. Hdt.). Οἱ Ἀθηναῖοι ἔφασαν, εἰ μὲν ἐπιπλίον εὐνοηθῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχουν (Th. [perhaps a solitary instance of Inf. after εἰ in Attic Greek. Hdt. has it. Ar.]). Ποῖαν οἶτι παιδεῖαν ἀνθῆξεν, ἣν οὐ . . . οἰχήσεται; (Pl.). "Εφ' ἣν ὅσα αὐ μετ' ἐκείνων βουλευέσθαι οὐδενὸς ὕστεροι γνώμην φανῆναι (Th.). Λέγεται δὲ καὶ Ἀλκμαίῳ . . . ὅτε δὴ ἀλᾶσθαι αὐτὸν μετὰ τὸν φύον τῆς μητρός, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν (Th.).

- 1393 **Græci in temperandis miscendisq; rectæ et obliquæ orationis generibus, mira sunt uti libertate.** S.

"Ἐλεγον δέ, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντας, οἱ αὐτοὺς, ἂν αἱ σπονδαὶ γίνωνται, ἀξουσιν, ἐνὶν ἔξουσιν τὰ ἐπιτήδεια (Xen.). "Ομοιοῖ ἦσαν θαυμάζοντες, ὅποι ποτὲ τρέψονται οἱ Ἕλληνες, καὶ τί ἐν νῦν ἔχοιεν (Xen.).

- 1394 The love of spirited and graphic narrative which belonged to the lively temperament of the Greek race, often occasions a transition from *oblique* to *direct* discourse, or *vice versa*. In the first case, there is often a change of person. "Ενταῦθα δὴ τὸν Κῦρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπίοντα θαρρεῖν, ὅτι παρῆσται αὐτοῖς ὀλίγον χρόνον· ὥστε ὁρᾶν σε ἐξέσται, καὶ βούλη, ἀσκαρδαμυκτεῖ (Xen.). On the contrary, ἐλθὼν τὴν Κλεάνδρον· Μάλα μολις, ἔφη, διαπραξάμενος ἤκω· λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἴη, κτλ. (Xen.).

- 1395 Δοκῶ μὲν (or δέ): οἶμαι μὲν (or δέ) are often followed by the *oratio recta*: οἶμαι δέ γε οὐδ' ἄλλαις . . . προσεῖ οὐδενός (Pl.).

*Ellipsis. Brachylogy (Zeugma). Contraction. Pleonasm.*

- 1396 **'Ellipsis est omissio vocabull, quod etsi non dictum tamen cogitatur.'** H.

a) Ellipse of the *copula*. Cf. 633.—(b) Of the *subject*: (1) *total* omission. Cf. 628. (2) *partial* omission: ὁ τὴν κιθάραν (sc. ἔχων). Ἡ αὐριον (sc. ἡμέρα). Τὸ ἐμβατήριον (sc. μέλος).—c) Of a *verb*: ἐς κόρακας (εἰς ὑλθρον· ἐς φθόρον)· μὴ πρὸς σε γονάτων.—(d) Of a *whole clause*: ὅπως δὲ μηδὲν εἴπης μηδενί (sc. ὕρα). Cf. 698. See Index under '*Ellipsis*.'

- 1397 *Ellipsis* is to be distinguished from brevity of expression or *Brachylogy*. In *Ellipsis* there is an *actual omission* of an element grammatically necessary to express a complete thought; but in *Brachylogy* there is only an *apparent omission* of such an element, it being contained or involved in some way in the sentence or in some member of it. Besides such simple instances as the suppression of a subject or predicate which is common to two or more clauses in all

of them *but one*, the following additional instances may here be mentioned.

a) One form of a verb must often be borrowed from another: (ἀξιοῦσι) τὴν τῶν πέλας δ' ὅ γ' οὐ ν ἢ τὴν ἐαυτῶν ὀρᾶν sc. ἐθρομένην (*Th.*).

b) In an antithesis, one member must often be completed from the other: ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους) καὶ ἐκείνοι πρὸς ἡμᾶς εἰρήνην (*Dem.*).

c) From a negative word, an affirmative one must often be borrowed; this takes place most frequently, when an antithetic clause is introduced by an adversative conjunction. Ὁ νόμος ἀνώγει τῷ αὐτῷ ἀεὶ, οὐκ ἐὼν φεύγειν οὐδὲν πληθὸς ἀνθρώπων ἐκ μάχης ἀλλὰ (sc. ἀνώγων) μένοντας ἐν τῇ τάξει ἐπικρατεῖν, ἢ ἀπόλλυσθαι (*Hdt.*). Ἀμελήσας, ὧν οἱ πολλοὶ (sc. ἐπιμελοῦνται. *Pl.*). So from οὐδέ τις the notion of εἷς or ἕκαστος is to be borrowed, as in the following sentence from οὐδ' εἷς the subject of the first clause, εἷς or ἕκαστος is to be borrowed as the subject of the second clause. Ταῦτα ἀκούσας οὐδ' ἄν ἐἷς ἐξαρνηθείη, ἀλλ' ἀτεχνῶς οἴοι' ἀν ἀκηκοέναι κτλ. (*Pl.*)

d) From a following verb with a *specific* meaning, a verb with a *general* meaning must be borrowed, e. g. ποιεῖν, ἐργάζεσθαι, γίνεσθαι, εἶναι, συμβαίνειν. This is the case in the expressions, τί ἄλλο οἷ, — οὐδὲν ἄλλο οἷ, — ἄλλο τι οἷ, instead of τί ἄλλο ποιεῖ or ἵστιν or the like, ἢ οὔτι. Τί ἄλλο οὗτοι, ἢ ἐπιβούλευσαν; (*Th.*) Οἱ Λακεδαιμόνιοι ἄλλο οὐδὲν ἢ ἐκ γῆς ἐνανυμάχουν (*Th.*).

An important figure of Brachylogy is the so-called *Zeugma*, i. e. 1398 where a verb, which in sense belongs only to one subject or object, is connected with several subjects or objects. The verb, however, must always express a notion which may be taken in a wider or in a more limited sense.

Ἦχι ἐκάστω Ἱπποὶ ἀερίποδες καὶ ποικίλα τεύχε' ἔκειτο (to lie, as well as generally to be there, to be in store. Hom.). Ἐσθῆτα δὲ φορέουσιν τῷ Σκυθικῷ ὁμοίην, γλῶσσαν δὲ ἰδίην (*Hdt.*). A compound verb is often used in a pregnant sense, combining the meanings both of the compound verb and of the simple one. Οἱ Ἀθηναῖοι μετ' ἐγνωσαν Κερκυραίοις ξυμμαχίαν μὴ ποιήσασθαι (instead of μετέγνωσαν καὶ ἔγνωσαν. *Th.*).

The contraction of sentences by the omission, for instance, of a 1399 verb common (whether in the same form or not) to both, occurs regularly in *co-ordinate*, but is comparatively rare in *subordinate* sentences, with the exception of those introduced by ὅσπερ, ὥσπερ.

Φίλους νομίζουσ' οὗσπερ ἂν πόσις σέθεν (sc. νομίζῃ. *Eur.*). Πάντα σχεδὸν ἀπεργασταὶ τῷ θεῷ ἄπερ (sc. ἀπεργάζεται) ὅταν βουληθῇ διαφρόντως εὐπραξάι τινα πόλιν (*Pl.*). So also with εἰ or εἴπερ τις, or ἄλλος τις, or εἴπερ πού, εἴπερ ποτέ, &c. Ἡμῖν ἔστι πολλά τε καὶ εὐχοντα, εἰ τίοισι καὶ ἄλλοισι Ἑλλήνων (*Hdt.*).

**'Oppositus ellipsi est pleonasmus, qui adjectivum continetur vocabuli prorsus abundantis, id est plane nihil significantis.'** H. 1400

*Pleonasm* is the use of a word which is *grammatically* superfluous, the notion conveyed by it having been already expressed in what precedes, either by the same or by another word. The desire of perspicuity or emphasis is commonly the cause of *Pleonasm*.

Οἱ, ἣν ἐπ' ἐκείνους ἡμεῖς ἐλαύνωμεν, ὑποτιμοῦνται ἡμᾶς ἐκείνοι (Xen.). Πειράσσομαι τῷ πάππῳ ἀγαθὸν ἰππίων κράτιστος ὧν ἰππίδες συμμαχίην αὐτῷ (Xen.).



- 1401 Grammatical Pleonasm is to be distinguished from the *rhetorical*, which consists in the use of two or even more words of a similar signification, to strengthen a notion or make it more palpable, e.g. *εὐθὺς παραχρήμα, πάλιν αὖθις, αἰεὶ συνεχῶς, εἶπον λέγων*, and the like.

(Contraction and Blending of Sentences. *Anacoluthon*.)

- 1402 In the contraction of a compound sentence, sometimes the verb which is common to the principal and subordinate clause, is placed in the subordinate clause, and is made to agree with the subject of that clause: in this way the two clauses are much more closely united, than in the common mode of contraction.

*Αὐτὸς οἶδα, ὁὗτος ἦν τὰ μὲν γὰρ ἄλλα (scil. ἐποίει) ὅσα περ, οἶμαι, καὶ πάντες ὑμεῖς ἐποίειτε (Xen.).*

- 1403 When in addition to the finite verb, there is also a participle in a sentence, the parts of the sentence are frequently blended with each other, by making the substantive which should be governed by the participle depend upon the finite verb.

*Οὗτοι δὲ ἐπειδὴ ἠποροῦντο, κύκλῳ πάντοθεν ποιησάμενοι, ὥστε ὁρᾶσθαι τὰ ὅπλα, ὑπὸ ταῖς ἀσπίσιν ἐκάθηντο (instead of κύκλον ποιησάμενοι ἐκάθηντο. Xen.). "Ὅπως σὺν τοιοῦτῳ ἐθίσθεντες πρῶτοί ποιοῦνται γίνονται (Xen.). Τοῖς δ' ἐτέροις εἶπεν, ὅτι βάλλειν δεήσοι ἀναίρουμένους ταῖς βόλαις (Xen.).*

- 1404 A very common mode of blending the principal with the subordinate clause, in the manner of attraction, and one which belongs to almost all kinds of subordinate clauses, consists in transferring the subject of the subordinate clause to the principal one, and making it the object of the latter. Cf. *Nosti Marcellum, quam tardus sit*, instead of *quam tardus sit Marcellus*.

α) *Οὗτος πρῶτος ὑπόπτευσεν τὸν Μάγον, ὡς οὐκ εἴη δ' Κόρου Σμέρδης (Hdt.). Εἰ δέ τε τὴν Καμβύσῳ ὕβριν, ἐπ' ὅσον ἐπεξήλθε (Hdt.). Ἀπεειράττο τῶν Ἑλλήνων, ὅτι ἐν νῦν ἔχουσιν (Hdt.). Τὴν σφετέραν πόλιν ἐβούλοντο σημαίνειν, ὅση εἴη εὐναμιν (Th.). Οἱ ἄρχοντες αὐτῶν ἐπιμελείσθων, ὅπως συσκευασμένοι ὡς πάντα (Xen.).—β) In the same way also, when the subordinate clause forms the object of a substantive in the principal clause, the subject of the subordinate clause is frequently transferred to the principal one, and put in the Gen., as the object of that substantive. Cf. 1214, *ἡ ἄμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων, ἐν οἷς τρόπῳ κατίστη (Th.).* So also a substantive dependent on an Inf. is often attracted by the verb or substantive which governs the Inf. *Τῆς θαλάσσης ἐργον μὴ χρῆσθαι τοὺς Μιτυληναίους (Th.). Ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι (Th.). Οὐδ' ἐπιθυμία σε ἀλλῆς πόλεως, οὐδ' ἀλλων νόμων ἔλαβεν... εἰδέναι (Pl.).**

- 1405 Instead of a principal clause and a subordinate one, we often find the two blended into one, the principal sentence being turned into a *dependent (substantive) one*, introduced by *ὅτι, ὡς*, or (far more commonly) into the *Acc. c. Infin.*

*Ὡς γὰρ ἐγὼ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου ἀρμοστής μίλλαι ἤξεν (instead of ὡς ἤκουσα, κλ. μίλλαι ἤξεν. Xen.). Ὡς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι Ἀνκοῦργον ἐπιτροπεύσαντα ἐκ Κρήτης*

ἀγαγέσθαι ταῦτα (*Hdt.*). Ὡς δὲ λέγεται ὑπ' Αἰγυπτίων, δακρύειν μὲν Κροῖσον (*Hdt.*). Ὡς δὲ Σκύθαι λέγουσι, νεώτατον ἀπάντων ἰθύνων εἶναι τὸ σφέτερον (*Hdt.*). *K.*

*Anacoluthon* (from α privative and ἀκόλουθος, -ον, *following*) is a 1406 term used to denote a change of construction occurring in the middle of a sentence. The cause of *Anacoluthon* in Greek authors may usually be traced to their characteristic fondness for lively narration, or to their desire of perspicuity, brevity, strength, or concinnity of expression. There are two kinds of *Anacoluthon*, (1) *grammatical*, (2) *rhetorical*. There are also instances where it evidently proceeds from carelessness and inattention.—The grammatical *Anacoluthon*, which is, for the most part, caused by attraction, has been treated of in several places in the course of the grammar. Only two instances of the rhetorical *Anacoluthon*, need here be mentioned:

a) A very natural and frequent instance of *Anacoluthon* is, where the notion which occasioned the whole sentence, is placed as the logical subject in the Nom. at the beginning of the sentence, but, after the interruption of the sentence by an intermediate clause, is made the grammatical object of the verb of the sentence: ὥσπερ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γίνωνται κρείττονες, τοῦτο αὐτοὺς εὐφραίνει, ἀλλὰ ὅταν τῶν ἀνταγωνιστῶν ἦντους, τοῦτ' αὐτοὺς ἀντὶ (*Xen.* instead of τοῦτφ εὐφραίνονται... ἀνιῶνται). *K.*

b) In order to make the contrasted notions in a sentence prominent or emphatic, they are often placed in the same form at the beginning of their respective sentences, although the natural construction of each would necessarily be different: τοιαῦτα γὰρ ὃ ἔρως ἐπιείκνυται, δυστυχούντας μὲν, ἀ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιῶν ποιῆ νομίζειν, εὐτυχούντας δὲ καὶ τὰ μὴ ἡδονῆς ἀξία παρ' ἐκείνων ἐπαίνον ἀναγκάζει τυγχάνειν (*Pl.* instead of παρ' εὐτυχούντων δὲ καὶ τὰ μὴ ἡδονῆς ἀξία ἐπαίνον ἀναγκάζει τυγχάνειν, οἱ εὐτυχούντας δὲ καὶ τὰ μὴ ἡδ. ἀξ. ἐπαίνειν ἀναγκάζει). *K.*

### PART III.—INDECLINABLE PARTS OF SPEECH, &c.

#### § 21. PREPOSITIONS.

The prepositions have all one original meaning, that of *position* 1407 or *motion* in *space*: but this *local* relation is transferred in various ways to the relations of *time* and *causality* (*cause, effect, &c.*); e. g. ὑπὸ τῆς γῆς εἶναι, and ὑπὸ φόβου φεύγειν, *to be under the earth, to fly (under the influence of =) from fear*; ἐκ τῆς πόλεως ἀπελθεῖν, and εἰς ἡμέρας ἀπελθεῖν, *to depart out of the city, to depart immediately after day-break*.

The prepositions are divided, according to their construction, into 1408

- a) Prepositions with the Gen.: ἀντί, ἀπό, ἐκ, πρό.
- b) With the Dat.: ἐν and σύν.
- c) With the Acc.: ἀνά, εἰς, ὡς.
- d) With the Gen. and Acc.: διά, κατά, ὑπέρ.
- e) With the Gen. Dat., and Acc.: ἀμφί, περί, ἐπί, μετά, παρά, πρὸς, and ὑπό.

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*Prepositions with the Genitive alone.*

- 1409 Ἀντί (Lat. *ante*), OVER AGAINST, OPPOSITE TO: (1) *σῆναι ἀντί τινος*, to stand before a man: then (2) *for, instead of, in the place of*; *δούλος ἀντί βασιλέως*, a slave instead of king; *ἀνθ' ἡμέρας νύξ ἐγένετο*. Hence also (3) to denote equivalence [*ἕνος ἐστὶν ἀντί ἀδελφοῦ· γυναικὸς ἄρ' ἀντί τέτυξο*], exchange [*ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀλλάξασθαι*], retribution [*τί καίνεις μ'*; *ἀντὶ τοῦ*; *why do you kill me? for what?*].—(4) It is also sometimes used after comparatives: *αἰρετώτερος ὁ καλὸς θάνατος ἀντὶ αἰσχροῦ βίου*. Also *προτιμᾷν*, *αἰρεῖσθαι τι ἀντί τινος*. (5) Sometimes in *adjurations* (for *πρός*): *ἀντὶ παιδων τῶνδε σ' ἱκετεύμεν* (*Soph.*).—(6) *ἀνθ' ὧν* = (a) *quare*, (b) *propterea quod* (= *ἀντὶ τούτων*, ὧν).
- 1410 Πρό, *pro*, *præ*, BEFORE, agrees with ἀντί in all its relations, but is used much more extensively. (1) *Before, in space*, *σῆναι πρὸ πυλῶν*, to stand before the gates; (2) *before, in time*, *πρὸ ἡμέρας*, *ante lucem* (ἀντί is not used of time). Hence it denotes (3) *pre-eminence or preference*: *κέρδος πρὸ δίκης αἰνέσαι*, to praise craft before (= above) justice; *αἰρεῖσθαι τι πρὸ τινος· πρὸ πολλοῦ ποιεῖσθαι* (to value any thing before much =), to value very highly; to think of great importance, &c.; *κάλλιον πρὸ τοῦ φεύγειν*: (4) *substitution, and protection* arising from the notion of *substitution* or the placing oneself before the object endangered; *μάχεσθαι, ἀποθανεῖν πρὸ τῆς πατρίδος*, to fight, to die for one's country. So (5) *for (the advantage of)*, *πρὸ τινος βουλευέσθαι*, *commodis alicujus consulere*. (6) *The being or moving forwards* [Cf. *porro*, *πρόσω*]. *Ἰλιόθι πρό*, forwards from Troy: *πρὸ ὁδοῦ*, forwards on one's way: *πρὸ χειρῶν*, *præ manibus*; *γῆν πρὸ γῆς ἐλαύνεσθαι*. Hence (7) *the moving cause*: *πρὸ φύβου* (only in poetry), *præ metu* (considered as the object before which one is impelled forwards).

From their similarity of meaning we find with the Gen. *πάρος, πάροθεν* [*πάρος ἀδελφῶν θανεῖν· πάροθεν τινος σφάζεσθαι*, *Eur.*]; *πρόσθεν*, *before*; and *πρόσω* or *πρόρῳ* (*procul, porro*), with *πρόσωθεν, πρόρῳθεν*. Cf. 1413, b.

- 1411 Ἀπό, FROM, AWAY FROM. Hence (1) *locally both propr. and impropr.*: *ἀπὸ σκοποῦ*, beside the mark (*propr. and impropr.*); *ἀπὸ θαλάσσης οἰκισθῆναι*, away from the sea.—Hence (2) *contrariety*: *ἀπ' ἐλπίδων*, *secus ac speraram*: *ἀπὸ γνώμης λέγειν*, *secus ac sentio* (*Soph.*).—(3) *The point or source from which* any thing proceeds, whether in *time* or *space*, and whether the object so proceeding be *in motion* or *at rest*: hence also *the point of commencement* from which any thing is calculated: (the countries) *ἀφ' ἡλίου ἀιωντος μέχρι δυομένου*, from the rising to the setting sun: *ἀπὸ τῆς αὐτῶν ὀρμᾶσθαι*, from their own country: *εὐθὺς ἀπὸ γενεᾶς*, from one's very birth: *ἀρχεσθαι ἀπὸ τινος*, to begin from (= with) it. (4)

Also with verbs of *attaching, suspending*: κατέδησαν ἀπὸ τῶν δένδρων τοὺς ἵππους· ἀνεκρέμασεν ὑμᾶς ἀπὸ τῶν ἐλπίδων: (5) and with all notions of *origin, derivation, descent, connexion* with a source, head, &c.: φῦναι (γίγνεσθαι) ἀπὸ τινος· Ἱμέρα ἀπὸ Ξάγκλης ᾠκίσθη· καλεῖσθαι ἀπὸ τινος, *to be named after any body* (the name proceeds from him): οἱ ἀπὸ Πλάτωνος, *the Platonic school*: οἱ ἀπὸ σκήνης, *players*: οἱ ἀπὸ βούλης, *the members of the senate*. (6) Hence also of *cause*: ὁ ἀπὸ τῶν πολέμιων φόβος, *metus ab hostibus*: ἀφ' ἑαυτοῦ, *from the impulse* (or suggestion) of one's own mind, without being prompted by others. (7) Of the *source* from which the *means* of accomplishing any thing are supplied: στρατεύμα συνέλεξεν ἀπὸ (= *with*) τούτων τῶν χρημάτων· ζῆν (βίον ποιῆσθαι) ἀπὸ τινος (e. g. ἀπὸ τῆς γεωργίας). (8) With reference to the *point of view* from which we form an estimate or judgement: σκοπεῖν (τεκμαίρεσθαι) τι ἀπὸ τινος [ἀπ' αὐτῶν ἔργων σκοπεῖτε· ἀπ' ἑμαυτοῦ τεκμαίρομαι]. Hence also (9) *in consequence of*: ἀπὸ στάσεων ἐκπίπτειν· ἀπ' ἀρετῆς προτιμᾶσθαι.—On ἀπό with *pass.* cf. 723, 4. (10) PHRASES. 'Αφ' ἵππου, *ex equo* (θηρεύνειν, &c.): ἀπὸ στόματος, *by heart* (εἰνά voce): ἀπὸ ταυτομάτου, *ultro*, applied to actions and inanimate objects, to denote what happens *naturally* or *accidentally* without any violent external cause [ἀποθανεῖν ἀπὸ τοῦ αὐτομάτου· ὁ τρίπους ἀπὸ τοῦ αὐτομάτου ἔπεσε]: ἀπὸ τοῦ προφανοῦς, *openly*.

Ἐκ (ἐξ before a vowel), *ex, out of* [opp. ἐν]. (1) With reference to 1412  
*motion or locality*: ἐκ καπνοῦ κατατιθέναι (*Hom.*), *to place out of the smoke*: ἐκ βελείων, *extra telorum jactum*: ἐκ μάχης φεύγειν· ἐκ πόλεως ἀπῆλθεν· ἐκ χερὸς (μεθεῖς τι); (2) of *time* either *from which* or *immediately after which*: ἐκ παντὸς τοῦ χρόνου, *from time immemorial*: ἐξ ἡμέρας, *ex quo dies illuxit*: ἐκ παιδων, *from childhood*: ἐξ αἰθρίας τε καὶ νηνεμίας συνέδραμεν ἐξαπίνης νέφη· περπνὸν ἐκ κυναγίας τράπεζα πλήρης (*Eur.*); (3) of *change*: ὁ σὸς πατὴρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σώφρων γιγνέσθαι, *your father in this one day, from a senseless man has become discreet*; (4) of *descent*: εἶναι, γίγνεσθαι ἔκ τινος, *to be descended from some one*: also of *local origin*: Ἀρχῖνος ὁ ἐκ Κοίλης: (5) *according to, in conformity with, after*, e. g. ἐκ τῆς ὄψεως τοῦ ὀνείρου, *according to the appearance of the dream*: ἐκ τῶν παρόντων (*ex præsentibus*), *with reference to the present state of affairs*.—Ὄνομάζεσθαι ἔκ τινος, *to be named after some one*. (6) With notions of *attaching or suspending from* any thing, *holding by* any thing: ἐκ τοῦ ποδὸς κρεμάσαι· ἐκ τῆς οὐρᾶς λαμβάνειν· ἐκ τῶν ζωστήρων φορεῖν φιάλας (= *at their girdles*). (7) In the sense of *from*, it may be used wherever previous *inclusion* may be supposed, or when the point from which is *inclusive*: δναχώρησις ἐξ Ἰλίου. (8) It implies *start* in ἐκ πολλοῦ, πόσου, &c.: ἐκ τόξου ῥύματος (e. g. καταλαβεῖν τινα, *to catch or overtake any body*).

(9) It is sometimes *causal*: ἐκ τούτων, *in these circumstances, in consequence of this, on these grounds* (but also = μετὰ ταῦτα, *after this*. Kr.): ταράττεσθαι ἐκ τοῦ μηδὲν φροντίζειν ὧν ἔχρην. (10) It agrees with the Latin *ab* in denoting *local direction or position*: ἐκ δεξιᾶς, *a dextrā*: ἐκ τῆς θαλάττης τὴν Εὐβοίαν προβαλίσθαι πρὸ τῆς Ἀττικῆς. (11) In νίξεσθαι ἐκ τοῦ ποταμοῦ there is a brachylogy, to *wash oneself (with water) from the river*.—(12) PHRASES. Ἐξ ἀπροσδοκήτου, *inexpectato*: ἐκ τοῦ ἐμφανούς, *palam*: ἐκ τοῦ φανεροῦ, *openly*: ἐκ προσκόντων, *becomingly, properly*: ἐξ ἴσου, *equally, in equal proportions*: ἐκ τοῦ ἴσου ἡμῖν εἶναι, *to be on an equal footing with ourselves*; to be *in the same rank as ourselves*: ἐκ τοῦ εὐπεποῦς, *decorously, speciously*: ἐξ ἑτοίμου, *promptly, without delay, at once*.

- 1413 Ἐνεκα (before or after the Gen.), *on account of, for the sake of, with respect to*. See the 'Locutiones.'

a) There are some adverbs and also some oblique cases used adverbially that are virtually prepositions ('Improper Prepositions') and take the Gen.: πρόσθεν, *before*; ὀπισθεν, *behind*; εὐθύ, *straight to*; ἐνώπιον, *coram*; ἀνευ, *χωρίς, without*; πλὴν, *except*; μεταξύ, *between*; μέχρι, *until*; χάριν (usually after the Gen.), *gratid, for the sake of*. Instead of the Gen. of a personal pronoun, χάριν regularly takes the corresponding possessive pronoun in agreement; e.g. ἐμὴν, σὴν χάριν [also, τὴν σὴν χάριν], *meo, tuo gratid*. Δίκην, *ritu, vitar*. (b) Also ἄντα (Hom.); ἀντρία (Hom. Hdt.); ἀντικρύ (Hom.); ἐναντιον, *all = avri in a local sense*.

#### *Prepositions with the Dat. only.*

- 1414 Ἐν, IN [opp. ἐκ], of an object considered as *within* the compass or sphere of any thing: (1) *locally*: ἐν νήσῳ, ἐν γῇ, ἐν Σπάρτῃ. [The *Dat.* only is very common in the case of Attic *demi*: Μελιτή, Μαραθῶν· but also ἐν M.—Ἐν Ἀθήναις always; not *Dat.* only: but Ἀθηνησιν. Kr.]—ἐν προμάχοις, ἐν τε θεοῖς καὶ ἀνθρώποις (*among*): hence, (2) *before, coram*: ἐν πλήθει λέγειν Ἀθηναίους ἐν Ἀθηναίοις ἐπαίνειν. In both instances the real meaning is *among*:—(3) *upon, ἐν ὄρεσιν, ἐν ἵπποις, ἐν θρόνοις*:—(4) *at, by, near to*: so especially of the names of cities, and particularly in describing battles; e.g. ἡ ἐν Μαντινείᾳ μάχη, *the battle near Mant.*—(5) Of *time*: ἐν τούτῳ τῷ χρόνῳ, *in or within this time*; ἐν ᾧ, *whilst*; ἐν πέντε ἡμέραις. Cf. 902.—(6) Of the *means and instrument*, in the expressions δηλοῦν, δηλον εἶναι, σημαίνειν ἕν τι, *to show by something* [ὅτι οἱ θεοὶ σε ἴλεψάν τε καὶ εὐμενεῖς πέμπουσι, καὶ ἐν ἱεροῖς ἐῖλον καὶ ἐν οὐρανόις σημείους, *it is evident both by the victims and the signs from heaven*], ὁρᾶν ἐν ὀφθαλμοῖς, &c.

(7) With verbs of motion, ἐν with the *Dat.* is found instead of εἰς with the *Acc.*; "but only with *Perf.* and *Pluperf.* in Attic writers; for Th. 4. 42. 7. 17. Xen. Hell. 7, 5, 10, are more than doubtful. The ἐν denotes the point to which the motion is directed as *reached*: οἱ ἐν τῷ Ἡραίῳ καταπιφευγότις [but ἐς τὸ Ἡρ. κατέφυγον]. ᾤχοντο ἐν τοῖς ὄχυροῖς κτλ. It is only with τιθέναι, and the like, that ἐν occurs (though also εἰς) with all the forms, to denote *rest as a result* of the

motion." *Kr.* ἐν χερσὶ λαβεῖν. (8) Of a state: ἐν φόβῳ εἶναι, ἐν συμφοραῖς ἔχεισθαι. (9) Ἐν ὅπλοις εἶναι, to be under arms [but also ἐν τόχοις διαγωνίζεσθαι, &c. where it would seem to denote means]. ἐν παρασκευῇ εἶναι, to be engaged in preparation. ἐν αἰτίᾳ ἔχειν τινά, to blame a man: ἐν ὀργῇ ἔχειν (ποιεῖσθαι) τινα, to be angry with him.—Ἐν τῇ τέχνῃ εἶναι, to practise an art; to be in a profession. ἐν φιλοσοφίᾳ εἶναι, to profess philosophy. οἱ ἐν τέλει, the magistrates. ἐν ἐλαφρῷ ποιεῖσθαι τι, to make light of any thing. ἐν σοὶ πάν τὸ πρᾶγμα, penes te est. ἐν σοὶ πᾶς ἔγωγε σωζομαι, in te posita est salus mea.

Σύν (ζύν, mostly old Attic), cum, WITH, (1) e. g. ὁ στρατηγὸς σύν 1415 τοῖς στρατιώταις: (2) of assistance or help, e. g. σύν Θεῷ, by the help of God: (3) of accompanying circumstances: σύν τῷ σῷ ἀγαθῷ, cum commodo tuo, σύν τῇ σῇ ζημίᾳ, cum detrimento tuo. (4) Hence of manner: σύν τοῖς νόμοις, without transgressing the laws, σύν τῷ δικαίῳ, σύν κόσμῳ, σύν τάχει, σύν βίᾳ ποιεῖν τι.—(5) Σύν τινι denotes rather connexion, participation, μετὰ τινος, co-existence, presence with. [Cf. συνέχω and μετέχω, συλλαμβάνω and μεταλαμβάνω.] Ἐπεσθαι σύν τινι, of connexion: μετὰ τινος, of mere companionship. *Kr.*

a) Here belongs ἄμα, at the same time with, with, one of the adverbs used as improper prepositions: ἄμ' ἤρῃ ἀρχομένῳ· ἄμ' ἤρῃ.

#### Prepositions with the Acc. alone.

Ἀνά, UP, ON, UPON. [opp. κατὰ with Acc.] Locally (1) of rest: 1416 οἰκεῖν ἀνὰ τὰ ὄρη. ἀνὰ πᾶσαν γῆν καὶ θάλατταν εἰρήνῃ ἔσται (*Xen.*). 2) Of motion upwards [opp. κατὰ, of motion downwards]: ἀνὰ τὸν ποταμόν, ἀνὰ ῥέον πλεῖν, to sail up the stream (κατὰ ποταμόν, down the stream).—3) From serving to denote local extension from a lower to a higher place, from bottom to top, it came to mean, throughout, through: ἀνὰ τὴν Ἑλλάδα — ἀνὰ τὸν πόλεμον τοῦτον (per, during). Thus ἀνὰ πᾶσαν τὴν ἡμέραν, through the whole day; ἀνὰ πᾶν τὸ ἔτος, during the whole year: hence without the article, ἀνὰ πᾶσαν ἡμέραν, ἀνὰ πᾶν ἔτος, every day, every year, daily, yearly; ἀνὰ νύκτα, per noctem; ἀνὰ χρόνον, in course of time:—(4) to denote the manner and way, e. g. ἀνὰ κράτος, up to the full strength, vigorously; ἀνὰ μέρος, by turns:—(5) in a distributive sense with numerals, e. g. ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, five parasangs a day: (6) also with numerals, like the English about (*Lat. circa*), e. g. ἀνὰ διακόσια στάδια, about two hundred stadia. (7) Ἐχειν τι ἀνὰ στόμα, in one's mouth; on one's tongue. ἀνὰ λόγον, in proportion. ἀνὰ τὸν αὐτὸν λόγον, in the same proportion.

Εἰς (ἐς<sup>1</sup>, old Attic), INTO, corresponds almost entirely with the *Lat.* 1417 in with Acc. [opp. ἐξ], (1) e. g. ἰέναι εἰς τὴν πόλιν, into the city: (2) in a hostile sense; contra, e. g. ἐστράτευσαν εἰς τὴν Ἀττικὴν: (3) with numerals; up to, about, e. g. ναῦς εἰς τὰς τετρακοσίας, about four hundred ships: (4) in a distributive sense with numerals, e. g. εἰς ἑκατόν, centeni; εἰς δύο, bini, two and two, two deep [εἰς τρεῖς

<sup>1</sup> Nearly always ἐς in Th.; elsewhere εἰς is the usual form even in the dramatic poets. *Kr. Elmsl. Soph. Œd. Tyr. xii.*

τὴν ἐνωμοσίαν ἄγειν, *Xen.*]: (5) *in the presence of, coram*, but with the accessory notion of direction towards, e. g. λόγους ποιεῖσθαι εἰς τὸν δῆμον, *to speak to or before the people*. So with other words of *speaking, appealing, &c.* (6) Of *time*: until, towards, to, for: εἰς ἑσπέραν, *towards evening*; εἰς τὸν ἅπαντα χρόνον καταλιπεῖν· εἰς τοίτην ἡμέραν (ἦκειν).—(7) To denote *purpose, object, respect*, e. g. ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν, *he used the money for the city*; θαυμάζων ἀπὸ τῶν ἰδίων ἀγαθῶν εἰς τὸ κοινὸν ἀγαθὸν παιδεύειν ἄνθρωπος εἰς ἀρετὴν· εἰς κέρδος τὴν δρᾶν, *to do something for gain*; διαφέρειν τινὸς εἰς ἀρετὴν (*to differ from one in respect to virtue* = *excel him in virtue*); εἰς πάντα, *in every respect*; ἀμαρτάνειν εἰς τινα, *to sin against him* (properly with reference to him).—(8) It sometimes answers (not from a change of meaning, but from a difference of idiom) to our ‘on’: γράφειν τι εἰς ὕδωρ, *to write any thing on water*; ἀποβῆναι εἰς τὴν γῆν, *to go ashore*: sometimes to ‘to,’ εἰς τὸ φῶς ἄγειν τι, *to bring any thing to light*; παιδεύειν τινὰ εἰς ἀρετὴν, *train him to virtue*; εἰς ὄλεθρον ἄγειν τινὰ, *to lead a man to destruction*: sometimes to ‘in’: λόγος διεδόθη εἰς τὴν πόλιν, *a report was spread in the city*. Also in the sense of *with reference to*: εἰς τοὺς δούλους ὑβρίζειν. (9) With verbs of *assembling* (ἀθροίζεσθαι, ἐκλέγεσθαι), ἐς (εἰς) is nearly always used; ἐν is very rare [ἐκνηθροίζοντο ἐν τῇ Δοβήρῃ, *Th.* ἐν Πλαταιαῖς ἀθροίζεται. *Plut.*].—παρεῖναι εἰς Σιάρδεις (= *adesse ad, in.* Curt.). Kr. (10) = ‘To’ (apparently for πρὸς), before the name of a *place*, including the notion of its environs [Πάρις ἦγαγ’ Ἑλλάδ’ εἰς Ἴλιον· εἰς Δελφοὺς ἐλθεῖν]: (11) also before the names of *persons* when they are substituted for *local* notions: βυθίζειν εἰς ἀλλήλους· εἰς ὑμᾶς ἐλσελθεῖν· εἰς Φωκέας . . . πορεύεσθαι. (12) Of an *end* = *up to*. So with τελευτᾶν εἰς τινα, *to end with any body* (opp. ἄρχεσθαι ἀπὸ τινος). ἀφικνεῖσθαι εἰς ἀκοντιον, εἰς δορὸς πληγὴν (Cf. *intra teli jactum*).—(13) Of an *object* or *purpose*, εἰς often = *to, for*: σοφὸς εἰς τὸ νοθετεῖν· πρόχειρος εἰς τὸ ἐρᾶν. (14) PHRASES. Εἰς καλόν, *opportune*. εἰς τάχος, *quickly*. εἰς τέλος, *at last*. εἰς δύναμιν = κατὰ δύναμιν.—παραγγέλλειν εἰς τὰ ὄπλα is a *brachylogical* expression.—κατέστην εἰς (e. g. εἰς ἀθυμίαν) = *to fall into, &c.* is a common form. So στήναι εἰς (e. g. εἰς τὸ μέσον, &c.).—A standing expression is ἀποσπῆναι εἰς followed by Acc. of a *place* or *people* to which or whom persons who have revolted fly for safety; ἀποσπῆναι εἰς Ἰθώμην, εἰς Μυσσοὺς. There is also a condensed expression with ἐκλιπεῖν εἰς = *to leave and fly to . . .*; ἐκλιπεῖν τὴν πόλιν εἰς τὰ ἄκρα (*Hdt.*).—(15) Before the name of troops, navies, &c. ἐς, εἰς = *for the maintenance of* (an army, navy, &c.).

1418 Ὡς, *ad, to*, is used only with *persons*, or personified objects, to denote direction towards them, e. g. ἰέναι, πέμπειν ὡς βασιλεία, ἦκειν ὡς τὴν Μιλήτων (*to the Milesians*).

*Prepositions with the Gen. and Acc.*

**Διά, THROUGH.]** *a)* With Gen. *through*, (1) locally : ἐξήλανε 1419 τὸν στρατὸν διὰ τῆς Θρᾷκης ἐπὶ τὴν Ἑλλάδα, *through Thrace*; διὰ τῆς ἀγορᾶς ἔλκειν τινα· διὰ πεδίου, *per campum*; διὰ πολεμίας πορεύεσθαι, *to march through a hostile country*.—(2) Of time, to denote extension through a period: *through, after*, properly to the end of the period, *through and out* : δι' ἔτους, *through the year*; at an interval of; hence *after* : διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, *after a long, short time*; διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο, *throughout the whole time*. (3) So also of an action repeated at successive intervals : διὰ τρίτου ἔτους συνήεσαν, *every third year, tertio quoque anno, always after three years*; διὰ πέμπτου ἔτους, διὰ πέντε ἐτῶν, *quinto quoque anno*; διὰ τρίτης ἡμέρας, *every third day*. (4) So also of local intervals : διὰ ἑκά ἐπάλξεων πύργοι ἦσαν (*Th.*). 5) To denote the means : δι' ὀφθαλμῶν ὀρᾶν, *to see with one's eyes*; δι' ἀγγέλων διαπράττεσθαι τι· δι' ἐρμηνέως διαλέγεσθαι τι, *to converse with him by (or through) an interpreter* :—(6) the manner and way : διὰ σπουδῆς, *with earnestness, earnestly*; διὰ τάχους, *with speed, speedily*; διὰ φόβου εἶναι· πάλιν διὰ φιλίας ἵεναι τι, *to be again on friendly terms with him*. So διὰ πολέμου ἵεναι· διὰ μάχης ἐρχεσθαι· δι' ἀπεχθείας γίγνεσθαι (*Ar.*).—*b)* With the Acc., (1) of time : διὰ νύκτα, *per noctem* :—(2) *propter* : διὰ τοῦτο, ταῦτα, *therefore, because of this*; διὰ βουλὰς, *by means of counsels*; διὰ μῆνιν· διὰ ταύτην τὴν αἰτίαν· διὰ τὸ κάλλος φιλεῖσθαι. (3) In (principally non-Attic) poets; *through* : διὰ πόντον βαίνειν (*Pind.*); διὰ στόμα εἰς τι (*Æsch.*); διὰ στόμα ἔχειν (*Aristoph.*).

**Κατά (FROM ABOVE) DOWN (desuper).]** *a)* With the Gen. (1) 1420 ἐβρίπτουν ἑαυτοὺς κατὰ τοῦ τείχους κάτω, *threw themselves down from the wall*;—down into, e. g. καταἑδύνεον κατὰ τῆς θαλάττης, *to go down into the sea*;—under, e. g. κατὰ γῆς. (2) To denote the cause, occasion : *de, concerning*, e. g. λέγειν κατὰ τινος, *dicere de aliquā re*; especially, but not exclusively, in a hostile sense, e. g. λέγειν κατὰ τινος, *against any body*; ψεύδεσθαι κατὰ τοῦ Θεοῦ, *to lie against God*; μηνύειν κατὰ τινος, *to inform against him*; ὥσπερ λέγεται κατὰ τῶν μεμνημένων (*Pl.*).—(3) Also in Attic, εὐχέσθαι, ὁμοσαι κατὰ τινος, *by any thing, the hands being laid upon the thing by which prayer was made or an oath taken*.—*b)* With the Acc., *κατά* forms a strong contrast with *ἀνά*, in respect to the point where the motion of the action begins, but agrees with it in denoting the direction towards an object and extension over it, the one being down through, the other up through. The use of *ἀνά* in prose is not so frequent as that of *κατά*.—(1) To denote local extension from above downwards; *through-*



*out, through, over*, e. g. καθ' Ἑλλάδα, κατὰ πᾶσαν τὴν γῆν· μέγα πένθος ἦν κατὰ τὸ Ἑλληνικὸν στράτευμα. (2) It often signifies, *over against, opposite to*, e. g. κείται ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν, *opposite to Acar.*; κατὰ Μαλείαν. Also (3) = *in*: οὐκ ἦν κατὰ πόλιν, *in the city*; οἱ κατὰ ταῦτα οἰκοῦντες, *those who live in those parts*. (4) Of *time*, to denote its *extension or duration*: *during, through*, e. g. κατὰ τὸν αὐτὸν χρόνον, *during or in the course of the same time*; κατὰ τὸν πρότερον πόλεμον· κατὰ τοὺς Ἡρακλείδους· οἱ καθ' ἡμᾶς· κατ' εἰρήνην, *in the time of the peace, during the peace*. (5) To denote *purpose, object*, e. g. κατὰ θεῖαν ἦκειν, *spectatum venisse*:—(6) *conformity (secundum), respect, proportion*, e. g. κατὰ νόμον, *according to, agreeable to law*; κατὰ λόγον, *ad rationem, pro ratione*; κατὰ γνώμην τὴν ἐμήν· κατὰ νοῦν ἐμοὶ τὰ πράγματα γέγονεν, *ex sententiā*; κατὰ τὸν Θουκυδίδην, *according to Th.*; κατὰ τὸν σὺν λόγον· τὰ κατὰ Πausανίαν, *the affair of Pausanias*; πλείω ἢ κατὰ τὸ ἡμέτερον πλῆθος· οὐ κατὰ τοὺς ῥήτωρ εἰμί, *in their way, according to their standard*; κατὰ τοῦτο, *hoc respectu*, hence *propter hoc*; κατὰ φύσιν, *secundum naturam*; κατὰ δύναμιν, *to the best of one's ability, to the utmost of one's power*; κατὰ κράτος, *with all one's might*; κατὰ μικρόν, *nearly, by degrees*; κατ' ἀνθρώπων, *according to the manner or standard of man*.—Hence (7) of *cause or purpose*: τὴν προξενίαν ὑμῶν κατὰ τι ἔγκλημα ἀπέπικον (Th.): ἀφικμένοι κατὰ χρημάτων πόρον. (8) To denote an *indefinite measure*, e. g. καθ' ἑξήκοντα ἔτη, *about sixty years*. (9) To denote *manner and way*, e. g. κατὰ τάχος, *swiftly*; κατὰ συντυχίαν, *by chance*. (10) In a *distributive sense*, e. g. κατὰ κώμας, *vicatim*; κατὰ μῆνα, *monthly*, καθ' ἡμέραν, *daily*, κατ' ἔτος, *yearly*, καθ' ἑπτὰ, *septeni, by sevens*.

- 1421 Ὑπέρ, *super, over*.] *a)* With the Gen., (1) *locally*: ὑπὲρ γῆς· ὁ ὑπὲρ τῆς κώμης γήλοφος· ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται· οἱ ὑπὲρ Χερσονήσου Θράκες.—(2) To denote the *cause*: *for, for the good of, in behalf of*; μάχεσθαι ὑπὲρ τῆς πατρίδος, *to fight for one's country*, as it were, *to fight standing over it*; ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος, *death in behalf of Greece*.—*b)* With the Acc., *over, beyond*: ῥίπτειν ὑπὲρ τὸν δόμον, *to throw over the house* ('in this sense poetical and in Hdt.' *M.*); ὑπὲρ Ἑλλήσποντον οἰκεῖν, *beyond, i. e. on the opposite side of*; ὑπὲρ τὴν ἡλικίαν, ὑπὲρ δύναμιν, ὑπὲρ ἀνθρώπων, *beyond the nature or strength of man*; [ὑπὲρ ἀνθρώπων φρονεῖν], *μεγέθει καὶ ῥώμῃ ὑπὲρ τοὺς ἐν τῇ νῇ πάντας εἶναι (to excel them in . . .)*: ὑπὲρ τὰ τετταράκοντα ἔτη.

*Prepositions with the Gen., Dat., and Acc.*

- 1422 Ἀμφί denotes that one thing is *on both sides* of another.—*a)* With the Gen. seldom used of *place*, e. g. ἀμφὶ τῆς πόλεως οἰκεῖν, *to dwell*

around the city.—Of cause: about, for, for the sake of, e. g. μάχεσθαι ἀμφὶ τινος, to fight about, for something.—b) With the Dat., as with the Gen. [ἀμφὶ κλάδοις ἔζεσθαι, &c. *poet.* φοβεῖσθαι ἀμφὶ τινι, *poet.* and *Hdt.* M.]—c) With the Acc. (1) locally: ἀμφὶ τὴν πόλιν.—(2) To denote time and number approximately, e. g. ἀμφὶ ἑσπέραν, about evening; ἀμφὶ τοὺς μυρίους, about ten thousand. (3) Ἀμφὶ τι ἔχειν or εἶναι, to be (employed) about it: οἱ ἀμφὶ Κῦρον· οἱ ἀμφὶ Ἀνυτον [cf. 623, note 2].

Περί, ALL AROUND, ROUND, referring to the whole circumference, 1423 whereas ἀμφὶ signifies properly on both sides.—a) With the Gen. (1) In a local relation it is not used with the Gen. in prose, but it is very common in a causal sense: concerning, for, about, on account of (as the object of verbs of speaking, entertaining an opinion, possessing knowledge, enquiring, striving, acting, &c.), e. g. μάχεσθαι, ἀποθανεῖν περὶ τῆς πατρίδος, to fight, to die for one's country; λέγειν περὶ τινος, to speak about something; φοβεῖσθαι περὶ πατρίδος· διαλέγεσθαι, βουλεύεσθαι, πυνθάνεσθαι, πρέσβεις πέμπειν, περὶ τινος· κινδυνεύειν περὶ τῶν ἐσχάτων. Also (2) about = with reference to: περὶ μὲν δὴ βρώσως καὶ πόσεως οὕτω Σωκράτης παρεσκευασμένος ἦν (*Xen.*); ποιεῖν τι περὶ τινος. (3) To denote value, in the phrases περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου, περὶ οὐδενὸς ποιεῖσθαι or ἡγεῖσθαι τι<sup>2</sup>, magni (parvi, &c.) facere: (4) Now and then instead of the Acc. in the sense with reference to [cf. τὰ περὶ τὴν δίκην]: τὰ περὶ τῆς ἀρετῆς: mostly with reference to a verb that would itself take περί· τὰ περὶ Εὐφρονος εἶρηται (*Pl.*). M. (5) The construction with περί is also found with verbs that would regularly take Acc. τί &c.; so that περί = (virtually) 'something about': ἐπατεῖν (*poet.* and *Pl.*), μνησθῆναι, λαιθάνειν (*Kr.*).—b) With the Dat.: (1) around, on (a part of the body), near: περὶ ταῖς κεφαλαῖς εἶχον τιάρας, round, on their heads; περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν· περὶ τοῖς στέροισι (μυροῖς) χιτῶνας φέρειν:—(2) in a causal sense; about, for (with reference to a subject of anxiety), e. g. δεδιέναι περὶ τινι, to fear for, about one: so θαρρύνειν περὶ τινι.—c) With the Acc.: (1) round, about; also of extension through: τὸν ἥλιον ἐνόμιζον ἵεναι περὶ τὴν γῆν [on οἱ περὶ Κῦρον, cf. 623, note 2]; εἶναι περὶ Ἑλλάσποντον· ᾤκουν Φοίνικες περὶ πᾶσαν τὴν Σικελίαν (*per Siciliam*). Also in general descriptions of a neighbourhood, &c.: περὶ τὸ Παρθένιον οὖρος (*Hdt.*); περὶ Θεσσαλίην (*Hdt.*).—(2) To denote time and number indefinitely, e. g. περὶ τούτους τοὺς χρόνους, about these times; περὶ μυρίους στρατιώτας.

<sup>2</sup> Madvig says: ποιεῖσθαι, ἡγεῖσθαι &c. περί πολλοῦ is to treat or consider a thing as if the question were about something great, &c. It is better, with Krüger, to suppose that περί has here its Homeric meaning of *præ* (as in περί πάντων ἐμμέναι ἄλλων), to value before (over, more than) much.

—(3) In a *causal* sense, to denote *respect, reference to*, e. g. σωφρονεῖν περὶ τοὺς θεοὺς· εἶναι περὶ τὴν θήραν· διατρίβειν περὶ τὴν γεωμετρίαν· σπουδάζειν περὶ τι· ἄδικος, πονηρός, ἀήρ ἀγαθὸς περὶ τινα, περὶ τὴν πόλιν· τὰ περὶ τὴν δίκην.

- 1424 Ἐπί, ὙΠΟΝ, ΟΝ (in, on, at), in answer to *where* ? a) With the Gen. (1) τὰ ἄχθη οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φοροῦσιν, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων, *the men carry burdens on their heads, the women on their shoulders*; καθῆσθαι ἐπὶ δίφρου· ὀχεῖσθαι ἐφ' ἀμάξης· περιάγειν τινα ἐφ' ἵππου· ἐπὶ τοῦ αἰγιαλοῦ αὐλίζεσθαι· ἐπ' ἀγκύρας ὀρμεῖν (from the notion of depending *upon* the anchor); ἐπὶ τεττάρων τετάχθαι [also ἐπὶ τέτταρας] = *to be drawn up four deep*; ἐφ' ἑαυτοῦ, *by oneself, alone*. Also *improprie*: μένειν ἐπὶ τῆς ἀρχῆς, ἐπὶ τῆς γνώμης, *to remain in*; οἱ ἐπὶ τῶν πραγμάτων, *those entrusted with the management of affairs, the members of the government*. (2) Hence also (*close*) by (*juxta*): μένειν ἐπὶ τοῦ ποταμοῦ. And with references to *countries*, to denote *towns, &c.* that border *upon* them: τὰ ἐπὶ Θράκης (= *'oppida in finibus Thraciæ.'* H.); ἐπὶ τῶν τομίων ὁμόσαι, *to swear upon the victims* = *στάντα ἐπὶ τῶν τομίων ὁμόσαι* (Dion. Hal.).—(3) With λέγειν, &c. = *de* [Cf. to say any thing *upon* a subject: the subject is the *substratum*], ἐπὶ τοῦ καλοῦ λέγων παιδός (Pl.).—(4) In the instance or case of, on the occasion of: ἃ ἐπὶ τῶν ἄλλων ὁρατὶ· συμφέρει ἐπὶ τε τῶν ἄλλων ἀπάντων καὶ μάλιστα ἐπὶ τῶν λόγων μὴ τὰς εὐτυχίας ἀλλὰ τὰς ἐπιμελείας εὐδοκιμεῖν (Is.); ἐπὶ τῶν κινδύνων τὴν ἀνδρίαν ἐνδείκνυσθαι (Dem.).—(5) In the presence of, before (*coram*): ἐπὶ τῶν στρατηγῶν· ἐπὶ μαρτύρων: (6) towards, if the notion is that one is *striving to reach* a place, e. g. πλεῖν ἐπὶ Σάμου· ἐπὶ Σαρδῶν φεύγειν· ἀποχωρεῖν ἐπ' οἴκου [the *Acc.* would denote the *mere direction*].—(7) In relation to time, to denote the time *in* or *during* which something takes place: ἐπὶ Κύρου βασιλεύοντος, *during, in, under the reign of Cyrus*; ἐπὶ τοῦ Δεκελικοῦ πολέμου· ἐπὶ τῶν ἡμετέρων προγόνων (in the days of our forefathers).—(8) To denote the occasion, the author, e. g. καλεῖσθαι ἐπὶ τινος, *to be named after a person or thing*; (9) conformity: κρίνειν τι ἐπὶ τινος, *to judge according to something*; ἐφ' ἑαυτῆς εἶναι, (of a state) *κείσθαι, suis legibus et institutis uti; alienæ dominationi subjectam non esse*.—b) With the Dat.: (1) ὙΠΟΝ, ΑΤ, ΒΥ, e. g. ἐπὶ τοῖς ὄρασι ῥοῖας εἶχον χρυσᾶς, *upon their spears*; οἰκεῖν ἐπὶ θαλάττῃ, *by the sea, upon the sea-coast*: and (*improprie*) μένειν ἐπὶ τῷ ἀληθεῖ· οἱ ἐπὶ ταῖς μηχαναῖς, *qui machinis præfecti sunt* (Xen.). In the strict sense of *upon* it is not common in prose: κείμενος ἐπὶ τῇ πνοῇ (Pl.); ἄλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φορεῖν (Xen.). M.—(2) Against: τόξα τιταίνειν ἐπὶ τινι (poetic and Ionic. M.).—(3) ὙΠΟΝ (of the immediate sequence of events, &c.), *after*: ἀνέστη ἐπ' αὐτῷ Φεραῦλας

(Xen.); ἡ ἐπὶ τῇ νυκτὶ, ἥ ἐξῆλθον, ἡμέρα· οἱ ἐπὶ πᾶσι, *the last of all*. Sometimes where *we* should use *with* : ἐπὶ τῷ σίτῳ ὄψον ἐσθίειν· ἀργύριον ἔχειν ἐπὶ τῇ γυναικί (Isæ.).—(4) To denote *dependence* : ἐπὶ τινι εἶναι, *to be in the power of any one* ; ἐπὶ σοὶ ἔσται, *penes te erit* ; τὰ ἐφ' ἡμῖν, *such things as are in our own power* ; γίγνεσθαι ἐπὶ τινι, *to fall into the power of any one* :—(5) *condition, purpose, object, motive* : ἐπὶ τούτῳ, *hac conditione, on this condition* ; ἐπὶ μισθῷ, *for pay* ; ἐπὶ σοφίᾳ, *ad discendam sapientiam* ; ἐπὶ πόσῳ, *for how much (would you buy ... ?)* ; ἀγειν τὴν βασιλιῶς θυγατέρα ἐπὶ γάμῳ· ἐπὶ τούτῳ πέφυκεν ἡ τέχνη, *for this purpose* [πεφυκέναι ἐπὶ τι, *ad aliquid natum esse*] ; ἐφ' ᾧ(τε), *on condition of (to)* [with *infin.* or *fut. indic.* : αἰρεθέντες ἐφ' ᾧτε ἐγγράφαι νόμους· ἐφ' ᾧ ἐξίασιν (= *fut.*) : σπονδὰς ποιησάμενοι ἐφ' ᾧ τοὺς ἄνδρας κομι-οῦνται, *on condition of receiving back*.—The *Infin. fut.* is found : αὐτῷ ἀποσταλήσεσθαι μνᾶς εἰκοσι· ἐφ' ᾧτε βοηθήσειν τοῖς Ἀμφισ-σεύσιν (Andoc.)] ; ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνεύρηται, *in perniciousness of hominis* :—(6) *cause, occasion* = *at, for*, e. g. χαίρειν ἐπὶ τινι, *to rejoice at something* ; θαυμάζεσθαι ἐπὶ τινι· φθονεῖν τινι ἐπὶ τινι· λέγειν ἐπὶ τινι (*to pronounce a funeral oration over him*) ; ἐπὶ τοῖς ἀγαθοῖς (ἐπὶ τοῖς κακοῖς) παιδρὺς (σκυθρωποὺς) γίγνεσθαι.—(7) PHRASES. ἐπὶ παισὶ τελευτῆσαι, *relictis liberis obiisse* ; ζῆν ἐπὶ παισίν, *vivere liberos habentem* ; φεύγειν ἐπὶ παισίν, *exsulare relictis liberis*. H.—c) With the Acc. : (1) *upon, on, over, towards* (different from ἐπὶ with the Gen., since with the Acc. merely the *direction to a place* is denoted), *to*, e. g. ἀναβαίνειν ἐφ' ἵππον : ἐπ' ἀνθρώπους (*among*) ; ἵεναι ἐπὶ τὰς τῶν πλουσίων θύρας· καταφεύγειν ἐπὶ λόφον· καλεῖσθαι ἐπὶ δεῖπνον.—(2) Of *extension in space or time* : ἐπὶ τεσσαράκοντα στάδια διήκειν· ἐπὶ πᾶσαν Εὐρώπην ἐλλύγιμος· ἔρουν τὴν γῆν ἐπὶ δύο ἡμέρας. Th. (also ἐπὶ δέκα ἔτη ἀπομισθοῦν τι, *for ten years*, Th. 3, 68.) ἐπὶ πλέον (μεῖζον), *adverbial* : ἐφ' ἐσπέραν (*until*) : ἐπὶ (= *per*) πολλὰς ἡμέρας.—(3) To denote *purpose, object* : ἐπὶ θήραν ἵεναι, *venatum ire* ; ἐπὶ ξύλα τὰς ναῦς πέμπειν ποι· (4) in a *hostile sense* ; ἀγαντίζειν ἐπὶ Πέρσας, *to make an expedition against the Persians* : (5) *quod attinet ad* : τὸ ἐπ' ἐμέ, *quod ad me attinet, quantum in me est, per me* ; ἔξεστι τὸ ἐπ' ἐμέ, *per me licet*. H.

Μετά (from μέσος) denotes the being in the *midst* of something.— 1425

a) With the Gen. to denote *association, connexion, and participation with* : ἵεναι μετὰ τινος· καθῆσθαι μετὰ τῶν ἄλλων· εἶναι μετὰ τινος, *to be with, on the side of any body (ab alicujus partibus stare)* ; μετὰ πολλῶν καὶ μεγάλων κινδύνων (κτᾶσθαι τι), *with many and great dangers* :—to denote *conformity* ; μετὰ τῶν νόμων, μετὰ τοῦ λόγου, *in conformity with the laws, with reason* ; μετὰ τοῦ δικαίου (μετ' ἀδικίας) κτᾶσθαι τι.—b) With the Dat., only poetic : *among*, e. g. μετ' ἄθα-

νάτοις· μετ' Ἀργείοις· μετὰ φρεσίν.—c) With the Acc., in prose it is used almost exclusively to denote that one thing *follows* another in *space, time, or order*, e. g. ἔπεσθαι μετὰ τινα, *after this*; μετὰ τὸν βίον, *after life*; ποταμὸς μέγιστος μετὰ Ἰστρον, *the greatest after the Ister*, and in the phrase μετὰ χεῖρας ἔχειν τι, *to hold something between (in) one's hands*: μεθ' ἡμέραν, *by day, in the day time*; οὔτε νυκτὸς οὔτε μεθ' ἡμέραν (Pl.); μετὰ τρίτην ἡμέραν, *on the third day*. In the sense of *after* (any thing) = *to seek and fetch it, in pursuit or search of*, it is *poet.*: πλεῖν μετὰ χαλκόν.

- 1426 Παρά signifies PROXIMITY: BY, CLOSE BY, BY THE SIDE OF (only with reference to *personal* objects in the common language).—a) With the Gen. (1) to denote a removal from *near*, from *beside* a person: *from*, e. g. ἐλθεῖν παρά τινος, *to come from any body*; παρά τινος αὐτομολῆσαι, *to revolt (or fall away) from any body* (πρὸς τινα, *to any body*); παρ' ἑαυτοῦ δίδόναι· ὁμολογεῖσθαι παρά πάντων· ἡ παρά τινος εὐνοία.—(2) To denote the *author*, e. g. πεμφθῆναι παρά τινος, *to be sent by some one* (Cf. 723); ἄγγελοι, πρέσβεις παρὶ τινος, *envoys from any one*; ἀγγέλλειν παρά τινος· τὰ παρά τινος, *missions, commands, &c. from any one*:—λαβεῖν, μαρθάνειν, πυνθάνεσθαι, ἀκούειν παρά τινος.—b) With the Dat. to denote *rest near* a person or *personified* object, e. g. ἔσθι παρά τῷ βασιλεῖ [but also στήναι παρά τινα]; and also with reference to *possession*: and to a person's *judgement or opinion*: οἱ κίνδυνοι παρ' ἡμῖν· παρ' ἑμοίγε· παρ' ἐμοὶ κριτῇ, *coram me, me judice*; τιμᾶσθαι καὶ παρά θεοῖς καὶ παρ' ἀνθρώποις· παρά τοῖς εὐφρονοῦσιν, *in the opinion of the right-minded*.—c) With the Acc. to denote (1) *direction or motion* so as to come *to or near* a person, e. g. ἀφικέσθαι παρά Κροῖσον, *to Cræsus*:—(2) *direction or motion along by* a place: *along, near, by, beyond*, e. g. παρά τὴν Βαβυλῶνα παρίεναι, *to go by Babylon*.—(3) Hence (adversatively), of *want of agreement*: παρά δόξαν, *præter opinionem*; παρ' ἐλπίδα, *contrary to hope*; παρά φύσιν, παρά τὸ δίκαιον, παρά τοὺς ὅρκους· παρά δύναμιν, *beyond one's power*: (4) also, *besides, præter*: παρά ταῦτα, *præter hæc, besides these things*:—(5) to denote *local extension near* an object (with verbs both of *rest* and of *motion*): παρά τὴν θάλατταν πορεύεσθαι· ἦσαν κῶμαι πολλαὶ παρά τὸν ποταμὸν: *along*, e. g. παρά τὸν Ἀσωπὸν, *along the A.*—(6) To denote the *extension of time*, e. g. παρ' ἡμέραν, παρά τὸν πόλεμον, *during the day, the war*; παρά τὴν πόσιν, *inter potandum*. (7) So also of particular, important points of time, during which something takes place, e. g. παρ' αὐτὸν τὸν κίνδυνον, *in ipso discrimine, in the very moment of danger*.—(8) It is sometimes used after *comparatives* to denote *excess beyond* the thing compared: ἥλιον ἐκλείψεις πυκνότεραι ἦσαν παρά τὰ ἐκ τοῦ πρὶν χρόνον μνημονεύόμενα· ἀμείνων παρὰ

τὴν αὐτοῦ φύσιν. Cf. (10): both may be referred to the meaning *beyond*.—(9) *Through, by means of, by* (of what forms the turning point, that on which all depended): παρά τοῦτον ἐγένετο ἡ σωτηρία τοῖς πολιορκουμένοις.—(10) Comparison, *præ*: παρά τὰ ἄλλα ζῶα, in comparison with other animals: hence with verbs of *valuing*, παρά μικρόν, ὀλίγον, πολύ, οὐδέν (ἡγεῖσθαι, εἶναι, &c.).—(11) It also denotes *difference*, especially the *measure of excess, defect*, the space by which a purpose exceeds or falls short of its accomplishment and the like, e. g. παρά πολὺ νικᾶν, especially in παρά μικρόν (ὀλίγον) ἦλθεν, it was within a little: παρά τοσούτον ἐγένετο, so near were we (so narrowly did we escape) [παρά μικρόν ἦλθομεν ἀνδραποδισθῆναι, we were very near being made slaves: παρά τοσούτον ἐγένετο αὐτῷ μὴ περιπεσεῖν τοῖς Ἀθηναίοις· παρά τρεῖς ψήφους μετέσχε τῆς πόλεως, Isæ.; he was within three votes of . . .]. Εἶναι, μένειν, καθῆσθαι παρά τινα, where, the notion being of *rest*, the Dat. τινί might be expected.

Πρὸς (arising from πρῶ) signifies BEFORE (in the presence of)]. 1427

a) With the Gen. (1) to denote direction or motion from the presence of an object, especially in reference to the *situation* of a place: οἰκεῖν πρὸς νότον ἀνέμου, towards the south (like *ab oriente*): also of *relationship*; πρὸς πατρός, on (by) the father's side.—(2) Sometimes it is to be translated by 'in the opinion of,' 'in the eyes of,' &c. (properly *before one*): ὃ τι δικαιοτάτον καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω. (3) Also, for the advantage of any one, on the side of, for some one: δοκεῖ μοι τὸν λόγον πρὸς ἐμοῦ λέγειν, in my favour; πρὸς τίνος εἶναι, *ab alicujus partibus stare*; πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τιθεῖς (Eur.).—(4) To denote the *cause, occasion, author*; hence with passive and intransitive verbs: ἀτιμάζεσθαι πρὸς Πεισιστράτου, by Pisistratus (Cf. 723).—(5) In oaths and adjurations: πρὸς παιδῶν ἀντιβολεῖν τινα· πρὸς θεῶν, per deos. (Elliptically with σέ: μή, πρὸς σε γονάτων, sc. *ικετεύω*.)—(6) To denote *origin, property, conformity with* (e. g. in point of character): πρὸς γυναικὸς ἐστίν, it is woman's nature; πρὸς δίκης ἐστίν· χρηστοῦ πρὸς ἀνδρὸς μῆδην ἐννοεῖν κακόν (Men.); πρὸς τοῦ Λακωνικοῦ τρόπου τὸ τὰ βραχυτέρα αἰεὶ προτιμᾶν (Pl.).—b) With the Dat. (1) to denote local rest, *before, near, or by* an object: πρὸς τῇ πόλει, before, by the city, πρὸς τοῖς κριταῖς, before the judges, εἶναι, γίγνεσθαι πρὸς τινι, to be earnestly engaged in something (e. g. πρὸς πράγμασι, πρὸς τῷ λόγῳ, in business, in conversation).—(2) Then, in addition to, besides, e. g. πρὸς τούτῳ, πρὸς τούτοις, *præter ea*.—c) With the Acc. (1) to denote the local limit, direction or motion *before* an object, both in a friendly and hostile sense: ἐλθεῖν πρὸς τινα, to, ἀπολλέπειν πρὸς τινα, *urere*, λέγειν πρὸς τινα, to, συμμαχίαν ποιῆσθαι πρὸς τινας, with, μάχεσθαι, πολεμεῖν πρὸς τινα, against, πρὸς μεσημβρίαν, towards, ᾄδειν πρὸς αὐλόν, to sing to the flute; πρὸς ἑαυτόν,

*secum* (e. g. λογίζεσθαι, σκοπεῖν, ἐνθυμεῖσθαι).—(2) To denote indefinite time: πρὸς ἡμέραν, *towards daybreak*. Also in reference to indefinite number.—(3) In a causal sense, to denote *purpose*, e. g. παντοῦσιν εὐρημένα ταῖς πολέσιν πρὸς φυλακὴν καὶ σωτηρίαν, *for their defence and preservation*:—(4) *conformity*: *conformatly, according to*, e. g. πρὸς τὴν ὕψιν ταύτην τὸν γάμον τοῦτον ἔσπισα, *according to this vision*. So κρίνειν τι πρὸς τι, *to judge of any thing by something*. Also, πρὸς βίαν, *by force, against one's will*; πρὸς ἀνάγκην, *by compulsion*; πρὸς ἡδονήν, πρὸς ἀκρίβειαν (*accurately*):—hence, (5) *on account of, propter*, e. g. πρὸς ταῦτα, *properly, in conformity with these things, hence, on this account, therefore*;—(6) hence to denote a *comparison*, usually with the notion of superiority (*præ*): *in comparison with*; λῆρός ἐστι πρὸς Κινησίαν, *he is mere talk, nonsense, compared with Cinesias* [as we say: ‘he is nothing to such a person’]:—(7) in general to denote a *respect*, e. g. σκοπεῖν, βλέπειν πρὸς τι, διαφέρειν πρὸς ἀρετὴν, *to differ in respect to virtue*: καλὸς πρὸς ἔρμον· οὐδένος ἀξιος πρὸς σοφίαν· οὐδὲν ἐστι τούτων πρὸς ἐμέ, *nihil ad me, is nothing to me*.

- 1428 Ὑπό, *sub, UNDER*.—*a*) With the Gen. (1) to denote motion *from a depth out: out from under, forth from*, e. g. ὑπ’ ἀπῆνης λύειν ἵππους, *to loose the horses from the chariot*.—(2) To denote rest under an object, e. g. ὑπὸ γῆς οἰκεῖν.—(3) To denote the *agent, author*, with passive and intransitive verbs, e. g. κτενεσθαι ὑπὸ τινος, ἀποθανεῖν ὑπὸ τινος, *to be put to death by some one*:—(4) the *cause, occasion, active influence*, e. g. ὑπὸ καύματος, *for, on account of, because of the heat*; ὑπ’ ὀργῆς, *from (under the influence of) anger*; ὑπὸ μέθης μαίνεσθαι.—(5) To denote the *means and instrument*, particularly with reference to the accompaniment of musical instruments, e. g. ἐσπρευόντο ὑπὸ σαλπίγγων, *they marched to the sound of trumpets*, ὑπ’ αὐλοῦ χορεύειν [ὑπὸ βαρβίτῳ poet.], *to dance to the music of the flute*.—*b*) With the Dat. (1) *locally*: ὑπὸ γῇ εἶναι, &c. as with the Gen.—(2) *Subjection*: ὑπὸ βασιλεῖ γενέσθαι.—*c*) With the Acc. (1) to denote direction or motion *towards and under*, e. g. ἵεναι ὑπὸ γῆν: (2) *extension under an object*, e. g. ὑπεστὶν οἰκήματα ὑπὸ γῆν, *are under the earth*.—(3) To denote time *approximately*, e. g. ὑπὸ νύκτα, *sub noctem, towards night*.—(4) To denote extension of time, e. g. ὑπὸ τὴν νύκτα, *during*.—(5) *Subjection*: διαπέμπειν πρὸς τοὺς ὑφ’ αὐτῶν πάντας (Xen.); ὁ σύλλογος τῶν ὑπὸ βασιλείᾳ βαρβάρων (Xen.).

*Remarks on the Peculiarities of the Prepositions. (K.)*

- 1429 The proper prepositions (except ὡς, *to*) were originally adverbs of place. In this way nearly all are very often used in the Homeric language.

*a*) Πολλὸν γὰρ ἂν πὸ πλυνοὶ εἰσι πόληος. Νῆσος . . . τετάνυσται Ὑλήσσι· ἰν’ δ’ αἰγες ἀπιρῖσαι γεγάσιον Ἀγριαί. Μέλαντι δ’ ἄν’ ἂ βότρυες ἦσαν

Περὶ δ' αὐτὴ ὑψηλὴ δίδεμτο κατωρυχέσσι λίθοισιν. "Ὅς περὶ μὲν νόον ἐστὶ βροτῶν, is *over*, i. e. *superior to*. Τῷ γὰρ ῥα θεὸς περὶ δῶκεν αἰοῖν, in a *special manner*. Κρέινον δ' ἐπὶ μηλοβοτήρας, in *addition, besides* (all *Hom.*). —b) Also, ἐν δὲ δὴ καὶ Λεσβίων ἐλε = in *iis, among them* (*Hdt.*). Also, ἐπὶ εἰ, *thereupon, tum*; μετὰ δέ, *postea*. —c) In Attic prose πρὸς, = *in addition to, besides*, is the only preposition that is used without its case: mostly in πρὸς δὲ καὶ (*and more than that*); also καὶ πρὸς (τὲ πρὸς, *Æsch. Eum.* 299. *Eur. Or.* 622. In later writers, as also in *Ionian* writers [Cf. b], ἐπὶ δέ, μετὰ δέ). Κρ. 'Ασύμφορον . . . πρὸς δὲ καὶ οὐ δίκαιον (*Dem.*). "Αθλιον . . . καὶ ἐλεινόν γε πρὸς (*Pl.*).

When two prepositions stand together, as they sometimes do in (especially Epic) 1430 poetry, the first *always* has an adverbial meaning, but the second *may* be a preposition governing a case. Διὰ πρὸ, *through and out*. Τάνυται δέ τε πᾶσα (βοεῖη) διὰ πρὸ (*Hom.*). Ἀμφὶ περὶ στήθεσιν (*Hom.*). Ὀχθαί δ' ἀμφὶ περὶ μεγάλ' ἴαχον (*Hom.*). [Compare our *round about*] Ἀμφὶ περὶ κρήνην (*Hom.*). Παρὲκ with the Gen. *near to*; with the Acc., properly *asile from*: hence *beyond* (with reference to *passing by*); and (*improp.*) *without*, &c., e. g. Παρὲκ λημένος (*Hom.*). Παρὶξ τὴν νῆσον ἐλαύνειν νῆα. Παρὲκ νόον, *beyond reason, senselessly*, &c. Παρὶξ Ἀχιλλῆα, *without the knowledge of Achilles*. Παρὲξ (as a *Paroxytone*) often with the meaning *besides*, παρὲξ τοῦ ἀργυρίου (*Hdt.*). Ὑπὲκ, *from, under, away*, in Homer, also *Hdt.* 3, 116, λέγεται ὑπὲκ τῶν γρουπῶν ἀρπάζειν Ἀριμασπούς. Ἀποπρὸ φέρειν (*Hom.*). Περὶ πρὸ γὰρ ἔρχεθ' ὅθεν, *around and before* (*Hom.*).

The *improper* prepositions ἔνεκα and χάριν are *now and then* connected with 1431 the proper prepositions: ἀπὸ βοῆς ἔνεκα, *for the cry's sake*. Περὶ τῶν ἐν ὀλιγαρχίᾳ ἀρξάντων ἔνεκεν (*Lys.*).

It is natural that the ancient language should often use a *simple* 1432 verb with an (*adverbial*) *preposition*, where in later Greek a *compound* verb would be employed.

A) Instances where the preposition is separated from the verb]: ὑπὸ τε τρόμος ἔλλαβε γυῖα. παρὰ δ' ἔγχεα μακρὰ πέπηγεν. ἐπὶ δ' ἔφονται θεοὶ ἄλλοι. ἔκ τε καὶ ὀφέτελεῖ. οὓς (ἵππους) ποτ' ἀπ' Αἰνείαν ἐλόμην (ἐλεῖσθαι τινά τι. All *Hom.*).

a) Here belongs, especially, an abridged mode of expression which consists in this, namely, when, in several consecutive sentences, the same compound should stand with each sentence, it is placed only with the first, the preposition being repeated in the rest, e. g. κατὰ μὲν δολιχόσκιον ἔγχεος θῆκε' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν (*Hom.*). Often in *Hdt.* κατὰ μὲν ἐκαυσαν Δουμὸν πόλιν, κατὰ δὲ Χαράδρην, where, however, the first may be taken as *Tmesis*. See b.

b) In the later periods of the language, and particularly in the Attic writers, the prepositions are so closely connected with the verbs, as to form with them single *complex notions*. It is only from this time that there is what may be properly called *Tmesis* (i. e. the separation of a *compound* verb by one or more intervening words). The *Tmesis* of compound verbs is found somewhat often in *Hdt.*; also in *Pindar*, and in other poets, seldom in the Attic poets in the lyric choral songs, and still more seldom in the dialogue; and when it does occur, only a particle comes between the two parts of a word, so that the unity of the notion is not destroyed. Ξίρξης ἀνά τε ἔδραμε ἐκ τῆς κοιτῆς καὶ πέμπει ἄγγελον (*Hdt.*). Ἀπὸ μὲν ἔθανε ὁ σκαττηγός (*Hdt.*). Δι' ἀρ' ὀλώλαμεν (*Eur.*). With a few insulated exceptions, this licence is unknown to *Attic prose*: μὴ ξὺν κακῶς ποιεῖν αὐτοῦς μετ' Ἀθηναίων, ἀλλὰ ξυνελευθεροῦν (*Th.* 3, 13), to make the contrast emphatic. Ἄντ' εὐ ποιεῖν and εἰ εὐ ποιήσας ταύτην τὴν εὐεργεσίαν ἄντ' εὐ ποιεῖσεται (*Pl.*). Ξύμμοι λάβεισθε τοῦ μύθου, *take part in* (*Pl.*).



B) Instances where the preposition is separated from the case of its substantive.] Here also, throughout Homer, the preposition has its original adverbial meaning, and belongs to the verb (i.e. the verb and the adverbial preposition form together one verbal notion, and *this*, not the preposition alone, governs the case). Τοῦ δ' ἀπὸ μὲν γλῶσσαν τάμε (Gen. of separ.: *Hom.*). Πλεῖστα δόμοις ἐν κτήματα κεῖται, 'are-stored-up-in the house.' Ἀμφὶ δὲ χαῖται ὤμοις αἰτssonται, 'flow-about-on' (*local Dative*). Ἐν γὰρ Πατρόκλος φόβον ἤκεν ἅπασιν, 'injectit metum omnibus' (all *Hom.*: Dat. of aim).—So the Acc. denoting local aim, object. Τῷ δ' εἰς ἀμφοτέρω Διωμήδεος ἄρματα βήτην (*Hom.*).—Acc. of the object receiving an action. Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν (*Hom.*).

a) In the last mentioned instance, a Tmesis is admitted only when mere particles, like μέν, δέ, τέ, ῥά, γάρ, ἀρ', δ' ἄρα, come between the preposition and the case of the substantive: this is very common in *post-Homeric* and even Attic writers.

1433 *Constructio prægnans.*]—It is a peculiarity of the Greek (particularly of the Homeric) language that it often connects prepositions followed by the Dat., with verbs which express the direction *towards*; and, on the other hand, prepositions followed by the Acc. with verbs whose signification presupposes *rest* in a place or object. This construction arises from a blending of two notions, since (a) the speaker either conceives and expresses, *along with the notion of motion*, that of the *rest which succeeds*; or (b) *along with the notion of rest*, that of the *motion which precedes*.

a) 1) With ἐν (particularly in Epic). Ἡ δ' ἐν γούνασι πίπτε Διώνης δῖ' Ἀφροδίτῃ, 'she fell upon her knees, and then lay on her knees.' Ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ ἀθάναιοι βάλλουσι. Ἡριπε δ' ἐν κονίησιν (*Hom.*).—2) In prose, τιθέναι ἐν χερσίν, like the Latin, *ponere et collocare in manibus*. Ἐς δὲ τὸ Ἑραῖον κατέφυγον [and then ol δ' ἐν τῷ Ἑραίῳ καταπέφeyγότες (as a completed action) ἐξήσαν. *Xen.*]. Ἐν ταύτῃ τῇ ἀπορίᾳ ἐνεπεπτώκειν (*Pl. Cæs. B. G. 5. 10, naves in littore ejus esse. Sall. Jug. 5, in amicitia receptus.*)—3) Ἀμφὶ and περὶ with Dat. instead of Acc. Κνημίδας μὲν πρῶτα περὶ κνήμυσιν ἔθηκεν, 'he put them round (and so fixed them about) his legs.' Ἀμφὶ πύρρῃ στήσῃ τριπόδα (*Hom.*).—4) With ἐπὶ. Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη (*Hom.*; like ἐν φρεσὶ θεῖναι).—5) With πρός. Νῆα μὲν μοι κατέαξε Ἰοσειδάων ἐνοσίχθων, πρὸς πέτρῃσι βαλὼν (*Hom.*). Σὺν δὲ δῶμαρψας, ὥστε σκύλακας, ποταμὸν γαίῃ κόπτε (*Hom.*). So βάλλειν ποτὶ γαίῃ.—6) With ὑπό, in prose, in the phrases, ὑπό τινι γίγνεσθαι, *to come under the power of any one*, ποιεῖν τι ὑπό τινι, *alicui aliquid subicere*, ποιεῖσθαι ὑφ' ἑαυτοῦ, *sibi subicere*.

b) In the following and similar examples from Homer, the Dat., without doubt, expresses the relation of aim: χεῖρας ἰάλλειν ἐπὶ σίτῃ, ἤκαι βέλους ἐπὶ τινι, πέμψαι ὄνειρον ἐπὶ τινι, θαυνεῖν ἵππους ἐπὶ νηυσιν, τιταίνεσθαι τόξα ἐπὶ τινι, ἀλλεσθαι ἐπὶ τινι, μάχεσθαι ἐπὶ τινι, πέτεσθαι ἐπ' ἀνθρώπῳ.

c) Εἰς with Acc. where ἐν with Dat. might have been expected. Ἐφάνη λῆς εἰς ὁδόν, *came into the road and appeared there* (*Hom.*). Φανήναι εἰς Προκόπνησον (*Hdt.*). Ἄλλ' εἰς ἀνάγκην κείμεθα (*Eur.*). Προηγόρευε στὰς εἰς μέσον τὰ ἐν τεταλμένα, *placing himself in the midst and*

there standing &c. (Hdt.) Ἐς τὴν Σαλαμίνα ὑπέκκειται ὑμῖν τέκνα τε καὶ γυναῖκες, have been conveyed thither, and are there (Hdt.). Τὸν ζῶντα εἰς τοὺς πολεμίους ἀλόντα, i. e. εἰς τοὺς πολεμίους πείσοντα ἀλῶναι. Παρεῖναι εἰς τόπον τινά, to have come to a place, and to be present there, occurs very commonly in prose. Παῖδαν εἰς Σάρδεες (Xen.).

Verbs signifying to hang, to hang to, to fasten to, &c., are con- 1434  
nected with the prepositions ἀπό and ἐκ (as in Lat. with *ab* and *ex*), in order to express, together with the notion of *suspending* or *attaching* any thing to a place, the notion of *hanging down from* a place. Κατέδσαν ἀπὸ τῶν δένδρων τοὺς ἵππους· ἔδσε τὸν ἵππον ἐκ τοῦ ῥόπτρου τοῦ ἱεροῦ (Lys.). Cf. 1411 (4), and 1412 (6).

This *constructio prægna*ns occurs also with *adverbs* of place: viz. (a) *adverbs* denoting *where* instead of *whither*. Κείνος δ' ὅπου (= ὅποι, *quo*) βέβηκεν, οὐδεὶς οἶδε (Soph.). Ὅπου βουληθεῖεν ἐξελεθεῖν (Xen.). Ἀνίβην ἐνθάδε (Xen.). Ἐνταῦθα ᾗα (Pl.). M. — b) *Adverbs* expressing *whither*, instead of *where*. Ποῖ πατήρ ἀπεστὶ γῆς; (Eur.). Ποῖ κακῶν ἱρημίαν εὖρω; *quo me vertam, ut requiem inveniam?* (Eur.) Ὅποι γῆς ἴσμεν; *where are we?* (Aristoph.). Ποῖ ἀναδύομεθα; *quo nos vertamus, ut perniciem vitemus?* (Dem.). Ὅ πληγεῖς αἰ τῆς πληγῆς ἔχεται, *κάν ἐτέρωσε πατάξῃ τις, ἐκείσιν εἰσιν αἱ χεῖρες* (Dem.). Ἐνταυθοῖ πάρισι (Pl.). Cf. παρεῖναι εἰς . . ., 1433, c.

*Attraction of prepositions.*] When the article (alone or with a 1435  
substantive) in connexion with a preposition followed by its case is substantivized (623, f), instead of the preposition ἐν (or παρά) with the *Dative*, to denote generally the place *where*, we sometimes find ἀπό, ἐκ, or εἰς, when the verb (expressed or understood) would be followed by those prepositions. Thus for οἱ ἐν τῇ ἀγορᾷ we should find οἱ ἐκ τῆς ἀγορᾶς, if the verb were φεύγειν, ἀποφεύγειν (ἐκ).

(1) Ἀπό and ἐκ instead of ἐν: or παρά with *Gen.* instead of παρά with *Dat.* Οἱ ἐκ τῆς ἀγορᾶς ἀνθρωποι ἀπέφυγον (= οἱ ἐν τῇ ἀγορᾷ ἀνθρωποι ἀπέφυγον ἐκ τῆς ἀγορᾶς). Πάντες οἱ ἐκ τῶν ἀγρῶν Ἀκαρνανεῖς ἐφυγον ἐς τὰ ἄστυ (Xen.). Οἱ ἐκ τῆς ἀλλης Ἑλλάδος (τύραννοι) ὑπὸ Λακεδαιμονίων κατελύθησαν (Th.). Ἡσθοντο οἱ ἐκ τῶν πύργων φύλακες (Th.). Οἱ ἀπὸ τῶν καταστροφμάτων τοῖς ἀκοντίοις ἐχρῶντο (Th.). Ὑμεῖς τοὺς δέκα στρατηγούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀθρόους κρίνειν (Pl.). Οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακύπτοντες (Pl.). Τοὺς ἐκ Σεῦρρίου τείχους στρατιώτας ἐξέβαλεν (Dem.). Ὅστις δ' ἀφικνεῖτο τῶν παρά βασιλείῳς πρὸς αὐτόν (= ὅστις τῶν παρά βασιλεῖ ὄντων παρά βασιλείῳς ἀφικνεῖτο. Xen.).

[The same principle of *attraction* causes *adverbs* denoting *whence* to be put for *adverbs* denoting *where* [Cf. 1236]. Ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρο ἦξοντα (Dem.: = ἀγν. τὸν ἐκεῖ πῶλ. ἦξοντα ἐκείθεν). Ἵνα ἦσσαν τὰ οἰκαδε ποθοῖη. Xen.]

(2) Εἰς instead of ἐν (far rarer). Ἐλεγον οἱ ἐπιχώριοι, ὡς ἐς τὴν Σύρτιν τὴν ἐς Λιβύην ἐκδιδοῖ ἡ λίμνη αὕτη ὑπὸ γῆν (Hdt.). Ἐρασιπιδης (ἐκέλινεν) ἐπὶ τοὺς ἐς Μιτυλήνην πολέμιους τὴν ταχίστην πλεῖν ἄπαντας (Xen.).

#### *Repetition and Omission of Prepositions. K.*

'In *copulative* and sometimes in *adversative* co-ordination' (Kr.) 1436  
a preposition common to two or more substantives is repeated with

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each, when each notion is to be taken singly; it stands only before the first, when they are to be taken *collectively* as forming *one complex notion*. Κατὰ τε πόλεμον καὶ κατὰ τὴν ἄλλην διαίταν (Pl.). Περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ φροντίζειν (instead of καὶ περὶ τῶν ἐν Σικελίᾳ, Xen.). Ἀγυμνάσιος ἔχειν πρὸς τε ψύχῃ καὶ θάλαττῃ (Xen.). Ἀπὸ τε τῶν νεῶν καὶ τῆς γῆς (Xen.). Ἡ περὶ Μέγαρα ἢ Βοιωτοὺς (Pl.).

- 1437 When a substantive governed by a preposition is followed by a relative pronoun in the same case as the substantive, the preposition in prose is *often repeated* before the relative, but *more frequently omitted*. Ἀπ' ἐκείνου τοῦ χρόνου, ἀφ' οὗ τούτου ἡρῴσθη (Pl.). Δίκας ἤθελον δοῦναι ἐν Πελοποννήσῳ παρὰ πόλειςιν, αἷς ἂν ἀμφοτέρω ἐμβύβωσιν (Th.). Ἐν τῷ χρόνῳ, ᾧ ὑμῶν ἀκούω (Xen. Cf. Cic. Fin. 4, 20. Eādem esse in causā, quā tyrannum Dionysium).

- 1438 The preposition is often omitted in the answers of a dialogue. Περὶ δὲ τοῦ μεγίστου τε καὶ ἀρχηγοῦ πρώτου νῦν σκεπτέον. Τίνος δὴ λέγεις; (Pl.) Οἶσθα οὖν, ἔφη, ὀφθαλμῶν τίνος ἔνεκα δεόμεθα; Δῆλον, ἔφη, ὅτι τοῦ ὀρᾶν (Xen.).

- 1439 When a preposition with its case occurs in *comparisons with ὡς, ὥσπερ* [καθάπερ], then (1) *if the comparison follows*, the preposition is *usually* found with *both* members [παρ' ἡμᾶς φοιτᾷ ὡς παρὰ φίλους, Pl.];—(2) *if the comparison precedes*, after ὡς *regularly*, and after ὥσπερ *usually*, the prep. is found *only* with the *comparative* [ὡς παρὰ φίλους καὶ εὐεργέτας Ἀθηναίους ἀεὶ ὡς ἀπέναι (Th.). ὥσπερ εἰς θηρία ἀνθρώπους ἐμπεσών, Pl.];—(3) *if the comparison is an adjective only and precedes*, the preposition is *never* repeated [ὥσπερ ἐν ἀλλοτρίᾳ τῇ πόλει ἐκινδύνουν, Is.]. Kr.—So the preposition is often omitted after the comparative ἢ [ἤδιον πρὸς τοὺς ὑπὲρ Φιλίππου λέγοντας ἔχειν ἢ τοὺς ὑπὲρ ἐαυτῶν, Dem.].

- 1440 The *regular* place for a preposition is immediately before its substantive, or a notion that *modifies* its substantive *attributively*.

a) The following particles, &c. may be placed between the preposition and its substantive: γέ, μέν, γάρ, μὲν γάρ, δέ, οὖν, also μέν οὖν, αὖ, καί (etiam), τοίνυν, ἴσως, also οἶμαι used adverbially: ἐν μὲν εἰρήνῃ ἐν μὲν γὰρ εἰρήνῃ ἐν ταῖς δ' αὐταῖς ἡδοναῖς ἐν οἶμαι πολλοῖς (Dem.). παρὰ γὰρ οἶμαι τοὺς νόμους. [But post-positive conjunctions (especially μέν, δέ) follow a substantive with its article, whether governed by a preposition or not, when the *substantive* or *substantive notion* is *emphatic*: ἐν τῷ προθυμῆσθαι δέ (Aisch.). Τὴν νύκτα μὲν . . . τὴν δὲ ἡμέραν (Xen.). Kr.]

b) Πρὸς in *imprecations* and *exclamations* is separated from its substantive. Πρὸς νῦν σε κρηνῶν, πρὸς θεῶν ὁμογνίων Αἰτῶν θέσθαι (Soph.). So in Lat., *per te deos oro*.

c) A preposition sometimes follows its substantive (the accent of a *dissyllable* prep. being then thrown on the first syllable). In Attic prose this takes place only with *περί* with Gen. (and often with *ἐνεκα*, *Kr.*): *πρῶτον μὲν ἀνδραποδισμοῦ περί* (*Pl.*). It is also separated by other words: *Τούτου σφι ἔμελε περί* (*Pl.*). Ὡν ἐγὼ οὐδὲν οὔτε μέγα οὔτε σμικρὸν περί ἐπαίω. [*Ὡν ἀνευ* (*Xen.*). *M.*]

d) The position of a prep. *between* an adj. and subst. is *rare* in Attic prose [*πᾶσαν ἐς ἀρετήν* (*Th.*). *τινὰ πρὸς ἄλλον* (*Th.*). *τοιᾷδε ἐν τάξει* (*Pl.*). *οὐδενὶ ξύν νῷ*. *Pl.*]. *Kr.*

## § 22. THE CONJUNCTIONS.

The principal Conjunctions are:

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- 1) *Copulative*: καί, τέ.
- 2) *Disjunctive*: ἢ (*or*); εἴτε, οὔτε, μήτε, οὐδέ, μηδέ.
- 3) *Adversative*: ἀλλά, ἀτάρ, μὲν, δέ, μέντοι, καίτοι, καίπερ, ὅμως (αὖ).
- 4) *Comparative*: ἢ (*than*); ὥς (*as*); ὥσπερ.
- 5) *Hypothetical*: εἰ, ἐάν (*if*, *should*).
- 6) *Temporal*: ὅτε, ὁπότε, ἐπεὶ, ἐπειδή, ἔστω, ἔως, ἄχρι, μέχρι, πρίν.
- 7) *Final*: ἵνα, ὥς, ὅπως, μή.
- 8) *Consecutive*: ὥς, ὥστε: ἄρα, δὴ, τοίνυν, οὖν.
- 9) *Causal*: ἅτε, ὥς, ὅτι, ἐπεὶ, ὅτε, ὁπότε, γάρ.

Besides these, such particles as *define* (positively or negatively) 1442 or *modify* the notion of *reality* are usually considered conjunctions: γέ, δὴ, τοί, δὴτα, δὴπου, δὴπουθεν, ἄν, εἴθε, μήν, ἦ: μά, νή, ναι, and the interrogative particles ἄρα, ἦ, μή, μῶν, πότερον, πότερα.

In the following alphabetical list several adverbs that are of syntactical importance are included.

The following are *postpositive*: the enclitics γέ, πέρ, τέ, τοί; and 1443 ἄν, ἄρα, αὖ, γάρ, δαί, δέ, δὴ, δὴπου, δὴπουθεν, ἐῖτα, μὲν, μέντοι, μήν, οὖν, τοίνυν.

Ἀλλά, *but*.

a) Ἀλλά (from ἄλλος, *other*) is an *adversative* particle denoting 1444 principally *difference* and *separation*: = *but* (in *direct opposition*: a. e. g. 'not A, *but* B'), or *but, yet, however* (in *limitations* and *qualifying restrictions*: e. g. 'a good man, *but* rather weak').

Observe that ἀλλά is distinguished from ἄλλα (*alia*) by a change of accent.

b) In *direct opposition* ἀλλά usually follows a *negative*; which, *but*, however, may be implied by a *question*.

Ὁὐκ ἀνδρὸς ὅρκοι πίστις ἀλλ' ὅρκων ἀνὴρ (*Æsch.*). Τί δεῖ λέγειν περὶ τῶν παλαιῶν; ἀλλὰ τοὺς ἐφ' ἡμῶν αὐτῶν ἀναλογίσασθε (*Dcm.*).

(1444) [In a *qualifying* opposition.] Αἰσχροὺς γυναῖκας ἔγνημας, ἀλλὰ πλουσίαν. *Gn.*

c. c) When ἀλλά occurs in a qualifying opposition, the first or *conceded* notion is often accompanied by μέν, *indeed*, when the second notion is *negatived* by ἀλλ' οὐ: τοῦτο τὸ πρᾶγμα ὠφέλιμον μέν ἐστιν ἀλλ' οὐ καλόν. [Cf. e.]

d. d) When ἀλλά [or δέ] follows an οὐδεὶς or μηδεὶς, it is necessary to supply an ἕκαστος as the *subject*. Μηδεὶς φθόνῳ τὸ μέλλον ἀκούσῃ, ἀλλ' ἂν ἀληθὲς ἦ σκοπεῖτω (*Dem.*). Ἐμοὶ οὐδεὶς δοκεῖ, πένης ὦν, ἄνοσος ἀλλ' αἰεὶ νοσεῖν (*Soph.*).

a) For the pupil who wishes to write Greek, the rule will be this: in a sentence which states that '*nobody does this but every body that*,' the '*every body*' may be omitted, so that '*nobody*' stands as the only nominative expressed.

β) This idiom is found also in Latin:

*Qui fit, Mæcenus, ut nemo quam sibi sortem*

*Seu ratio dederit, seu fors objecerit, illâ*

*Contentus vivat? laudet [=sed quisque laudet] diversa sequentes?*

(*Hor. l Sat. l. l.*)

e. e) Ἀλλά sometimes follows μέν. [Cf. c.] It must not however be supposed to be equivalent to δέ: for it always marks a far *stronger* opposition, such as that between two *opposite notions*, a *denial* and an *affirmation*.

Αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι,

ἀλλ' ἔταρον πέμπω, πολέσιν μετὰ Μυρμιδόνεσσιν,

μάρνασθαι (*Hom.*).

f. f) *Not only . . . but also* is οὐ μόνον . . . ἀλλὰ καί: the second member is now and then strengthened by πρὸς τούτῳ or τούτοις. Ναυσικύδης οὐ μόνον ἑαυτὸν τε καὶ τοὺς οἰκέτας τρέφει, ἀλλὰ πρὸς τούτοις καὶ ὅς πολλοὺς καὶ βούς (*Xen.*).

g. g) Οὐ μόνον . . . ἀλλά (without καί) is used when the second notion is so much the *stronger*, that the speaker *puts the first aside*, as it were, as being unnecessary to be mentioned; or when the second is so much more *general* in its meaning, that it virtually *includes* the first.

When we say οὐ μόνον ἐκινδύνευσεν, ἀλλ' ἔπαθεν, we begin our sentence as if we were going to lay an equal stress on both the notions, but when we arrive at the second notion, it appears to us so important, that we *reject* that *intention*, and change the form that would have conveyed our first meaning for one that puts aside the first notion, as not worth taking into account, so that it is absorbed, as it were, in the second far weightier and stronger notion (*Klotz*).

Καὶ ἱμάτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θεῖον τε καὶ χειμῶνος (*Xen.*). [Compare the Latin *non solum . . . sed*, *Pr. Intr. II.*]

h. h) On οὐχ ὅτι, οὐχ ὅπως, οὐχ οἷον, &c. see under ὅτι.

i. i) A sentence of the form 'A *not* B' is expressed in Greek either literally [τὸ συνεπὲν θεὸς δίδωσιν, οὐχ ὁ πλοῦτος], or more commonly by 'A, *but not* B' (ἀλλ' οὐ or ἀλλὰ μὴ); sometimes by 'A, *and not* B.' Ἀλλ' οὐ is also *but not*, 'and not' after a question with οὐ.

Τῶν κακῶν ἄλλ' ἄττα δεῖ ζητεῖν τὰ αἷτια ἀλλ' οὐ τὸν θεόν (Pl.). (1444)  
 'Ἰστοὶ γυναικῶν ἔργα κοῦκ ἐκκλησίαι (Gn.). Οὐ τότε ἀντιλέγειν  
 αὐτοὺς ἐχρῆν, ἀλλὰ μὴ νῦν ἐμὲ κρίνειν; (Æsch.)

'Αλλ' οὐ occurs in this way after μάλλον in Isocr. (πρὸς Νικοκλ. p. 23, as corrected by Bek.). Καὶ γὰρ ἐκείνους ἐπαινοῦσι μὲν, πλησιάζειν δὲ οὐ βούλονται τοῖς συνεξαμαρτάνουσιν, ἀλλ' οὐ τοῖς ἀποτρέπονσιν.

j) 'Αλλά may also begin a speech when it is *opposed* to that of j. another person. (1) In this way it often introduces *answers* in a *quick, abrupt* manner, when they are of an *opposite character* to *what was just said*, or to some *previous thought* or *wish* of the speaker, or even to some *general view* from which the speaker declares for his own part that he entertains a different opinion [= *nay but; well; why*]. —(2) In this way it often introduces *objections* [= *at*]: but (3) often *approbation* and *assent*<sup>1</sup> [ἀλλὰ καλῶς μοι δοκεῖς λέγειν. Pl.]: and (4) is used in *exclamations, exhortations, &c.*, especially when the discourse is *suddenly interrupted*, and *something new introduced*. ἀλλ' ἀδύνατον, 'nay, but it's impossible' (or, 'why, it's impossible'): ἀλλὰ βούλομαι, 'well, I will!' (or, 'well then, I will.')

[A messenger had told the Greek generals that Ariæus would wait for them the rest of that day, and, if they did not join him, set out without them the next morning.] Κλέαρχος δὲ τὰδε εἶπεν· ἀλλ' ὥφειλε μὲν Κύρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίφ' ὅτι κτλ. (Xen.) Τίνα καὶ ἀναβιβιάσωμαι δεησόμενον ὑπὲρ ἑμαυτοῦ; τὸν πατέρα; ἀλλὰ τίθνηκεν; ἀλλὰ τοὺς ἀέελφους; ἀλλ' οὐκ εἰσὶν· ἀλλὰ τοὺς παῖδας; ἀλλ' οὐπὺν γεγένηνται (And.). [In a sentence of this kind, where various suppositions are made and successively rejected, we should use with the *questions* after the first 'well then' or 'then.' — 'A? no: well then, B? C then?' &c.]

k) Klotz observes that ἀλλά may, in this abrupt way, be opposed to an *implied* or *secret* thought, a present state, &c.: e. g. a person may suddenly say to his friend, ἀλλ' ἴωμεν (= *Come, let us be going*).

l) Hermann properly denies that ἀλλά has ever the meaning of ὥστε; but there *are* passages where it may *conveniently* be construed so: it may therefore sometimes be used for translating our *therefore* or *wherefore* into Greek. In such passages there is *always reference* to a preceding statement, on which the sentence introduced by ἀλλά (= *at*) appears to be founded. "Υπνος γὰρ δὴ πολλὸς οὐτε τοῖς σώμασιν οὐτε ταῖς ψυχαῖς ἡμῶν οὐδ' αὖ ταῖς πράξεσι ταῖς περὶ ταῦτα πάντα ἀρμόττων ἐστὶ κατὰ φύσιν· καθεύδων γὰρ οὐδεὶς οὐδενὸς ἀξιος, οὐδὲν μάλλον τοῦ μὴ ζῶντος· ἀλλ' ὅστις τοῦ ζῆν ἡμῶν καὶ τοῦ φρονεῖν μάλιστα ἐστὶ κηδεμών, ἐργήγορε χρόνον ὡς πλείστον, τὸ πρὸς ὑγίειαν αὐτοῦ μόνον φυλάττων χρησίμων. Plat. Legg. 7, 808. (Here the previous statement is, that a man who is asleep is of no more use than a dead man: upon this the speaker founds the assertion ἀλλ' ὅστις &c., *at is qui nostrum et corpore et animo valere vult*, in which he *opposes* this thought to the preceding one; hence it might very well be rendered into Latin, *quamobrem, si quis* &c.<sup>2</sup>)

<sup>1</sup> It often seems to denote little more than an *alacritas quædam respondentis*, as Klotz remarks.

<sup>2</sup> Cf. Klotz Dev. 2, 5.—Klotz is, I think, wrong in referring such a passage as 'sic te Diva potens Cypri,' &c. to the same kind of *abrupt* address as ἀλλ' εὐτυχοῖς &c. (with the difference, of course, that the ἀλλά is an *adversative*, the sic a *conclusive* particle). He explains the sic as referring to such a *clause* as 'quemadmodum res parata est.' The true explanation is, that it is a *conditional*

(1444) m. In such a sentence as *οὐ πόλειως ἢ Σπάρτη πολιτείαν ἀλλ' ἀνὴρὸς ἀσκητοῦ βιον ἔχουσα* (where ἀλλά follows a negative) Devarius makes ἀλλά = *sed potius*; it must be remembered, however, that the Greek makes *no mention* of the *rather*, but, using a *stronger* form, *rejects entirely* the previous notion, and asserts the different one (*Al.*).

n. n) 1) Ἀλλά sometimes follows *conditional* particles, εἰ μή, &c., and may be construed by 'yet,' 'yet at least,' 'at least' (= *saltem*; *certe*; *at certe*). Εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος. Εἰ μὴ πάντα, ἀλλὰ πολλά γε ἴστε.—Just so 'at' in: *si mihi bonā republicā frui non licuerit, at carebo malā*. (2) Sometimes ἀλλά in the middle of a sentence has this meaning of *at least* [*tamen, certe*]: but the *opposed* notion may be readily supplied with an εἰ μή, 'if not,' e. g. ὥς ἂν ἀλλὰ παῖδ' ἐμήν ῥυσώμεθ' &c. (Eur. Or. 1561.) 'that we may *at least* save my daughter,' i. e. may *at least* save her [if we can do *nothing* more].—3) In this sense ἀλλὰ . . . γε<sup>3</sup>, ἀλλ' οὖν, ἀλλ' οὖν . . . γε, are also found (after εἰ, εἰ μή, or not); the γε, of course, renders the preceding notion emphatic. The *conclusive* οὖν here resembles our 'however,' which refers, like it, to a preceding statement'. (4) The form ἀλλὰ νῦν γε = 'now at length,' 'now at last,' 'even now,' is very common (i. e. if [or though] not before, yet at all events now: εἰ μὴ πρότερον, ἀλλὰ νῦν γε. Sometimes ἀλλὰ τῶν γ' ἐτι. Dem.). Αὐτὴ γε νοῦν σχῆς ἀλλὰ τῷ χρόνῳ ποτέ (Soph.). Βούλομαι αὐτὸν διδάξαι, ἂν πως ἀλλὰ νῦν γε παιδεύθῃ (Lys.). Τοὺς πρώτους χρόνους ἀλλ' οὖν προσηποιοῦνθ' ὑμῖν φίλοι εἶναι (Æsch.). Ἐνόμιζον τοὺς ἄλλους ἀλλ' οὖν πειρᾶσθαι γε λανθάνειν κακουργοῦντας (Is.). Εἰ καὶ μὴ καθ' Ἑλλάδα τεθράμμεθ', ἀλλ' οὖν ξυνετὰ μοι δοκεῖς λέγειν (Eur.). Οἱ αἰετὶς αὐτοῖς ἐπιστατούντες, ἦν καὶ τὴν φύσιν καταδεστέραν ἔχουσιν, ἀλλ' οὖν ταῖς γ' ἐμπειρίαις πολὺ τῶν ἄλλων προέχουσιν (Is.). Κτ.

[Ἀλλά γε probably never occur together, if Wolf is right in reading ἀλλὰ τε καὶ μετόπισθεν ἔχει κόρον, in Il. 1. κλ.]

o. o) The particle ἀλλά, especially in Thucydides, follows the *negatived* comparatives, οὐ μᾶλλον, οὐ τὸ πλεον. Καὶ ἐστιν ὁ πόλεμος οὐχ ὀπλων τὸ πλεον, ἀλλὰ

wish, referring (in the example quoted) to the *finibus Atticis reddas incolumem precor*: 'so may your voyage be prosperous as you convey my friend safely to Athens.' This manner of referring by a *sic* to a condition afterwards stated occurs in the following passage of Ovid:

*Sic tibi, quam raptam quereris, sit filia sospes,*

*Surge, nec exiguæ despice tecta casæ* (Fast. 4, 525).

(i. e. if you stand up and enter my humble cottage, then (on that condition) I pray that you may find your daughter).

<sup>3</sup> In Soph. (El. 411), ὦ θεοὶ πατρώοι συγγένεσθί γ' ἀλλὰ νῦν, the first γί belongs to συγγένεσθε (= *si nihil adhuc facialis, certe adeste*); ἀλλὰ νῦν (= *si non alio tempore, at nunc saltem*). Kl.

<sup>4</sup> In illo loco Isocratis: Εἰ δὲ καὶ προαπίπον, ἀλλ' οὖν τοὺς γε λόγους ὥσπερ χρησμούς εἰς τὸν ἐπιόντα χρόνον ἂν κατέλιπον, οὖν particula hanc vim habet præter ἀλλὰ et γί, ut legentes jubeat respicere ad ea, quæ facienda fuerunt; quæ si suscepta essent (hoc est, οὖν), hoc quidem certe, quod jam infert, illi reliquissent (Kl.).

δαπάνης. (Th.) [hoc est: *Major pars belli non ad arma pertinet, verum ad sumptum*, aut, ut oratio Latina magis ad Græcam accedat: *Bellum non armorum plus est, verum sumptus*. Neque enim comparativus ille gradus τὸ πλέον quidquam facit ad particulam ἀλλά. Kl.] 'Ελάμβανον τὸν τάφον ἐπισημώτατον, οὐκ ἐν ᾧ κείνται μᾶλλον, ἀλλ' ἐν ᾧ ἡ δόξα αὐτῶν αἰμυνηστος καταλιπεται. Οὐκ ἐν τῷ ἀχρείῳ τῆς ἡλικίας τὸ κερδαίνειν . . . μᾶλλον τέρει, ἀλλὰ τὸ τιμᾶσθαι. [Ibi quoque ἀλλὰ negationi, quæ antecessit, nequaquam gradui comparationis respondet. Kl.]

[On ἀλλ' ἄρα (γάρ, γέ, ὅγ, ὅγτα) Cf. those words.]

ρ) 'Αλλ' εἴπερ (but if at all) = nisi, nisi forte: χρησίμου δ' οὐσης τῆς θρασύ- p. τητος πρὸς οὐδὲν τῶν ἐγκυκλίων, ἀλλ' εἴπερ, πρὸς τὸν πόλεμον, βλαβερώταται καὶ πρὸς ταῦθ' αὖ τῶν Λακῶνων ἦσαν (Aristot. Pol. 2, 6, 7). *Quum mulierum audacia ad nullam rem civilem utilis sit, sed, si adeo, ad rem bellicam, &c.* (= si uld in re, ad bellum tantummodo<sup>5</sup>). Kl.

q) 'Αλλ' ἦτοι οὐ ἀλλ' ἦ τοι (at revera sane =) 'at profecto,' 'at q. sane,' 'at videlicet.'—The particle μέν is usually added, which opposes, really or in thought, the word expressed to some other notion.

Δοιαὶ μὲν Μενελάω ἀρηγόνες εἰσὶ θεῶων,  
Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομένης Ἀθῆναι  
ἀλλ' ἦτοι τὰ νόσφι καθήμεναι, εἰσπορώσαι  
τέρπεσθον· τῷ δ' αὖτε φιλομειδῆς Ἀφροδίτη  
αἰεὶ παρμύμβλων οἴομενον θανέσθαι (Il. 4, 7, sqq.).

(*Dux Menelao defensor, vel dicam, patronæ dearum sunt, Juno et Minerva, at hæc videlicet separatim sedentes, inspectantes delectantur, illi autem &c.* Kl.)

τ) 'Αλλὰ . . . μέν = at . . . quidem; sed . . . quidem: the affirmative τ. μέν often refers to a notion that must be mentally supplied, affirming the statement to hold good, or the thought to apply to the word to which μέν is attached, whatever may be the case with the other notion, expressed or implied with more or less clearness.

'Αλλ' ἴλω μὲν τὸν ἰκέτην δεξαίετο  
ὥστ' οὐχ ἔδρας γῆς τήσδ' ἂν ἐξέλθοιμ' ἔτι, (Ed. Col. 44.)

= at propitius quidem supplicem excipiant, sed, si iratas habeam, perferam quicquid mihi destinatum est. So Hermann explains it against Elmsley, who conjectures μήν. Οὗτοι δὲ ἀφίκται ἀλλὰ δοκεῖ μὲν μοι ἦξειν τήμερον, ἐξ ὧν κτλ. = sed videtur quidem, quamquam pro certo non affirmaverim, navigium hodie esse venturum ex iis, quod &c. Kl.

s) { 'Αλλὰ μὲν δὴ = at sane jam (Hartung writes ἀλλὰ μενδῆ). s.  
{ 'Αλλὰ μὲν τοι (at sane quidem =) sed profecto tamen; verum tamen; sed . . . tamen profecto.

'Αλλὰ μὲν δὲ ἐκ γε τῶν αἰσθήσεων δεῖ ἐννοῆσαι ὅτι πάντα τὰ ἐν ταῖς αἰσθήσεσιν ἐκείνου τε ὁρίγεται, &c. (Pl.): At sane jam ex sensibus quidem perspicuum debet esse omnia, quæ in sensibus sint, id adpetere, quod simile sit cuiusque indigeant ipsa (Kl.). 'Αλλὰ μὲν δὲ, φαίη γ' ἂν τις, οἷοι τ' εἰσὶν ἡμᾶς οἱ πολλοὶ ἀποκτενύναι<sup>6</sup> (Pl.): At sane jam, dixerit quispiam, possunt nos multi illi interficere. 'Αλλὰ μὲν τοι ἐπὶ γε τὸ φιλεῖσθαι ὑπὸ τῶν ἀρχομένων . . . δηλον ὅτι ἡ αὐτὴ οὕτος κτλ. 'Αλλὰ μὲν τοι δεῖ γε πρὸς μὲν τοὺς οἰκίους πρῶτος

<sup>5</sup> Aristoph. Nub. 226, sq.:

'Ἐπειρ' ἀπὸ τοῦ τοὺς θεοὺς ὑπερφρονεῖς,  
'Αλλ' οὐκ ἀπὸ τῆς γῆς, εἴπερ (= if at all).

<sup>6</sup> Bekker reads this as a question.



(1444) αὐτοὺς εἶναι, πρὸς δὲ τοὺς πολεμίους χαλεπούς. (*Verum tamen oportet sane adversus nostros quidem mites nos esse, &c. Kl.*)

*Ch.* ἦκιστα. τοῦτ' οὐκ ἔσθ' ὅπως ποτ' εἰς ἐμὲ  
τοῦνεῖδος ἔξεις ἐνδίκως ὀνειδίσαι.

*Neopt.* ἀλλ' αἰσχροῖά μιν τοι σοῦ μέ μ' ἐνδείστερον  
ξένῳ φανῆναι πρὸς τὸ καίριον πονεῖν (*Phil.* 524).

(Here αἰσχροῖα is *emphatic*.)—So often in *prose*.

In ἀλλά μιν τοι Klotz (who considers τοῖ to come from the indefinite τίς, and to mean therefore 'in some way') says that the *adversative affirmation* ἀλλά μιν is restricted by τοῖ so far as to indicate that the assertion is in some way true, though it may not be quite clear *how*. (He compares the Latin *at-qui*.)

If the particles modify the whole clause, they stand together; if they rather relate to a particular word, this is usually *interposed* (ἀλλά . . . μιν τοι).

- t. 1) 'Αλλά μιν have, of course, an *adversative* force (ἀλλά combined with a *strong affirmation* or *asseveration*; μιν = *vero*). 'Ο πόλεμός ἐστιν ἤδη ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ τοῦ Φιλίππου· ἀλλά μιν (*but surely*) ὅτι γε οὐ στήσεται δῆλον (*Dem.*). "Εοικας, ἔφη, ὦ Ἀρίσταρχε, βαρέως φέρειν τι· χρηὶ δὲ τοῦ βάρους μεταδιδύμει τοῖς φίλοις· ἴσως γὰρ ἂν τί σε καὶ ἡμεῖς κουφίσαιμεν. Καὶ ὁ Ἀρίσταρχος· 'Αλλά μιν, ἔφη, ὦ Σώκρατες, ἐν πολλῇ γε εἰμὶ ἀπορία &c. (*Xen. Mem.* 2, 7, 2.) Here the ἀλλά denotes the '*alacritas quædam respondentis*;' and μιν adds an *asseveration*, = 'why, indeed . . .' or 'well, I am indeed . . .' — 1) *at sane*; *at profecto*; *at vero* (*sed sane*; *sed vero*, &c.); — 2) *atqui* (in the *minor premiss* of a syllogism). Εἰ γὰρ εἰσι βωμοί, εἰσὶ καὶ θεοί· ἀλλά μιν<sup>7</sup> εἰσὶ βωμοί, εἰσὶν ἄρα καὶ θεοί.

3) 'Αλλά μιν sometimes marks a *transition to a new* (often a stronger) argument. Ταῦτα δὲ τίς ἂν ἀλλῶ πιστεύσειεν ἢ θεῶ; πιστεύων δὲ θεοῖς πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν; 'Αλλά μιν ἐποίει καὶ τὰδε (*may more, he did this also . . .*). *Xen.* 'Ελπίζεν ἐποίει τοὺς συνδιατρίβοντας ἐαυτῷ μιμουμένους ἐκείνον τοιοῦτο γενήσεσθαι. 'Αλλά μιν καὶ τοῦ σώματος αὐτός τε οὐκ ἡμέλει τοὺς τ' ἀμελοῦντας οὐκ ἐπῆναι (here there is a transition to quite a new subject, or new branch of the subject. *Xen. Mem.* 1, 2, 4). Οὐκ οὖν τῶν φρόνησιν ἀσκούντων τὸ βιάζεσθαι, ἀλλὰ τῶν ἰσχὸν ἀνευ γνώμης ἐχόντων τὰ τοιαῦτα πράττειν ἔστιν. 'Αλλά μιν καὶ συμμάχων ὁ μὲν βιάζεσθαι τολμῶν ἔειπ' ἂν οὐκ ὀλίγων, κτλ. (*Xen.*)

4) 'Αλλά μιν . . . γέ: the γέ does not belong to ἀλλά μιν, but adds *emphasis* to the interposed word: ἀλλά μιν ἐκεῖνός γε αἰεὶ ἦν ἐν τῷ φανερῷ (*Xen. Mem.* 1, 1, 10).

5) 'Αλλά μιν . . . γέ is also used when a speaker takes up the speech of another, and, approving of what he had said, adds *another* argument. "Εχοις ἂν . . . ὦ νιανία, εἰπεῖν ἡμῖν ὅτου ἔνεκα ἐπιθύμησας ἱππαρχεῖν; οὐ γὰρ τῇ τοῦ πρώτου τῶν ἱππῶν ἐλαύνειν. Ἀληθῆ λέγεις, ἔφη. Ἀλλά μιν οὐδὲ τοῦ γνωσθῆναι γε, ἐπεὶ κτλ.

Various particles are found with ἀλλά μιν, but quite unconnected with them in

<sup>7</sup> The Romans here use *atqui*, and sometimes *autem*. *Si summo opere sapientia petenda est, summo opere stultitia vitanda est: summo autem opere sapientia petenda est, summo igitur opere stultitia vitanda est* (*Cic.*).

<sup>8</sup> Properly: 'nay verily.'

sense: ἀλλὰ μὴν καὶ . . . (γί). 'Ἀλλὰ μὴν οὐδὲ . . . , see last example. 'Ἀλλὰ (1444) μὴν που [ἀλλὰ μὴν που καὶ ἐν τῷ . . . ἐργασίᾳ, κτλ. Pl.].

u) (1) In the combinations οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά, οὐ γὰρ u. ἀλλά (which is far less common) there is always an ellipse. Sometimes the verb of the preceding or following sentence may be supplied with οὐ μὴν, &c. to deny the *previous assertion*, the ἀλλά introducing an *opposite statement*: it often, however, happens that the notion of opposition is too general and vague to be thus supplied. 'Ο ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κάκεινον ἐξετραχίλισεν' οὐ μὴν (sc. ἐξετραχίλισεν) ἀλλὰ ἐπέμεινεν ὁ Κῦρος μόλις πως, καὶ ὁ ἵππος ἐξανέστη, *the horse fell on his knees, and very nearly threw Cyrus over his head: he did not however [throw him over his head], but Cyrus with great difficulty stuck on, and the horse got up again.* So μὴ σκώπτέ μ' ὤδε' οὐ γὰρ ἀλλ' ἔχω κακῶς, i. e. οὐ γὰρ ὥστε σκώπτειν, *for it is no subject for jeering me, but I am indeed in a miserable situation.* In translating, we may, of course, proceed more simply, and translate οὐ μὴν (or μέντοι) ἀλλά, '*however*' (*veruntamen, attamen*); οὐ γὰρ ἀλλά (*etenim*: nearly = καὶ γάρ), '*for indeed*,' '*for assuredly*.' 'Αἰ . . . οἱ θ' ἡμέτεροι πρόγονοι καὶ Λακεδαιμόνιοι φιλοτίμως πρὸς ἀλλήλους εἶχον, οὐ μὴν ἀλλὰ περὶ καλλίστων ἐν ἐκείνοις τοῖς χρόνοις ἐφιλονίκησαν (*Is.*). Τίς σοι διηγείτο; 'Ἀριστοῦχος ἦν τίς, σμικρὸς, ἀνυπόδητος δέ.' οὐ μέντοι ἀλλὰ Σωκράτης γε ἔνια ἤδη ἀνηρόμην, ὧν ἐκείνου ἤκουσα, καὶ μοι ὡμολόγει καθάπερ ἐκεῖνος διηγείτο (*Pl.*: i. e. οὐ μέντοι 'Ἀριστοῦχος διηγείτο, *R.*).—2) Οὐ μὴν ἀλλά may refer to a preceding μέν. Καὶ τούτων ἐνεγκέιν ἔχω παραδείγματα πλεῖστα μὲν ἐκ τῶν ἰδιωτικῶν πραγμάτων' οὐ μὴν ἀλλὰ μίζω γε καὶ φανερώτατα τοῖς ἀκούουσιν ἐκ τῶν ἡμῖν καὶ Λακεδαιμονίοις συμβάντων (*Is.*). The μέν may have a *concessive* force, the concession being *qualified* by the succeeding statement: τούτων ἀληθὴ μὲν ἐστί τὰ πολλὰ, οὐ μὴν ἀλλ' ἴσως οὐχ ἡδέα ἀκούειν (*Dem.*: = οὐ μὴν ἡδέα, ἀλλ' ἴσως οὐχ ἡδέα).

v) ἀλλ' ἢ in interrogations = *an* (*an ergo*), when one asks a v. question with something of *surprise* or *perplexity*. The ἀλλά marks *departure* or *difference* from what the enquirer had expected. The force may usually be given by adding '*then*;' sometimes by prefixing '*what*,' '*how*.' Καὶ οἱ εἶπον. 'Ἀλλ' ἢ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας; (*Xen.*) Οὗτος, ἀλλ' ἢ παραπαίεις; (*Luc.*) 'Ἀλλ' ἢ, τὸ λεγόμενον, κατόπιν τῆς ἑορτῆς ἤκομεν καὶ ὑστεροῦμεν; (*Pl.*)

w) Sometimes ἀλλά introduces something not contrary, but *w.* merely different; e. g. after concessive propositions (= *but*, *however*). In the first proposition μέν or ἐξ stands. Τὰ μὲν καθ' ἡμᾶς ἱμοιγε δοκεῖ καλῶς ἔχειν, ἀλλὰ τὰ πλάγια λυπεῖ με (*Xen.*).

1445 'Αλλ' ἢ.] *a*) The particles ἀλλ' ἢ (= *except, but, πλὴν*) are used *a.* after a *negative* or a word that expresses *separation*. Thus οὐδεὶς ἄλλος ἀλλ' ἢ<sup>1</sup> (*nemo alius nisi* or *præter* : fully '*nobody else but than*'). Here properly the ἀλλά refers to the negative, the ἢ to ἄλλος.

2) But very frequently the ἄλλος falls away after the negative, so that the form becomes οὐδεὶς ἀλλ' ἢ.

Very frequently again one of the two particles ἀλλ' ἢ is dropt; so that the form becomes (3) οὐδεὶς ἄλλος ἀλλά; or (4) οὐδεὶς ἄλλος ἢ, the remaining ἀλλά or ἢ having virtually the meaning *nisi*.

Again the process of abridgement is carried on still further (by the omission of ἄλλος from either of the two last forms), and we have (5) οὐδεὶς ἀλλά or οὐδεὶς ἢ.

Hence the forms for *nemo alius nisi*, or *præter*, are :

- 1) οὐδεὶς ἄλλος, ἀλλ' ἢ<sup>2</sup>.
- 2) οὐδεὶς, ἀλλ' ἢ.
- 3) οὐδεὶς ἄλλος, ἀλλά<sup>3</sup>.
- 4) οὐδεὶς ἄλλος, ἢ.
- 5) οὐδεὶς, ἀλλά.
- 6) οὐδεὶς, ἢ.

*b.* *b*) Instead of οὐδεὶς ἄλλος, the first clause may contain a negative particle with some adverbial form derived from ἄλλος (e. g. ἄλλως, ἄλλοθι, &c.); or from ἕτερος.

*c.* *c*) The preceding sentence may also be a '*rhetorical question*' or '*question of appeal*,' which (when it contains no negative) is *virtually* negative.

Here, too, the ἀλλά or the ἢ may disappear from the second clause; or the ἄλλος from the first.

<sup>1</sup> Since the full form with οὐδὲν would be οὐδὲν ἄλλο, ἀλλ' ἢ, and this might be abridged to οὐδὲν ἄλλο ἢ (= οὐδὲν ἀλλ' ἢ) or οὐδὲν ἀλλ' ἢ, it is obvious that it must be uncertain whether, in some passages, the correct reading should be οὐδὲν ἀλλ' ἢ or οὐδὲν ἀλλ' ἢ.

Kühner decides for οὐδὲν ἀλλ' ἢ, where ποιῶ is to be supplied: = '*I do nothing but.*' Kriiger says, that ἀλλ' ἢ appears to give *prominence* to the excepted notion: ἀλλ' ἢ (ἄλλο ἢ, ἄλλο γ' ἢ) merely introduces an *exception*.

<sup>2</sup> This account of ἀλλ' ἢ is from Hartung.—Orta est hæc locutio ex confusione duarum loquendi formarum, quarum altera *oppositionem* [ἀλλά], altera *comparationem* [ἢ] indicat. Itaque quum recte dici posset ὥστε μηδὲν ἄλλο δοκεῖν εἶναι ἀληθὺς ἀλλά τὸ σωματοειδές, et quum recte etiam diceretur ὥστε μηδ' ἄλλο δοκ. εἶν. ἀληθὺς, ἢ τὸ σωματοειδές, utrâque loquendi formâ in unum conjunctâ dici solitum ὥστε μηδὲν ἄλλο δοκεῖν εἶναι ἀληθὺς ἀλλ' ἢ τὸ σωματοειδές. Quæ quidem ratio quum ab initio in simplicibus enuntiatis usurparetur, postea etiam ad interrogantes sententias translata est. Eandem explicationem habet πλὴν ἢ, *præterquam*. S.

<sup>3</sup> Græci non inferunt nisi raro post οὐδὲν in ejus modi locis ἀλλά particulam. [particulâ ἢ non adjunctâ] neque id faciunt, nisi ubi jam omnem rei comparisonem omittunt et tantum modo aliquid, quod diversum sit ab eo, quod ante dictum sit, adjiciunt. (Klotz.)

Thus the forms are : *τίς ἄλλος* (*or ἄλλος τις*) *ἀλλ' ἢ* . . ; (1445)  
*τίς ἄλλος* (*or ἄλλος τις*) *ἀλλά* . . . ; (rare.)  
*τίς ἄλλος* (*or ἄλλος τις*) *ἢ* . . . . ;  
*τίς* . . . ἢ ;

*Obs.* *τίς ἄλλος* is, *Who else? What other person?*

*ἄλλος τις* is, *Does any one else? Does any other person?*

Οὐδὲν ἄλλο σκοπεῖν ἀλλ' ἢ τὸ ἄριστον (*Pl.*). Ἐγὼ γὰρ δι' οὐδέν, ἀλλ' ἢ διὰ σοφίαν τινὰ τοῦτο τὸ ὄνομα ἔσχηκα (*Pl.*). Ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία οὔτε Ἑλληνίς ἀλλὰ Θράκες οἱ Βιθυνοὶ (*Xen.*). Οὐδεμίαν ἄλλην ἡγοῦμην ἂν εἶναι μοι σωτηρίαν ἢ σὲ πείσαι (*Lys.*). Ὅτι οὐδὲν ἀλλ' (= ἄλλο: *al. ἄλλ'*) ἢ ἐπιτάττεις ἐν τοῖς λόγοις (*Pl.*). Οὐδὲν ὄντας ἀλλὰ κωφούς (*Ar.*). Ἐκτείνει δ' αὐτὸν οὔ τις, ἀλλ' ἐγὼ μόνη. Οὐδὲν ἀλλ' ἢ προσκυνεῖν ὑπελάμβανον (*Luc.*), nil aliud quam orare illum suspicabar [*i. e. nil aliud facere, &c.*]. Εἰ μὲν μηδαμῶς ἄλλως οἶόν τ' ἦν δηλοῦν τὰς αὐτὰς πράξεις ἀλλ' ἢ διὰ μιᾶς ἰδέας, εἶχεν ἂν τις ὑπολαβεῖν, &c. (*Isocr.*) Συνεῖς ὅτι οὐκ ἄλλως Ἀρτάβανος ἐκθύμως τε μάχεται καὶ προσμένει, ἀλλ' ἢ οἰόμενος Ἀντωνῖνον μάχεσθαι (*Herodian*). Σφόδρα γὰρ αὐτῷ ταῦτα δόξει, μηδαμοῦ ἄλλοθι καθαρῶς ἐντενέεσθαι φρονήσει, ἀλλ' ἢ ἐκεῖ (*Pl.*). Δέον δ' αὐτὸν καταγοράσαι φορτία Ἀθήνηθεν μνῶν ἑκατὸν δεκαπέντε, . . . οὐ κατηγοράσεν ἀλλ' ἢ πεντακισχιλίων καὶ πεντακοσίων δραχμῶν (*Dem.*). Τί ἄλλο τέλος ἔχετε λέγειν ἀλλ' ἢ ἡδονὰς τε καὶ λύπας; (*Pl.*) Τοῦτο δ' ἄλλο τε ἢ θεοφιλές γίγνεται; Τί οὐκ τούτων ἐστὶν αἷτιον ἢ ὅτι . . ; Τί ποιῶν ἢ εὐωχούμενος; [These three examples are given by Hartung without references.] Τίνος ἕνεκα κἄν τις, ὥς εἰπεῖν, ζῶη ἀλλ' ἢ τῶν τοιούτων ἡδονῶν ἕνεκα; (*Pl.*)

\* Ἄλλως (*otherwise*).

a) \* Ἄλλως τε καὶ (*both otherwise and also* =) 'especially' (*præ-* 1446 *sertim*). The phrase relates to some condition or state of things the existence of which is assumed. Such condition is, however, not always fully expressed (by *εἰ*, *ὅτε* or *ὅταν*, *ἐπειδὴ*, &c.), but often implied by a participle or even an adjective or (rarely) substantive. Οὐδὲ καταλύεσθαι ἔτι καλόν, ἄλλως τε καὶ εἰ δόξομεν ἄρξαι μᾶλλον τῆς διαφθορᾶς (*Th.*). Οἱ δὲ Πλαταιῆς ἡσύχαζον ἄλλως τε καὶ ἐπειδὴ ἐς οὐδένα οὐδὲν ἐνεωτέριζον (*Th.*). Ἱππικὸν στρατεύμα ἐν νυκτὶ παραχῶδές ἐστιν, ἄλλως τε καὶ βάρβαρον (*Xen.*). Ἐθορύβουν, ἄλλως τε καὶ οἶον εὐληφότες. Πρὸς τὴν πονηρίαν ἀμιλλητίον ἡμῖν ἐστιν, ἄλλως τε καὶ προσῆκον ἡμῖν βελτίστοις ἀπάντων ἀνθρώπων εἶναι (*Is.*). —Πολλὰ ἂν τις ἔχοι, ἄλλως τε καὶ ῥήτωρ, εἰπεῖν (*Pl.*). —Also ἄλλως τε πάντως καί, ἄλλως τε εἰ καί, ἄλλως τε κἄν (*Wyttenbach*).

b) \* Ἄλλως τε = 'alioque modo,' id est 'maioraque modo' b. (H.): that is, it states that the thing occurs in another way, and

(1446) *implies* that it is a *greater, a more important way* (*prætereaque; adde quod*), 'and besides this,' 'and more than this,' 'moreover.' Ταῦτα δὲ πάντα τί ἂν ἐγὼ λέγοιμί σοι; Ὅσα τε γὰρ ἐγῶγε ἤδειν, πάντα ἀκήκοας· ἄλλως τε ὅστις ἐδόκει τι τούτων ἐπίστασθαι, οὐδεὶς αὐτῶν ἡμέληκας οὐδ' ὑδαῖς γεγένησαι (*Xen.*).

- c. c) "Ἄλλως, *non—nisi; tantum*, sometimes stands before a substantive, and *seems* to have the force of 'useless,' 'worthless,' or 'mere.' It perhaps gets this meaning from that of 'otherwise than as it should be;' from which it obtained the meaning of *μάτην, frustra*. Διεβύων τὰς Φοινίσσας ναῦς μένοντες, ἄλλως ὄνομα καὶ οὐκ ἔργον κινδυνεύειν διατριβῆναι (*Th.*). So τὴν ἄλλως (*sc. δόυν*) = *without purpose or aim; idly* [τὴν ἄλλως ἀδολεσχῶ, *Dem.*].

1447

"Ἀμα, 'together,' 'at the same time,' 'at once.'

Its principal use is to mark the occurrence of two events *at the same time* either (1) *actually* or (2) *virtually*, the first being *no sooner* over than the second *commences*.

- a. a) In ἅμα μὲν . . . ἅμα δέ (*simul . . . simul*) we have an instance of *anaphōra* (i. e. the emphatic repetition of a word, which then, at least in the second and subsequent clauses, takes the first place). They are construed by *at once . . . and; both . . . and*; and sometimes *partly . . . partly*. Τὸ πείθειν οἷόν τ' εἶναι τοῖς λόγοις ἐστὶν αἴτιον ἅμα μὲν ἐλευθερίας αὐτοῖς τοῖς ἀνθρώποις, ἅμα δὲ τοῦ ἄλλων ἄρχειν ἐν τῇ αὐτοῦ πόλει ἐκάστω (*Pl.*).
- b. b) "Ἀμα . . . καὶ connects either single notions, like ὁμοῦ [*Σπανιώτατον εὐπαιδίας τυχεῖν ἅμα καὶ πολυπαίδειας. Ἐφύνονον ἀνέρας ὁμοῦ καὶ ἵππους*], or whole propositions: in the latter case it is equivalent to our 'no sooner . . . than;' or 'the moment,' followed by another proposition without a conjunction: or 'already . . . when;' 'when . . . at once,' &c., according to the view with which the coincidence is pointed out. "Ἀμα πλουτοῦσι καὶ ὑμᾶς μισοῦσιν (*Lys.*). "Ἀμα ἀκηκόαμέν τι καὶ τριηράρχους καθίσταμεν. "Ἀμα διαλλαττονται καὶ τῆς ἐχθρᾶς τῆς γεγενημένης ἐπιλανθάνονται (*Is.*).
- c. c) Καὶ ἅμα sometimes introduces a *second reason* without ὅτι. Ἀμυρταῖον διὰ μέγεθος τε τοῦ ἔλους οὐκ ἐδύναντο ἐλεῖν καὶ ἅμα μαχιμώτατοί εἰσι τῶν Αἰγυπτίων οἱ ἔλειοι (*Th.*).
- d. d) Other combinations are, ἅμα τε καὶ or τὲ ἅμα καί; or τὲ . . . καὶ ἅμα; τὲ καὶ . . . ἅμα; also ἅμα . . . καί; ἅμα τε . . . καὶ ἅμα; ἅμα . . . δέ. Λυπεῖται τε ἅμα καὶ χαίρει (*Xen.*). "Ἀμα ταῦτ' ἔλεγε καὶ ἀπήει (*Xen.*). Ὅρα, μὴ ἅμα τε εὖ ποιήσης καὶ ἅμα οὐ φίλον νομίσωσί σε (*Xen.*). Ἀεὶ . . . ἐπεμέλετο ὁ Κύρος, ὅποτε συσκηνοῖεν, ὥπως εὐχαριστώτατοί τε ἅμα λόγοι ἐμῶν ἐλλήθισσονται καὶ παρορμῶντες ἐς τάγαθόν (*Xen.*). "Ἀμα αὐτοὶ τε δίκασται καὶ ῥήτορες ἐσόμμεθα (*Pl.*). Ταῦτα

μοι δοκῶ αὐτῷ ἄλλως λέγειν, παραμυθούμενος ἅμα μὲν ὑμᾶς, ἄμα (1447) δ' ἑμαυτόν (*Pl.*).

e) "Ἄμα μὲν is sometimes followed by ἔτι δὲ καί, which is an in-stance of *anacolūthos* (i. e. a departure from the strict grammatical structure of the sentence). Ἦν . . . ἵσως ὁ Κύρος πολυλογώτερος, ἅμα μὲν διὰ τὴν παιδείαν, ὅτι ἡγαγκάζετο ὑπὸ τοῦ διδασκάλου καὶ διδόναι λόγον ὧν ἐποίει καὶ λαμβάνειν παρ' ἄλλων, ὅποτε δικάζοι· ἔτι δὲ καί, διὰ τὸ φιλομαθὲς εἶναι, πολλὰ μὲν αὐτὸς αἰετὸς παρόν-τας ἀντηρώτα πῶς ἔχοντα τυγχάνοι, καὶ ὅσα αὐτὸς ὑπ' ἄλλου ἐρωτῶτο, διὰ τὸ ἀγχίνους εἶναι ταχὺ ἀπεκρίνετο· ὥστε ἐκ πάντων τούτων ἡ πολυλογία συνελέγετο αὐτῷ (*Xen.*).

f) With a participle ἅμα may be resolved into a sentence with *f.* 'whilst,' 'as,' or (if it is a past participle) by 'when,' or 'as soon,' with the pluperfect. [Ἄμα ταῦτ' εἰπὼν ἀνίστη. Οἱ βάρβαροι καὶ φεύγοντες ἅμα ἐτίτρωσκον.] "Ἄμα μὲν . . . ἅμα δέ with participles introduce two *reasons* influencing the mind at the same time. Ἐπει-θετο ὁ Καλάσις ἅμα μὲν τῷ Κνήμῳι χαριζόμενος, ἅμα δὲ τὸν Ναυσικλέα τῶν μετὰ ταῦτα ἔνεκεν ὑποποιούμενος.

☞ "Ἄμα is also = σύν, 'together with,' 'with.' Cf. 1415, a.

"Ἄν.

"Ἄν (1) generally: 783. (2) With the *INDICATIVE: conditionis non impletæ*, 1448 785; with *Impf.* or *Aor.* to denote *habitual* or *repeated* actions, 786. Force of *Impf.* or *Aor.* and ἄν with ref. to the *time* or *progress* of an action, &c., 787, 788. "Ἄν not used with *Indic.* of *pres.*, *fut.*, or *perf.* in Attic writers [*Hartung*, *Rost*, &c. deny this: *Rost* quotes for *fut.* *Xen. Cyr.* 7, 5, 21, πολλοὶ ἂν ἐτι μάλλον ἢ νῦν ἀχαιοὶ ἔσονται. In *Th.* 2, 80, λέγοντες ὅτι . . . ῥᾶϊως ἂν σχόντες . . . κρατήσονται, the ἂν belongs to *σχόντες*. *H.* and *Kl.*]. "Ἄν with *Indic.* may be used in accessory sentences: e. g. in *substantive* sentences, 1202; in *relative* sentences, 1256, whether *conditionis non impletæ*, or in the sense of *solere*; in *consecutive* clauses, 1318, 3; in *causal* sentences after an *implied condition* (especially in ἐπεὶ ἂν . . . , [οὐ] γὰρ ἂν), 1302. "Ἄν with *Ind.* in *conditional* clauses: in *apodosis*, 1285; after εἰ with *Opt.*, 1295, b. On the *omission* of ἂν with these tenses: omission with ὠφέλε, ἔδει, ἐχοῖν, &c.: αἰσχροὺν, εἰκὸς ἦν, &c., 790: [to which add ἐκινδύνεσε = *was in danger of*; seemed likely: ἡ πόλις ἐκινδύνεσε πᾶσα διαφθαρῆναι, εἰ κτλ. (*Th.*); and with ὀλίγου, μικροῦ (= *within a little, almost, nearly*: εἰτὶν omitted); ὀλίγου ἀποφράς ψυχόμεν εἰ πῦρ εἶχον. *Pl.*]; in *protasis* of *condi-tional* clauses, 1298, b).

3) "Ἄν with *Supr.* In *Hom.*, 806; in *hypothetical relat.* clauses, 1251; ὅς ἂν when used with subj. *de consilio*, 1250; in *temporal clauses* with a *conditional* or *indef.* force after *principal* tenses (ὅταν, ἐπειδάν, &c.), 1263. Difference of ὅταν ὀφῶ and ἰδῶ, 1264; after *historical* tense in a *temporal* clause dependent on an *infin.* or clause with ὅτι, &c., 1270; subj. with πρὶν ἂν, 1273; difference of subj. *present* and *aor.* after ἕως ἂν. ἔστ' ἂν, 1276, g.

In *conditional* sentences, 1281, b, 1283; ἐὰν with subj. in *conditional* sentence followed by *opt.* with ἂν, 1293, b; by *present* or *perf. indic.*, 1293, a. Subj. with ἂν after ὅπως, ὥς, 1310; after ἐπιμελεῖσθαι, 1313, b. Force of ἂν with subj. after ἵνα, 1311.—Εἰάν with subj. in *indirect interrogative* clauses, 1362; in *orations obliquæ*, 1369.

4) With the *OPTATIVE*, 812, 813; with (nearly) force of *future*, 814; as *cour-teous* expression of an opinion really entertained, 814; in *questions*, 814, b; in *questions* with nearly the force of *imperative*, 814, c; nearly = *imper.*, 816; with

- (1448) opt. of fut. (?), 815; opt. with *άν* never substituted for indic. (*recte oratimis*) with *άν* in conditional sentences after *ὅτι*, *ὥς*, 1207; opt. with *άν* in potential sense after either principal or historical tenses, 1257; opt. with *ὅταν*, *ἐπειάν*, &c., 1266; opt. with *άν* in a causal sentence has the same force as in principal one, 1278, a. In conditional sentences, 1284; after *ἐάν* (*ἤν*, *άν*) with subj., 1293, b; after *εἰ* with indic., 1287; opt. with *άν* referring to a suppressed but implied condition, e. g. implied by *τότε*, a participle, &c., 1298, 1303, (3); *άν* = *si forte* with opt. after *εἰ*, 1298, (a); *ἐάν* (rarely) with opt. in sense of *si forte*, 1300; *άν* with opt. referring to a general protasis omitted, 1303, (3), b, &c.; *βουλοίμην άν* = *velim*, 1303, (3), d; *ὥς* (*ὅπως*), *άν* with opt., 1312; opt. (potential) with *άν* in consecutive clauses, 1318, c, 2), 1323, (a); *ὥς άν*, *ὥσπερ άν* with opt. relating to an implied condition, 1327; opt. with *άν* in oblique discourse for subj. with *άν* of direct discourse, 1388.

INFINITIVE with *άν*, 817; in consecutive sentences after *ὥστε*, 1320; infin. pres. with *άν* after *verba sperandi*, &c., 1089, c; of *Aorist*, 1089, e.

PARTICIPLE with *άν*, 818, 1155, 1156; of *Aor.* with reference to future may be resolved by *would, would have*, &c., 1156, b; to a *conditio non impleta*, ib.; of *pres.* or *aor.* in the sense of *solere*, 1156, c; partic. of fut. with *άν* (?), 1156, note 8.

POSITION of *άν*, 819.

#### OMISSION AND REPETITION OF *άν*.

- a. a) "*Άν* may be omitted in the second of two connected clauses, both of which should take *άν*. 'Ο ἐκὼν πῶν φάγοι άν ὁπότε βούλοιτο, καὶ ὁ ἐκὼν ἐψῶν πῶσι (Xen.). Βιά οὐτ' άν ἔλοις οὔτε κατὰ σχοις φιλον (Xen.). Πείθοι' άν, εἰ πείθοι', ἀπειθοί' εἰς δ' ἴσως (Aesch.). 'Ετερον άν τι εἴη· οὐ γὰρ ἐν τὸ γε αὐτὸ πρᾶττοι (Pl.). Εἰ ἐβούλετο τὰ δίκαια ποιεῖν, ἐδούλευεν άν Ἀλκιγ καὶ ἡν εὐδαίμων κατὰ γε τὸν σὸν λόγον (Pl.).
- b) "*Άν* is repeated (1) when it is used once at the beginning of a sentence to point out its conditional character, and then repeated with the verb. This is especially the case when the principal sentence contains several subordinate clauses, or when several words precede the verb to which *άν* belongs. (2) It is sometimes repeated because the speaker or writer wishes to give emphasis to a particular word, which he effects by appending the *άν* to it. He then adds it to the verb also. In this way, sometimes, even three *άν*'s occur, two being added to emphatic words. (1) Οὕτω γυναικὸς οὐδὲν άν μείζον κακὸν κακῆς κτήσαιτ' άν, οὐδ' ἐσώρηνος κρείσσον (Soph.). 'Η που σφοδρ' άν οἱ κακὸς πεπονθότες ἐπειρώντ' άν δίκην παρ' ἑμοῦ λαμβάνειν (Isocr.). (2) Σαφῶς γὰρ άν, εἰ πείθοιμι ἑμῆς, θεοὺς άν διδάσκοιμι μὴ ἡγεῖσθαι ὑμᾶς εἶναι.
- c. c) "*Άν* is sometimes found without a verb. When it stands alone in this way, we may readily supply the verb that has already occurred, or such part of it as the sense requires, or some such general notion as *εἴη, ποιοῖς, εἴποις*. 'Ολβίου ἐπὶ ῥέντος εὐτυχέστερος ἄλλου γένοιτ' άν ἄλλος, εὐδαίμων δ' άν οὐ (Eur.). Μισεῖ καὶ φιλεῖ οὐ σπερ άν ἡ πατρίς (sc. μισῇ καὶ φιλεῇ. Dem.).
- d. d) "*Άν* with the optative is sometimes removed from the dependent and placed in the principal clause, especially with *οἶδα* [οὐκ οἶδ' άν εἰ πείσαιμι, πειᾶσθαι δὲ χρὴ (Eur.)]. (e) In some parenthetic sentences, too, *άν* stands first in its clause, a proof that the Greeks did not place a stop before such clauses, but considered them as blended into one sentence with the principal clause (Kr.). Τί οὖν, άν φαίη ὁ λόγος, εἴτι ἀπιστεῖς; (Pl.) Εἴπερ εἰ τῶν φιλοσόφων, οἶμαι, άν ὥς γὰρ ποιοῖς (Pl.).

"*Άρα*.

- 1449 "*Άρα* (a particle whose origin and primary meaning is still undetermined) = *igitur* : *ut videtur*; *forte* (after conditional particles); *scilicet*.

The most probable derivation seems to be that from *ἄρω*, *to fit, to be adapted or suitable*: so that the particle properly denotes *conformity* to the nature of things. Hartung contends that it comes from the same root as *ἀρ-πάζω, τα-πίο, τα-πέτιο*.

and the German *rasch*, so that it originally denotes *suddenness*, and hence *surprise*, (1449) &c. <sup>4</sup> Rost refers it (not, I think, with more probability) to αἶψιν, *to raise*, with reference to its power of *raising or exciting the attention*.

In Attic prose it is principally used in *questions and inferences*.

(a) In *questions* it asks with something of *surprise or embarrassment*, *a.* and with the desire of an immediate explanation or answer. Τίς ἄρα ῥύσεται; τίς ἄρ' ἐπαρκέσει θεῶν; (b) In *inferences* (*ergo*, 'then') it *b.* often, but by no means *always*, as Hartung would have it, relates to something *important and unexpected*, and is therefore connected with *surprise*. Οὕτω κοινόν τι ἄρα χαρᾷ καὶ λύπῃ ἐάκρυνά ἐστιν. Τί περὶ ψυχῆς ἐλέγομεν; ὁρατὸν εἶναι ἢ οὐχ ὁρατόν; Οὐχ ὁρατόν. Ἀειδὲς ἄρα. Ναί. Ὁμοιότερον ἄρα ψυχῇ σώματός ἐστι τῷ αἰειδεῖ, τὸ δὲ τῷ ὁρατῷ (*Pl.*). Εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν (= *atque*) εἰσὶ βωμοί, εἰσὶν ἄρα καὶ θεοί (*Luc.*).—c) It often stands *c.* with an imperfect (mostly in *ἦν ἄρα, οὐκ ἦν ἄρα*), to denote that now, from knowing better, one is *undeceived* with respect to an opinion hitherto entertained (= 'then,' or 'then after all,' or 'now'). Ὡ παῖδες ὥς ἄρα ἐφλυάρουμεν ὅτε τὰ ἐν τῷ παραδείσῳ θηρία ἐθηρώμεν· ὅμοιον ἔμοιγε δοκεῖ εἶναι οἷόν περ εἴ τις δεδεσμένα ζῶα θηρώῃ (*Xen.*). Πῶλον αἰσχύνῃ ᾧ σου συγχωρεῖν, ἀληθῆ ἄρα ἦν τὸ εἶναι τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι ὅσῳ περ αἰσχίον τοσοῦτ' ἀκρίβεια (*Pl.*).—d) It sometimes refers to a *tacit conclusion* (= *ut nunc apparet; ut d. videtur*, *Poppo*): ἐλέγεσθε ἀσφαλεῖς εἶναι· ὦν ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει (*Th.*).—e) The *inference* implied by ἄρα is sometimes *e.* weakened down into a *probable or merely possible conjecture*; so that ἄρα = *forte*. Ὡς ἄρα (not ὅτι ἄρα) = 'that forsooth,' εἰ ἄρα, εἰαν ἄρα = 'if haply,' 'if perchance'; *si forte* (εἰ ἄρα also = *nunc forte*); εἰ μὴ ἄρα, *nisi forte* (ironically). Τοιαῦτα λέγουσι παραδείγματα ὥς ἄρ' οἱ πρόγονοι μεγάλα εὖ παθόντες οὐδέν' ἐτίμησαν (*Dem.*). Ὁ νομοθέτης διδάσκει τιμῶν τὸ γήρας, εἰς ὃ πάντες ἀφαιζόμεθα, εἰαν ἄρα διαγιγνώμεθα (*Æschin.*). Πῶς ἂν οὖν τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους; εἰ μὴ ἄρα ἡ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν. Σκοπῶ εἰ ἄρα τί ἐστι τοῖς θεοῖς ἔργον ἢ ἀνθρώποις θεραπεύειν. (f) It is sometimes *explanatory* (= *scilicet*), and may be translated *f.* 'now.' Σάκκ δὲ φαίνει τὸν Ἀστυάγην, τῷ οἰνοχῶν, ὃν ἐγὼ μάλιστα τιμῶ, οὐδέν διδως; Ὁ δὲ Σάκας ἄρα καλός τε ὢν ἐτύγχανε καὶ τιμὴν ἔχων προσάγειν τοὺς δεομένους Ἀστυάγους (*Xen.*).

g) In several passages the meaning of ἄρα is explained very differently by *g.* different critics: ταῦτα ἀκούσας ὁ Κύρος ἐπαισατο ἄρα τὸν μηρόν (*Xen.*): here ἄρα marks, according to Hartung, an *unexpectedly vehement* action: Kühner refers it

<sup>4</sup> Ellendt says: "continet tacitam apud animum considerationem *adsignificatā* *re insperatā, gravi, vel opinione frustra susceptā*.—Cui significationi, cum *ethica sit*, injuriā omnia tribuit Hartungius."

<sup>5</sup> = εἰ τί ἄλλο ἔργον, ἢ &c. (*dubito an quicquam negotii sit diis, nisi ut &c.*)



- (1449) to the notion (c) of the *discovery of a mistake*, the action being a proof or sign that the person so acting acknowledges it; this seems quite an unfounded opinion. Klotz reduces it to the notion of *conformity to the nature of things*: "*non mirum est* Cyprium, postquam mortem hominis familiaris audivit, femur percussisse; quo luctum proderet, sed *rebus ita comparatis prorsus consentaneum*, ut etiam hoc loco ἄρα forte *igitur* significet." Cf. Cyr. 8, 4, 7, ὥστε, ἐπαι ἐδεδειπνῆκεσαν καὶ τὰ πάντα πολλά ὄντα διαπεπόμενοι ὁ Κύρος ἀπὸ τῆς τραπέζης, εἶπεν ἄρα ὁ Πωβρύχης, κτλ., and ib. 1, 3, 9, Ὁ Σάκας ἀπόλωλας ἐκβαλὼ σε ἐκ τῆς τμῆς· τὰ τε γὰρ ἄλλα, φάναι, σοὶ κάλλιον οἰνοχοήσω καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον. οὐ δ' ἄρα τῶν βασιλέων οἰνοχόοι, ἐπειδὴν δίδωσι τὴν φιάλην, ἀρύσαντες ἀπ' αὐτῆς, κτλ. This Hartung calls its *explicative force* (cf. f).

Ἄρα.

- 1450 a) Ἄρ' οὐ; ἄρα μή; cf. 1356, b. If the question is entirely  
a. founded on what preceded, ἄρα has οὐν added to it (*ib.*). This ἄρ' οὐν is also used by Attic writers where *no answer* is expected, but the questioner passes rapidly on to a further examination of the subject. In this application the ἄρ' οὐν is still *interrogative*, not (as many think) *affirmative*; the particles are so used when the questioner leaves it undecided whether the person addressed will agree with him or no, and also suspends his own judgement: so that the question is equivalent to a *doubtfully expressed assertion*. Ἄρα τοίον, ἄρά γε, and ἄρα only, are also used in the same way. Socr. Κανίς ἄρα ψυχῆς ἀπαλλάττεται ὁ δίκην διδούς; Pol. ναί. Socr. ἄρ' οὐν τοῦ μεγίστου ἀπαλλάττεται κακοῦ; (Pl.) [*Gorgias having given a definition of oratory, Socrates says.*] Ἄρ' οὐν μαιθάνω οἷαν αὐτὴν βούλει  
b. καλεῖν; τάχα δὲ εἴσομαι συμφέστερον (Pl.).—b) Ἄρα is also used in *indirect* questions (1361), but the construction is that of a *direct* question. Σκεψώμεθα τὸ ἀδικοῦντα διδόναι δίκην ἄρα μέγιστον τῶν  
c. κακῶν ἐστίν, ἢ μείζον τὸ μὴ διδόναι (Pl.).—c) In dramatic and lyric poets ἄρα has the *illative force* of ἄρα = *igitur*. Τοιοῦδε χρησμός ἄρα χρὴ πεποιθέναι (Æsch.).

- 1451 Ἄτάρ, but [a weakened form of the Homeric αὐτάρ  
= αὐτε ἄρ or ἄρα].

- a. (a) It retains the *emphatic power* of ἄρα, and thus gives *additional weight* to the word or notion introduced by it. Οὐδ' οἰκέτας χρὴ κολάζειν ὀργῇ· ἅτάρ ἀντιπάλοισ τὸ μετ' ὀργῆς ἀλλὰ μὴ  
b. γνώμῃ προσφέρεσθαι ὅλον ἀμάρτημα (Xen.).—b) In Attic Greek ἅτάρ occurs principally when the discourse is *suddenly broken off*, and the speaker passes on to something else. Ὁ μὴ ἐπιστάμενος οὔτε στρατηγὸς οὔτε ἰατρός ἐστίν, οὐδὲ ἂν ὑπὸ πάντων ἀνθρώπων αἰρεθῇ. Ἄτάρ, ἔφη . . . λέξον ἡμῖν, πόθεν ἤρξατό σε διδάσκειν  
c. τὴν στρατηγίαν.—c) Hence it is very common in questions, when any thing is suddenly opposed to something before said. Καὶ ταῦτα λέγων, οὔτε θεοὺς αἰσχύνη οὔτε τοῦτον τὸν ἄνδρα, ὅς νῦν μὲν σι ὀρᾷ πλουτοῦντα, πρὶν δὲ ἡμῖν φίλον γενέσθαι, ἀπὸ ληστείας τὸν βίον ἔχοντα,

ὥς αὐτὸς ἔφησθα. Ἀτὰρ τί καὶ πρὸς ἐμὲ λέγεις ταῦτα; ἔφη· οὐ γὰρ (1451) ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι (Xen.).—d) It also follows and d. refers to μέν, μέντοι, but then always confers especial *emphasis* and *prominence* on the second clause. Πολλάκις μέν γε δῆ, ὧ δαιμόνιε, καὶ ἄλλοτε κατενόησα, ἀτὰρ καὶ νῦν, ὡς εἰκότως οἱ ἐν ταῖς φιλοσοφίαις πολὺν χρόνον διατριψάντες εἰς τὰ δικαστήρια ἰόντες γελοῖοι φαίνονται ῥήτορες (Pl.).—e) It sometimes has an οὖν added to it when, after a *general* statement or notion, a *particular* one is added emphatically. Καὶ ἐγὼ ἀκούσας ἀεὶ μέν δὴ τὴν φύσιν τοῦ Γλαῦκωνός τε καὶ τοῦ Ἀδεϊμάντου ἡγάμην, ἀτὰρ οὖν<sup>6</sup> καὶ τότε πάνν γε ἥσθην, &c. (Pl.)

Αὖ. a) The original meaning is *retro, retroversus* (back, back-wards), as in αὖ ἱρύνω, *retro trahere* (Hom.).—b) Then *rursus* (again), a. b. and sometimes *iterum*, not only in the repetition of the same thing, but also in the mention of a *new* action commencing after the completion of one with which it is connected ('as *rursus* is sometimes used,' Kl.) = *jam* (Ellendt). Τί ποτ' αὖ μοι τὸ κατ' ἡμάρ ἔσται; (Soph.) Ἐπεὶ δὲ ράχιστα διέβη τὰ ὄρια, ἐκεῖ αὖ καὶ Γῆν ἱλάσκετο χοαῖς, καὶ κτλ. (Xen.)—c) *Vicissim, ab altera parte* (on the other hand), with reference to c. the similarity not so much of an *action* as of a *person* or *thing*. Ταῦτα μὲν παρ' ἐμοῦ λέξει· τοῖς δὲ παρ' ὑμῶν ὑμεῖς αὖ ἐπιστέλλετε ὃ τι ὑμῖν σύμφορον ἔδοκῃ εἶναι (Xen.). Καὶ ὁ μὲν κατὰ γῆν πόλεμος οὕτως ἐπολεμείτο· ἐν ᾧ δὲ τὰ πάντα ταῦτα ἐπράττετο, τὰ κατὰ θάλατταν αὖ. . . διηγῆσθαι (Xen.).—So *rursum* (*rursus*): *aliáque ratione malevolus, aliá amator, aliá rursus* (= again) *anxius, aliá timidus corrigendus* (Cic.). Kl.—d) Hence the meaning *contra*, implying *opposition* between what follows and what precedes; the opposition being not in the particle αὖ, but in the *notions* brought together by αὖ. Ὡστε πᾶσα κεντουμένη κύκλῳ ἢ ψυχὴ οἰστρεῖ καὶ ὀδυνᾷται· μνήμην δ' αὖ ἔχουσα τοῦ καλοῦ γέγηθεν (Pl.).—e) This particle is also joined e. in various ways with the nearly synonymous *πάλιν* and *αὖθις*: e. g. *πάλιν αὖ* (less commonly *αὖ πάλιν*): also *αὖθις αὖ*, *αὖθις πάλιν*, *πάλιν αὖθις*, *αὖ πάλιν αὖθις*, and even *αὖθις αὖ πάλιν* (Pflugk ad Heracl. 488), combining *renewal, opposition, and return*. The most common combinations are δ' αὖ and καὶ αὖ: the latter frequently in immediate combination in Plato; but *usually* (in Thucyd. and Xen. *always*) with the opposed notion *between* the particles (Kr.). Τροφὴ καὶ παιδεύσεις χρηστὴ σωζομένη φύσει ἀγαθὰς ἐμποιεῖ, καὶ αὖ φύσεις χρησταὶ τοιαύτης παιδείας ἀντιλαμβάνόμεναι ἔτι βελτίους τῶν προτέρων φύνται (Pl.). Θάρβαλέως ἐκτῶντο καὶ ὁ πέπατο αὖ τις ἥκιστα Κύρον ἐκρυπτεν (Xen.). Οἱ Ἕλληες ἐπῆσαν· οἱ δ' αὖ βάρβαροι

<sup>6</sup> The οὖν refers to the previous occurrence, as the *ground* or *cause* of his pleasure.

(1452) οὐκ ἐδέχοντο (*Xen.*). "Ἐρως ἄνδρας οὐ μόνους ἐπέρχεται οὐδ' αὖ γυναῖκας (*Soph.*).

1453 Αὐθις nearly synonymous with αὖ. "Αὐθις a particulâ αὖ ita differre videtur, ut magis nos jubeat respicere ad eam rem unde omnis repetitionis significatio profecta est."

1454 Αὐτίκα (from αὐτός: cf. ἡνίκα, τηνίκα, &c.), = *eo ipso tempore, illico, statim*, to denote (1) the *immediately* present moment [strengthened in αὐτίκα νῦν, μάλ' αὐτίκα in Hom.; αὐτίκα μάλα in prose; τὸ αὐτίκα opp. τὸ μέλλον. *Th.*<sup>7</sup>].—2) The *immediately commencing future* (μοx; opp. νῦν), νῦν μὲν οὖν, . . . τὴν εὐδαίμονα πλάττομεν κτλ. . . . αὐτίκα δὲ τὴν ἐναντίαν σκεψόμεθα (*Pl.*: nunc . . . felicem fingimus . . . mox contrariam considerabimus).—3) With participles it is used to denote the *immediate coincidence* of another action or event with that denoted by the participle. Διόνῦσον . . . αὐτίκα γεινόμενον ἐς τὸν μηρὸν ἐνεβράσαστο Ζεὺς, *the moment he was born* (*Hdt.*). [Cf. ἅμα γιγνόμενοι λαμβάνομεν, *at the moment of our birth*. Πι. ἅμα ταῦτ' εἰπὼν ἀνέστη. τῷ ὀξυφ' κέρα εὐθύς ἀποβιβηκότε ἐπέκειντο, *the moment (as soon as ever) it had landed.*]—4) Αὐτίκα . . . καὶ are joined (like ἅμα . . . καὶ: 1447, b) in the sense of *simulac* (as soon as . . . ; or no sooner . . . than: ἀλλ' αὐτίκα ἡ δίκη ἐξετέτιστο κτλ. . . . καὶ ἄγγελος ἦλθέ μοι (*Dem.*: simulac . . . nuntius venit, &c.). So in *Hdt.* αὐτίκα τε . . . καί.—5) Αὐτίκα is also used (= *for instance*) in arguments, &c. when the *first instance that presents itself* is urged: e. g. νῆ τὸν οὐρανόν, αὐτίκα γὰρ ἄρχει διὰ τίν' ὁ Ζεὺς τῶν θεῶν; (*Aristoph.*) So: ὥσπερ τὸν Οἰδίπουν αὐτίκα φασὶν εὐξασθαι (= *as Œdipus, to take the first instance that occurs to me, &c.*). So the Latin *vel*; e. g. *cujus sunt innumerabilia exempla, vel Appi majoris illius, qui &c.* (*Cic.*) In such passages αὐτίκα is sometimes introduced by γάρ, γέ τοι, δῆ, and the like (*Kl.*).

1455 Γάρ (*nam*: = γε ἄρα) properly denotes an *explanatory affirmation*; the predominating notion being sometimes the *explanation*, sometimes the *affirmation*.

a. a) As *explanatory* (= *nam*), it is used especially after *demonstratives*, and such sentences as σημείον (τεκμήριον, μαρτύριον, ἐήλον) εἶ [sc. ἐστὶ]· δείκνυμι δέ, σκέψασθε δέ, and the like. 'Αθηναῖοι περὶ χρηστῆς δόξης μᾶλλον ἐσπούδαζον ἢ περὶ χρημάτων. τεκμήριον εἰς χρήματα γὰρ πλείστα ὑπὲρ φιλωτιμίας ἀνήλωσαν (*Dem.*). Οὐδέι ἐπίστευον ἐκείνοι· σημείον δέ· οὐ γὰρ ἂν δεῦρ' ἦκον ὥς ἡμᾶς (*Dem.*).

<sup>7</sup> Τὸ αὐτίκα (vel τὸ παραυτίκα) δεινόν malum aliquo temporis momento præsens, sed non duraturum, immo cito transiturum. *H.*

Τῆς Κλεισθένους πολιτείας οὐκ ἂν εὖροιμεν μᾶλλον συμφέρουσαν· (1455)  
 τεκμήριον δὲ μέγιστον· οἱ γὰρ ἐκείνη χρώμενοι παρ' ἐκόντων τῶν  
 Ἑλλήνων τὴν ἡγεμονίαν ἔλαβον (*Isocr.*). Τὸ ἐν τοῖς πρεσβυτάτον  
 εἶναι τὸν θεὸν τίμιον. τεκμήριον δὲ τούτου· γονῆς γὰρ Ἐρωτος  
 οὐκ εἰσὶν (*Pl.*). Ἐβούλοντο τοὺς ἀμείνους τὰ ἄζια ἔχειν, τεκμήριον  
 δὲ ὥς οὐ πολεμῶς ἔπρασσον· οὐ γὰρ ἠδίκησαν οὐδένα (*Th.*). Κεφάλαιον  
 τοῦ καλῶς ἀλλήλοις ὀμιλεῖν· αἱ γὰρ κτήσεις ἀσφαλεῖς ἦσαν  
 (*Isocr.*). Αὐτὸ τὸ ἐναντιώτατον· αὕτη γὰρ ἡ εἰρήνη τὸν δῆμον  
 τὸν Ἀθηναίων ὑψηλὸν ᾗρεν (*And.*). Τὸ ἐχόμενον· στρατόπεδον  
 γὰρ ἔτη δέκα κατέσχευ (*Isocr.*).

b) 'Sæpe in ratione reddendâ invertunt Græci ordinem sententiarum, causam præmittentes: quo genere loquendi sæpissime usus est Herodotus.' (*II.*) Φέρε δὴ, ῥητορικῆς γὰρ φῆς ἐπιστήμων τέχνης εἶναι, ἡ ῥητορικὴ περὶ τί τῶν ὄντων τυγχάνει οὐσα; (*Pl.*) Νῦν δέ, σφόδρα γὰρ καὶ περὶ μεγίστων ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτά σε ἐγὼ ψέγω (*Pl.*).

c) Ἀλλὰ—γάρ, and also ἀλλὰ γάρ without any word interposed c. (which Hermann confines to 'familiar discourse'). This ἀλλὰ γάρ (= *at enim; attamen*) is often elliptic, referring to some other thought that must be supplied (e. g. *but* something else is really the case; something else is to be considered, *for* &c.). Ἀλλ' ἡδὺ γάρ τοι κτήμα τῆς νίκης λαβεῖν, Τόλμα (*Soph.*). Εἰ ἐγὼ Φαῖδρον ἀγνοῶ, καὶ ἔμμαντοῦ ἐπιλέλησμαι· ἀλλὰ γὰρ οὐδέτερά ἐστι τούτων, εὖ οἶδα ὅτι οὐχ ἅπαξ ἤκουσεν (*Pl.* := ἀλλὰ Φαῖδρον οὐκ ἀγνοῶ· οὐ γὰρ ἔμμαντοῦ ἐπιλέλησμαι· οὐδέτερά ἐστι τούτων).

Ἴσως Ἐρινὺς ἐστὶν ἐκ τραγῳδίας.

βλέπει γέ τοι μανικόν τε καὶ τραγῳδικόν.

[to which the person addressed objects:]

ἀλλ' οὐκ ἔχει γὰρ ῥᾶδας\* (*Aristoph.*).

Ἄλλ' ἔστ' ἔμοιγ' υἱὸς καλός τε κάγαθός·

ἀλλ' οὐκ ἐθέλει γὰρ μανθάνειν<sup>9</sup> (*Aristoph.*).

d) On γάρ with *optat.* in oblique narration, cf. 1384. d.

e) In γάρ ἂν (= 'for else,' 'for if so,' &c., followed by 'would') e. there is an ellipse of some obvious condition [1302].

f) In replies, γάρ is often used with an ellipse of a 'yes' or 'no' f. (ναὶ or οὐ). Τό γε φιλομαθές καὶ φιλόσοφον ταῦτόν; Ταῦτόν γάρ,

\* *Reddit causam*, quare non Ἐρινὺς arbitranda sit, quæ negatio in ἀλλὰ adversativâ implicate continetur, ut sit integra locutio: ἀλλ' οὐκ ἐστὶν Ἐρινὺς, οὐ γὰρ ἔχει ῥᾶδας (*Devarius*).

<sup>9</sup> Hic ἀλλὰ γάρ simpliciter quidem exponitur pro *attamen*. Si quis autem causativam vim τοῦ γάρ servare velit, non repetendum, sed supplendum erit extrinsecus: ἀλλ' οὐδὲν ὄφελος τοῦ καλὸν κάγαθον αὐτὸν εἶναι· οὐ γὰρ ἐθέλει μανθάνειν (*Kl.*).

(1455) ἔφη (Pl.). Αἱ μητέρες τὰ παῖδιά μὴ ἐκδειματύνων. Μὴ γάρ, ἔφη (Pl.).

- g. g) (1) "In omni interrogatione locus est particulæ γάρ, quia intelligitur semper *nescio* vel *dic mihi*, vel simile quid. Unde et Latini *quisnam* vel *nam quis* dicunt." (H.) Reisig and Krüger make its interrogative use elliptical, referring to a preceding declaration, so that ὅλωλε γάρ; = ὅλωλεν; οὕτω γάρ λέγεις. (See Reisig En. ad CEd. Col. 1575.) Ὁ νεανίσκος ἀναγελάσας εἶπεν· οἷε γάρ, ἔφη, ὦ Κῦρε, ἰκανὸν εἶναι κάλλος ἀνθρώπου ἀναγκάζειν τὸν μὴ βουλευμενὸν πράττειν παρὰ τὸ βέλτιστον; (Xen.)—2) Here belong οὐ γάρ; ἢ γάρ; 'is it not so?' πῶς γάρ; (for how can it be so?) = 'how so?' 'by no means.' πῶς γὰρ οὐ; (for how can it be not so?) = 'to be sure,' 'undoubtedly,' an emphatic affirmative answer. Τί γάρ; is sometimes used (like *quid?*) as a formula of transition to a new question [Οὐκοῦν πρῶτον μὲν ἀναβατικωτέρους ἐπὶ τοὺς ἵππους ποιήσεις αὐτούς;—Δεῖ γοῦν, ἔφη.—Τί γάρ; εἰάν που κινδυνεύειν δέη, πότερον, κτλ. (Xen.)]: sometimes it has the force of *quid enim?* *quidni enim?* in reply to a preceding question or assertion; it is then a form of *assenting*, where we may understand ἄλλο (S.): so that the full force is '[yes]: for what [else is it, if not as you say]?' It may be construed by 'why not?' 'certainly,' 'undoubtedly' (or, if the assertion or question was *negative*), 'certainly not.' Sometimes it introduces a question expressing *emotion* (*quid ergo?* Soph. CEd. Col. 539. 547). Δεῖ ἐκ τῶν ὁμολογημένων αὐτὸν ἑαυτὸν μάλιστα φυλαττεῖν ὅπως μὴ ἀδύκησῃ· οὐ γάρ; (Pl.) Φιλοσοφητέον ὁμολογησάμεν τελευτῶντες· ἦ γάρ; (Pl.) Τοῦτο μὲν ἄρα παντὶ δῆλον, ὅτι οὐκ αἰσχρὸν τὸ γράφειν λόγους.—Τί γάρ; (Pl.)

Tyndareus. Μενέλαε, προσθέγγει νιν ἀνόσιον κᾶρα;

Menel. Τί γάρ; φίλος μοι πατρός ἐστιν ἔκγονος.

- 1456 a) Γέ' (*quidem, certe*) is a *restrictive* particle that does not *exclude* a. the notion to which it is opposed, but gives that to which it is attached a degree of *emphasis* that *distinguishes* it from all others. Accordingly as it *distinguishes* its notion as *being less* than others, or *greater* than they, it may be construed by (*at least*) *quidem* (*certe, saltem*), or by *even, himself (itself), vel etiam*. The force of the γέ is often to be given in English by a mere *elevation of the voice*, adding emphasis to the word or notion to which the γέ belongs. [It does not connect sentences. H.] Ἡ δ' οὐ γέ πίνειν οἶνος Ἀφροδίτης γάλα (Ar.). Ἐπίφθορον λίαν γ' ἐπαινεῖν ἐστίν (Eur.). Μέμνημαι ἔγωγε. Καλῶς γε σύ, ἦν δ' ἐγώ, ποιῶν (Pl.). Φίλους ἐτίθεσαν τοὺς γε πολεμίω-

<sup>1</sup> Principally from Hartung.—Kühner says: 'γέ particula non habet... vim restrictivam, sed argumentativam & explicativam' (Xen. Mem. p. 215).

τάτους (*Eur.*). Τά γ' ἀρκούνθ' ἱκανά τοῖς γε σώφροσιν (*Eur.*). (1456)  
 Ζητητέον ὅστις ἡμᾶς ἐνὶ γέ τῳ τρόπῳ βελτίους ποιήσει (*Pl.*).

b) It is frequently attached to *pronouns*, and, from the emphasis *b.* they thus receive, the accent of ἐγώ, ἐμοῦ, ἐμοί, ἐμέ, is moved back to the first syllable. [See example 3 under *a.*] With *relative* pronouns it adds emphasis to the whole relative clause: ὅς γε (ὅστις γε), *quippe qui* or *qui quidem*. Ἀποπα λέγεις, . . . ὅς γε κελεύεις ἐμὲ νεώτερον ὄντα καθηγεῖσθαι (*Xen.*; = *qui quidem jubes*). Νόμους πῶς ἂν τις ἡγήσαιο σπονδαῖον πρᾶγμα, οὗς γε πολλάκις αὐτοὶ οἱ θέμενοι ἀποδοκιμάσαντες μετατίθενται; (*Xen.*)

c) It is often used in *appeals*, *wishes*, *commands*, *questions*, and *c. asseverations*. Ἄρα . . . γέ, and ἦ . . . γέ, are very common. Εὐδαιμονεῖ γ' ἄνθρωπος<sup>2</sup>. Δρᾷ γ' εἴ τι δράσεις. Καίνόν γε τοῦτο. Ὡ θεοὶ πατρώοι συγγένεσθέ γ' ἄλλα νῦν. Ἐνα δὲ μὴ δυνάμενος ὠφελῆσαι, πῶς ἂν πολλοὺς γε δυνηθείη; Ὅτου δ' αἰτεῖν οὐκ ἔψ, πῶς οὐ σφόδρα γε δοῦναι κωλύει; Ἥ μαίνεται γε.

d) Γέ is also used in *replies* and *supplementary additions* that are *d. closely connected* with another person's speech, to *correct* or *complete* it. Πότερον ἀδελφῷ μητρος ἐσὼν ἐκ μιᾶς; — Φιλότῃ γ', ἐσμέν δ' οὐ κασιγνήτω, γύναι (*Eur.*). Κάπειτα τοῦ γέροντος ἡσσήθη χερὶ; — Αἰδοῖ γε, καὶ μ' ἔρμον οἴχεται λιπών (*Eur.*).

e) It introduces, especially after *relatives* and *conjunctions*, a *c.* thought that *confirms* or *completes* a preceding one; e. g. by adding the *necessary limitation* or *restriction*. καὶ . . . γε, *et quidem*; εἰ γε, *siquidem* (which is εἰ . . . γέ when the γέ distinguishes the *interposed* word, εἰ γε when its influence extends to the *whole clause*); ἔπει γε, *quando quidem* (to which the remark just made also applies, as also to other combinations) are always to be understood in this sense. Δή γε (γέ = *adeo*) is rare. *H.* Πάρεσμεν, οἷα δὲ γ' ἐμοῦ παρονσία. Τίνι ἄλλῃ τις ἂν εἴη σοφός, εἰ γε μὴ ἐπιστήμη; Πρώτῃ θάνοις ἂν, εἰ δίκης γε τυγχάνοις. Ἀλλὰ μὴν οἷ γε φρόνιμοι καὶ οἱ ἀνδρεῖοι ἀγαθοί, οἱ δὲ δειλοὶ καὶ ἄφρονες κακοί.

f) Γέ is employed in the same way in *explanatory* and *completing f. appositions*. Ἐστ'<sup>3</sup>, ἄθλιός γε κούδαμου καὶ πανταχοῦ.

g) Common combinations are, ἁλλὰ μὴν . . . γέ; καὶ μὴν . . . γέ g. (*atqui certe*); οὐδὲ (οὐ) μὴν . . . γέ. Γέ δὴ = *sane quidem, enimvero*; the δὴ simply adding an asseveration to the sentence restricted by γέ. γέ τοι<sup>4</sup> = *certe quidem* ('yet at least,' 'yet at all events'), the τοι

<sup>2</sup> = *ut taceam cetera, aut etiam si minus cetera habet comoda*, beatus quidem homo est (*Klotz*).

<sup>3</sup> *Vivil*.

<sup>4</sup> Interest hoc inter γὰρ δὲ et γί τοι, quod δὲ sententiam per se restrictam simpliciter confirmat: τοι autem eam sententiam indicat oppositam esse praecedentibus quodammodo (*H.*).

(1456) indicating a degree of *opposition* between *this* and the *preceding notion* or *notions*; γέ μήν = *certe vero* (H.); γέ μέντοι, *certe tamen*. Ἐξο-  
 μέν τι παραμυθεῖσθαι αὐτόν, καὶ πείθειν ἡρέμα ἐπικρυπτόμενοι, ὅτι οὐχ  
 ὑγιαίνει;—Δεῖ γέ τοι δὴ (Pl.). Τί οὖν; τὸν Ἐρωτα οὐκ Ἀφροδίτης  
 καὶ θεόν τινα ἡγεῖ;—Λέγεται γε δὴ, *dicitur quidem certe* (Pl.).  
 Μακρὰν γὰρ ἔρπει γῆρυς, ἐμφανὴς γε μήν (Eur.). Ὑμεῖς ἴμα . .  
 τῶν νῦν ἀνθρώπων κάλλιστ' ἂν προτρέψαιτε εἰς φιλοσοφίαν καὶ ἀρετῆς  
 ἐπιμέλειαν; Οἴομεθά γε δὴ, ὃ Σώκρατες (Pl.). Οὐκ ἐγγελάς γερονται  
 βαστάζων νεκρόν; [Admetus replies], θανεῖ γε μέντοι δυσκλεῆς,  
 ὅταν θανῇ, *certe tamen quum morieris, morieris inglorius* (H.).

h. h) In *questions* γέ either (a) adds emphasis to a single word or  
 notion, or (b) is attached to the interrogative word, and so affects the  
 whole interrogation. [This use is denied by Elmsley against Hei-  
 mann, Ellendt, Klotz, Rost, &c.] Ἄλλω γὰρ ἢ μοὶ χρὴ γε  
 τῆσδ' ἄρχειν χθονός; 'oportet adeo alium quam me huic regioni im-  
 perare?' (H. Ellendt says: 'Latine haud inepte vertas nempe,  
 rem inexpectatam in ridiculam partem trahendæ idoneum.')—Ἦν  
 γ' ἂν τό γ' ἄκον πρᾶγμ' ἂν εἰκότως ψέγοις; *quomodo quidem quod  
 me certe nolente factum est, jure vituperes?* (Ellendt.) Ποῖον γε  
 τοῦτο πλὴν γ' Ὀδυσσεώς ἐρεῖς; *qualem quidem hunc nisi quidem  
 Ulyssem dices? = si nihil aliud, illud scire velim, qualis quidem  
 hic sit, quem quidem præter Ulyssem dices* (Kl., who observes that  
 γέ does not increase the force of the interrogation but the *natural  
 force of the interrogative word*).

1457 Διότι (= διὰ τοῦτο ὅτι), *because*: but later writers often use it for  
 ὅτι, *that* (1214, e).

1458 Δέ<sup>5</sup> (weakened from δὴ, as μέν from μήν) ranks, like the Latin  
*autem*, between the *copulative* connectives (τί, καί) and the *adversative*  
 (ἀλλά, &c.), and hence either *opposes* one thought to another  
 (*adversative*), or merely *contrasts* it (*copulative*). Hence it is  
 very frequently used in Greek, where in English we should use  
 'and.'

a. a) The mutual relation between the *concessive* and *adversative*  
 clauses is commonly expressed by the *concessive* μέν, which points  
 forward to the second member expressed by δέ. The δέ may denote  
 either a *strong* or a *slight* contrast. The original signification of μέν  
 (from μήν) is 'indeed;' yet its signification is not always so  
 strong as this; being indeed often so slight, that it cannot be trans-  
 lated at all into English. Τὸ μέν ὠφέλιμον καλόν, τὸ δέ ἐβλαβερὸν

<sup>5</sup> Principally from Kühner.

αἰσχρόν. Διέφθειραν Πλαταιέων μὲν αὐτῶν οὐκ ἐλάσσους διακοσίων, (1458) Ἀθηναίων δὲ πέντε καὶ εἴκοσιν.

b) Μέν—δέ are especially used in the following cases: b.

With divisions of *place, time, number, order, and persons.*

Ἐνταῦθα μὲν—ἐκεῖ δέ, ἔνθα μὲν—ἐνθα δέ, ποτὲ μὲν—ποτὲ δέ, at one time—at another, sometimes—sometimes; ἄλλοτε μὲν—ἄλλοτε δέ, at one time—at another; ἅμα μὲν—ἅμα δέ, simul—simul, πρῶτον μὲν—ἔπειτα δέ, τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ, and τοῦτο μὲν—τοῦτο δέ, partly—partly, on the one side—on the other; ὁ μὲν—ὁ δέ<sup>6</sup>, hic—ille. [In later writers, and even in Demosthenes, ὅς μὲν—ὅς δέ.]

c) When several predicates belong to the same object, and also c. when several actions refer to the same object. Ἐγὼ γένος μὲν εἰμι τῆς περιβόρου Σκύρου, πλέω δ' ἐς οἶκον, αὐδῶμαι δὲ παῖς Ἀχιλλεύος Νεοπτόλεμος (Soph.). Οἱ ἐσέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίους ἐκβαλόντες ἐκ τῆς Εὐρώπης, τοῦτοι δὲ ἐπιστόμενοι φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώραν ἀπίκοντο<sup>7</sup> (Hdt.).

d) Where the same or an equivalent word is repeated in two d. different clauses. (Anaphora.) Here we should use 'and.' Ἐγὼ σύννειμι μὲν θεοῖς, σύννειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς (Xen.). Σωκράτης θύων φανερός ἦν πολλάκις μὲν οἶκοι, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν (Xen.). This principle is not, however, always observed: e.g. the μὲν is regularly omitted, when δὲ καὶ follow. Χαλεπὸν γὰρ οὕτω τι ποιῆσαι, ὥστε μηδὲν ἁμαρτεῖν, χαλεπὸν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα μὴ ἀγνώμονι κριτῇ περιτυχεῖν (Xen.).

e) When μὲν stands in an adjective or adverbial clause, it is sometimes e. repeated, for the sake of emphasis, in the corresponding demonstrative clause, or apodosis. Καὶ τὸν (= ὃν) μὲν καλέουσι θέρος, τοῦτον μὲν προσκυνέουσι τε καὶ εὖ ποιοῦσι<sup>8</sup> τὸν δὲ χειμῶνα, κτλ. (Hdt.).

f) So also, when, instead of the adjective clause, a participle with f. the article is used. Τῷ μὲν ὑπερενεγκόντι τὴν ἀνθρωπίνην φύσιν (Ἡρακλεῖ),—τούτῳ μὲν ὁ Εὐρυσθεὺς ἐπιτάττων—διετέλεσεν (Isocr.).

g) In this way μὲν twice preceding has δέ twice following: this g. always implies a strong emphasis. This parallelism is, however, but seldom found so regularly carried out, as in the following example. Ἐγὼ οὖν δεινὰ ἂν εἶην εἰργασμένος ὧ ἄνδρες Ἀθηναῖοι, εἰ, ὅτε μὲν με οἱ ἄρχοντες ἔταπτον, οὓς ὑμεῖς εἴλεσθε ἄρχειν μου, καὶ ἐν Ποτιδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλίῳ, τότε μὲν οὗ ἐκέينو ἔταπτον ἔμενον

<sup>6</sup> The ὁ μὲν often refers to the nearer name, ὁ δέ to the more remote.

<sup>7</sup> Ionic Greek. Observe that the μὲν is in a *principal*, the δέ in a *subordinate* clause.



(1458) —καὶ ἐκινδύνεον ἀποθανεῖν, τοῦ δὲ θεοῦ τάττοντος, ὥς ἐγὼ γήθην τε καὶ ὑπέλαβον, φιλοσοφούντά με δεῖν ζῆν καὶ ἐξετάζοντα ἑμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεὶς ἢ θάνατον ἢ ἄλλο ὅτιον πρᾶγμα λίποιμι τὴν τάξιν (*Pl.*).

h. h) The μέν—δέ are commonly placed *after* the words which are opposed to each other; yet they are often to be referred to the predicate or to the whole clause. Καὶ ἔλεγε μὲν (Σωκράτης) ὥς τὸ πολύ, τοῖς δὲ βουλομένοις ἐξὴν ἀκούειν (*Xen.*). Ἐπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμισε ποιῆσαι (*Xen.*).

i. i) When a substantive or adjective is connected with the article or a preposition, μέν and δέ are very often placed between the article and the preposition, and between the preposition and substantive or adjective, e. g. πρὸς μὲν τοὺς φίλους—πρὸς δ' ἐχθρούς: but uniformity in this respect is by no means always observed. Τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες ἡγοῦνται τὰ προσήκοντα πράττειν (*Xen.*). Οὐδὲ τὴν παρούσαν εἰρήνην, οὐδὲ τὴν αὐτονομίαν τὴν ἐν ταῖς πολιτείαις μὲν οὐκ ἐνοῦσαν ἐν δὲ ταῖς συνθήκαις ἀναγεγραμμένην ἄξιον ἐλέσθαι μᾶλλον ἢ τὴν ἀρχὴν τὴν ἡμετέραν (*Isocr.*).

k. k) (1) The adversative particle which might be expected after μέν, is sometimes omitted, though there is a corresponding adversative member. This is the case, when the word expressing the contrast is such, as of itself without δέ to make this contrast sufficiently manifest: e. g. with ἐνταῦθα μὲν—ἐκεῖ, and almost always with πρῶτον μὲν—ἔπειτα. (2) Even the clause expressing the contrast may be wholly omitted, in which case it must be supplied by the mind (μέν *solitarius*). Ἐγὼ μὲν οὐκ οἶδα ὥς μὲν λέγουσιν ταῦτα μὲν ἡμῖν ἡγγαίε τις οἶμαι μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν, and the like. Λέγεται ὁδε ὁ λόγος, ἔμοι μὲν οὐ πιθανός (*Hdt.*).

l. l) (1) On account of its *general* signification, δέ, like *autem*, frequently connects sentences, even when they stand in a *causal* relation to each other; then the hearer or reader is left to gather from the context the particular mode of connexion. Thus δέ is very often *explanatory* (= *autem*), and appears to be used instead of γάρ. Αὐτὸς ἐπαγγελάμενος σώσειν τὴν πόλιν, αὐτὸς ἀπώλεσε, φάσκων πρᾶγμα εὐρηκέναι μέγα καὶ πολλοῦ ἄξιον ὑπέσχετο δὲ εἰρήνην ποιήσειν μητρε ὄμνηρα δοὺς μήτε τὰ τεῖχη καθελῶν (*Lys.*).—2) “Sæpissime δέ, levis-sima adversandi particula, notiones ita copulat, ut alteram alteri explicationis causâ non sine aliquâ distinctione subjiciat. Debent, quæ ita copulari volumus, consimilia esse et unius generis diversæ formæ.” (*H.*) Εἶπερ γε Δαρείου ἐστὶ παῖς, ἐμός δ' ἀδελφός (*meus autem frater*; but in English, ‘and my brother.’ *Xen.*).

m) In questions, δέ is sometimes used as an *adversative*, the interrogator giving vivacity to his question by omitting the concessive *m*. member; but sometimes it has a *copulative* force, and continues a question which had been interrupted by the answer given to it. The same principle holds good in answers. Καὶ ὁ Σωκράτης· Εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι; (i. e. though you will not keep a man to protect you from your enemies, will you nevertheless, &c.? *Xen. Mem.* 2, 9, 2.) Οὐκ οἶσθα, ἔφη, ὅτι πλήθει μὲν οὐδὲν μείους εἰσὶν Ἀθηναῖοι Βοιωτῶν; Οἶδα γάρ, ἔφη. Σώματα δὲ ἀγαθὰ καὶ καλὰ πότερα ἐκ Βοιωτῶν οἶε πλείω ἂν ἐκλεχθῆναι, ἢ ἐξ Ἀθηνῶν; (*Xen.*)

n) Καὶ—δέ (in the Epic writers καὶ δέ not separated), and, though *n*. more seldom, the negative οὐδὲ—δέ, in which connexion δέ has the force of 'also,' 'more than that,' 'especially,' adding emphasis to the word *interposed*. καὶ—δέ = *et vero etiam; atque etiam*. [Common in *Xenoph.*; far less so in *Thucyd.* and *Plato*. *K.*] Οἱ τε ἄλλοι προθύμως τῇ Τελευτίᾳ ὑπηρέτουν, καὶ ἡ τῶν Θηβαίων δὲ πόλις προθύμως ἐνέπεμπε καὶ ὀπλίτας καὶ ἱππείας (*Xen.*). Δαρεῖος Κῦρον σατράπην ἐποίησε, καὶ στρατηγὸν δὲ ἀπέδειξε (*Xen.*). Καὶ οὐδὲν οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἐπαθεν οὐδεὶς οὐδέν (*Xen.*).—Also with *relatives*: καὶ ἀνέμους καὶ ὕδατα, καὶ ὥρας καὶ ὅτου δ' ἂν ἄλλου δέωνται = *et quacunq; porro aliâ re indigent* (*K.*).

o) Sometimes the proposition with μὲν, or that with δέ, is virtually *o*. a subordinate clause, and may be construed by *whilst, whereas* (*Kr.*). Τὸ εἶναι μὲν τὰς ἀναγκαιοτάτας πλείστας πράξεις τοῖς ἀνθρώποις ἐν ὑπαίθρῳ, τοὺς δὲ πολλοὺς ἀγυμνάστωρ ἔχειν πρὸς τε ψυχὴν καὶ πρὸς θάλαπην οὐ δοκεῖ σοι πολλὴ ἀμέλεια εἶναι; (*Xen.*) Πῶς οὐ σφέλιον τὴν μὲν πόλιν αὐτὴν ἡμῶν ἐκάστω δεδωκέναι ἄδειαν, αὐτὴν δὲ μὴ τετυγκέναι ταύτης τῆς ἀσφαλείας; (*Dem.*) Δέη τι αὐτῶν ἢ μάτην ἐφοβήθης, οἱ δὲ πολέμιοι οὐκ ἔρχονται; (*Xen.* Here *we* too should connect the sentences *copulatively*: 'and the enemy are not coming after all?')

p) In the *apodosis*, as in principal sentences, δέ has a double force, *p*. either *adversative* or merely *contrasting*; i. e. it either *opposes* the two notions *antithetically*, or merely *distinguishes* them with its weaker contrasting force. [The *opposition* being also combined with the *asseveration* which belongs to δέ: so *vero* in Latin. *Kl.*] Sometimes μὲν stands in the first member.

(1) The *adversative* δέ in the *apodosis* is used (α) after *hypothetical* antecedent clauses, where ἀλλά is often found instead of δέ; (β) after *relative* antecedent clauses, and such as *denote comparison* [especially in οὕτω δὲ καὶ ... *Kl.*] (α) Ἄλλ' εἰ μὴδὲ τοῦτ', ἔφη, βούλει

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(1458) ἀποκρίνασθαι, σὺ δὲ τοῦντεῦθεν λέγε (Xen.).—β) Ἐκάθηναν αὐτῷ ἐν τάξει, ὥσπερ οἱ ὀπλῖται, οὕτω δὲ καὶ οἱ πελτασταὶ καὶ οἱ τοξόται. (Xen.; *ut gravis armaturæ milites ita etiam . . . i. e. not only the heavy-armed soldiers, as usual, but also [which was unusual] the light-armed troops.*)

(2) After an antecedent clause denoting *time* (ὅτε, ἕως, and especially ἐπεὶ, H.), δέ\*, in the apodosis, commonly has its weaker *contrasting* force, yet sometimes an *adversative* one also (very often in the Homeric language, and also in Herodotus, but seldom in the Attic writers). Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλωδ' ἄλλη Ἀργεὶ Περσεφόνεια γυναικῶν θηλυτεράων, ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνωνος Ἀτρεΐδου (Hom.). Ἐπεὶ δὲ ἀφίκοντο, ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πείροδος δὲ οὐκ ἦν —, ἐδόκει δὲ<sup>9</sup> τοῖς στρατιώταις διὰ τῶν ὁρέων πορευτέον εἶναι (Xen.). Ἐπεὶ τε ὁ πόλεμος κατέστη, ὁ δὲ φαίνεται καὶ ἐν τούτῳ προγνούς τὴν δύναμιν (Th. 2, 65, 3: on which Kr. says: "This idiom is rather Ionic than Attic, but re-introduced by later writers, e.g. Arrian").

- q. q) Sometimes δέ occurs after a *participle*, which may be considered as virtually the *protasis*, to which the sentence introduced by δέ forms the *apodosis*. Καί ποτε ὄντος πάγου οἶον δεινοτάτου, καὶ πάντων — ἐνείλιγμένων τοὺς πόδας εἰς πῖλους καὶ ἀρνακίδας, οὗτος δ' ἐν τούτοις ἐξῆι ἔχων ἱμάτιον —, οἷόν περ καὶ πρότερον εἰώθει φορεῖν (Pl.). Θαναμάζω σου, εἰ ἐκείνους ῥαδίως χειροῦμενος, τοῦτοις τί μὴδ' ἄν τρόπον οἶε δυνήσεσθαι προσενεχθῆναι (Xen.).
- r. r) The notions contrasted by μέν—δέ have often different grammatical constructions: τῷ μὲν πρώτῳ ἔτει—ἐπεὶ δε—: πρὶν μὲν τὴν μάχην γενέσθαι — νικήσας δέ —.
- s. s) When two predicates, contrasted by μέν—δέ, belong to the same subject, Herodotus represents this subject in the second clause by ὁ, and appends δέ to it [cf. 987]: Γέλων ταύτην μὲν τῇ ὁδῷ ἤμειλσε, ὁ δὲ ἄλλης εἶχετο = ἄλλης δὲ εἶχετο. M.
- t. t) In addressing a person after his name, σὺ (σοί, &c.) usually follows with δέ: this form indicates *emotion* (Cf. H. ad El. 147). Μενέλαε, σοὶ δὲ γὰρ λέγω κτλ.
- u. u) When two pairs of notions are contrasted or compared by a relative and demonstrative (οἷος—τοιούτος· ὅς—οὗτος· ὅπου—ἐν—ταῦθα), the first pair take μέν, the second δέ: οἷα μὲν ἕκαστα ἐμοὶ

\* Præverunt hunc usum particulæ δέ in apodosi post particulas temporales epici, ut post ἕως. (H.)

<sup>9</sup> This passage (which Kühner quotes) is a *doubtful* one, being absent in some MSS.; and both Poppo and Krüger read δὴ.

φαίνεται, τοιαῦτα μὲν ἔστιν ἐμοί; οἷα δὲ σοί, τοιαῦτα δ' αὖ σοί (Pl. *Theæt.* 152).

Δή<sup>10</sup> (-*dum*, -*dem*, -*jam*, i. e. the *jam* in *quoniam*, *quispiam*). 1459

Δή (probably a weakened form of ἤδη) affirms that the speaker knows that *the thing in question exists at the moment actually present, or present to his mind.* Hence it also denotes, in general, the *being ready, or at hand; certain existence as a fact; an appeal to what is evidently before one's eyes, &c.* Here we may note, (a) Its use with *a. adverbs of time*; denoting that the thing is limited to the time denoted by the adverb. ἐνταῦθα δή, Cf. 1276, *e.* νῦν δὴ = (ἀρτι) 'just now.' πρὶν δὴ, *pridem.* ἔτι δὴ, οὐκέτι δὴ, αἰὲ δὴ, πάλαι δὴ. (Compare *nunc dum, etiam dum, vix dum.*) Οὐδὲν ἄλλο σκεπτόν ἢ ὅπερ νῦν δὴ ἔλεγον (Pl.) 'Ἡνίκα δὲ προσιόντες ἐλέγοντο οὐκέτι δέχ' ἡμερῶν ὁδὸν ἀπέχειν, τότε δὴ ὁ Κύρος λέγει' Ὡ Κναζάρη, ὦρα δὴ ἐξάπαντ' ἄν καὶ μήτε τοῖς πολέμοις δοκεῖν μήτε τοῖς ἡμετέροις φοβούμενους μὴ ἀντιπροσέειναι (Xen.).

b) Καὶ δὴ = *jamjam* ('already,' ἤδη, &c. Cf. *Pergisne?* "Jam- b. *jam desino.*" Ter. Cf. n).—1) This combination is often used in *replies.* (2) With reference to a future moment, it implies its *immediate* following, = (*continuo*) 'immediately,' 'this moment,' 'at once.' (1) Ἀκούω τῆς θύρας καὶ δὴ ψόφον (Aristoph.). Βλέψον κάτω. Καὶ δὴ βλέπω (Aristoph.). Πέμποιμ' ἂν ἤδη τόνδε· σὺν τύχῃ ἐξ τῷ Καὶ δὴ πέπεμπται. (2) Ὅποσοι δ' ἂν τὰ πολεμικὰ μὴ ἀποτιθῶνται ὅπλα, ἐπὶ τούτους ἡμεῖς καὶ δὴ στρατευσόμεθα (Xen.).—3) Καὶ δὴ is also used in *suppositions* (= *fac ita esse*), the *supposed event* being stated to have actually *taken place.* Καὶ δὴ τεθνᾷσι, τίς με δέξεται πόλις; (Eur.) Καὶ δὴ δέδεγμαι· τίς δέ μοι τιμὴ μένει; (Æsch.) Καὶ δὴ τρεπόμενοι ποίους ἢ ἱππίας ἢ τοξότας ἢ πελταστὰς ἢ ἀκοντιστὰς ἀνευ ἱππῶν ὄντες δυναίμεθ' ἂν φεύγοντας ἢ λαβεῖν ἢ κατακαίνειν; (Xen.)

c) Καὶ δὴ, καὶ . . . δὴ (*et vero; quin*) are also sometimes used in *c. explanatory* statements added to a previous one; the former giving emphasis to the whole *clause*, the latter to the *interposed* word. So δὲ δὴ gives emphasis to an *opposed* notion (Kr.). Δή is also used generally in *replies*, and *clauses* added to preceding ones, its force here being similar to that of καὶ δὴ, but weaker (H.). Ὡς ἄθλιοι οἱ δίκην εἰδόντες, ἦν δὲ δὴ ὁ δρῶν ταῦτα θεός, οὐκ ἐατέον λέγειν τὸν ποιητὴν (Pl.). Λέξω πρῶτον περὶ τοῦ πρώτου καιροῦ, καὶ δὴ ἐπανάγω ἑμαυτὸν ἐπὶ τὴν εἰρήνην (Æschin.). Πάντες οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγοῦντο. καὶ βασιλεὺς δὴ τότε μέσον εἶχε τῆς ἑαυτοῦ στρατιᾶς (Xen.). Σύμπεμψον τοίνυν

<sup>10</sup> Principally from *Hartung*; many of the examples from *Krüger*.

(1459) μοί τινα. "Λαβὼν δὴ ἴθι," ἔφη, "ὄντινα ἐθέλεις." [Astyages made a great hunting-party for Cyrus:] καὶ βασιλικῶς δὴ παρὼν αὐτός, ἀπηγόρευε μηδένα βάλλειν πρὶν Κύρος ἐμπλησθεῖη θηρῶν (Xen.).

d. d) It is frequently used with imperatives and hortatory subjunctives (with which *we* often use 'now,' 'then'). Compare *dic dum*, *cedo dum*. Ἐχε δὴ, ἔφην ἐγὼ ἄξιον γάρ τοι ἐπισκέψασθαι, ὃ λέγεις. Ἐπει προθυμῇ, χρὴ λέγειν ἄκουε δὴ<sup>1</sup>. Θώμεθα δὴ τὸ φόρτιον.

e. e) The particle is also used extensively with reference to *purposes of prevention, asseverations, &c.* It here denotes the thing as *settled, completed, certain, &c.* Ἡ δὴ, 'assuredly.' Μή τι δὴ ἢ μή τι γε δὴ (not at all surely =), *nedum*, or (according to the context) *multo magis* or *multo minus*. [Also μή τί γε only; and μή τι ἐγὼ... γέ μή τί γε... δὴ. *Kl.*]—Οὐκ ἔνι... οὐδέ φίλοις ἐπιτάττειν, μή τί γε δὴ τοῖς θεοῖς (*multo minus ipsis diis. Dem.*). Ἐγὼ δὲ καὶ ἐν τοῖς θεάτροις ὁρῶ τοὺς ἀγωνιστὰς ὑπὸ τῶν παιδῶν παροξυνομένους, μή τι δὴ ὑπό γε τῶν φίλων, οὓς ἄν τις οἴηται μετὰ σπουδῆς κατ' εὐνοίαν παρακελεύεσθαι (*Pl.*).

f. f) In *explanations* it denotes an *immediate judgement of the mind, formed upon the obvious appearance of the thing*. So in γάρ δὴ, ὥς δὴ, οἷα δὴ (*utpote*). Here there is often an admixture of *irony*, as if the thing were *so obvious*, that it *may be assumed* as a fact without hesitation.

g. g) After *demonstratives* it denotes *limitation* to the thing in question, which it *distinguishes* as being the *very thing* meant, often as *remarkable, well known*. Here it may sometimes be construed '*precisely*,' '*just*;' it often, however, cannot be construed, but must have its force given by *emphasis* added to the word. So τότε δὴ, οὐτός δὴ, σὺ δὴ, τὰ αὐτὰ δὴ ταῦτα. Compare *dumtaxat* and *demon*.

In Homer the δὴ often precedes τότε at the beginning of a verse (δὴ τότε or δὴ ῥα τότε...).

h. h) With *relative pronouns and adverbs* it either *distinguishes* the thing as *well known, &c.* (as with *demonstratives*), or implies *decision*. ὅς δὴ, οἷος δὴ, ἐπειδὴ (*quoniam = quum jam*), εἰ δὴ, ἔνθα δὴ. (See k.) [ἃ δὴ = *quæ, ut satis constat, K.*]

i. i) With *interrogatives* it implies (as in *commands*) *impatience*, as requiring an *immediate explanation*. Τίς δὴ; 'who ever?' 'who in the world?' τί δὴ; πῶς δὴ; *quidum?* τί δὴ ποτε; *quid tandem?* It has the same meaning in *exclamations*: ὅσος δὴ! [ὅσα δὴ ἐέδηγμα! *Aristoph.*]

(Here the Attics in their colloquial language extended the particle to δαί, as νή τοι ναι, especially in τί δαί; αἰν' tu? 'how so?')

<sup>1</sup> Here it has also an *annective* force. II.

*κ*) (1) Its use with *indefinites*, including *ὅστις*, *ὅσος*, and the dependent interrogatives, *ὁπόσος*, &c., when used *indefinitely* [and *κ*. the corresponding adverbs, *ὅθεν*, &c.]. Here, too, it denotes *haste* and *indifference*; *any one*, without *enquiring who*, or going further to take in others (= *-cunque*, *-vis*, *-libet*). *ὅστις δὴ*, *nescio quis* [but also *quicunque*]. *ὅστις δὴ ποτε*, *quicunque tandem* [1258, e) 7]; *ὁποῖος δὴ*. *ὅσοι δὴ*, *quotquot*: *ἄλλος δὴ*, *alius nescio quis*: *εἴτε δὴ*, 'whether it be that,' &c. (= *sive*). *Ῥήγνυται ὁποῖα δὴ φλέψ* (*Xen.*). *Τί ποτε ὃν τὸ ὅσιον εἴτε φιλεῖται ὑπὸ θεῶν εἴτε δ' τι δὴ πάσχει* (*Pl.*). *Ἐς τὴν Ἀσπενδον ἧ τι νι δὴ γνώμη ἀφικνεῖται* (*Th.*). *Τὸ ζῆν ὁπόσον δὴ χρόνον τὸν ὡς ἀληθῶς ἄνδρα ἐατέον ἐστίν* (*Pl.*). *Ἐξαπίνης ἀνέλαμψεν οἰκία ὅτου δὴ ἐνάψαντος* (*Xen.*). *Θρασύμαχος διαβάλλειν τε καὶ διαλύσασθαι διαβολὰς ὅθεν δὴ κρᾶτιστος γέγονεν* (*Pl.*). *Ἐνιοὶ τὰ μὲν φιλονεικία, τὰ δ' ἧτινι δὴ ποτ' αἰτία προάγονται λέγειν* (*Dem.*). *Τοῦτο πέπρακται νυνὶ ὅπως δὴ ποτε* (*Dem.*). *Ἐμισθώσατό με ὅστις δὴ ποτ' οὔν* (*Æschin.*).—2) With *τίς*, *ποτέ*, *πού*, the *δή* precedes (it cannot, of course, stand at the beginning of a clause); *δή τις*, *quispiam*, or *nescio quis*: *δή ποτε*, *uspiam*; *δή που*, 'in some way surely' (as used in a *half-questioning* or *half-doubting* manner = *opinor*, *ni fallor*: Cf. 1461).—3) *Ὅσος* *δὴ* often means 'any degree however small' (= *quantuluscunque*).

*λ*) After expressions of *number* and *degree* (e. g. *comparatives* and *l. superlatives*), it denotes *limitation* to the asserted magnitude or degree, which the thing *precisely* attains to. It may denote either that the number or degree is *not exceeded*, or that it is *fully* reached, i. e. is 'not fallen short of.' *μόνος δὴ*, 'quite alone': *τρεῖς δὴ*, 'no more than three': *πάντες δὴ*, 'all without exception': *ἀσθενής δὴ*, 'very weak': *βραχύς δὴ*, *εὐθύς δὴ*, *πάνυ δὴ*, *μέγα δὴ*, *πλεῖστα δὴ*, *μέγιστος δὴ* ('the very greatest').

*μ*) It may be added, that *δή* often appears in the *apodosis* (especially with particles of *time*, &c. *τότε δὴ*, *ἐνταῦθα δὴ*, 1276, e) to denote *exact coincidence* with the event or circumstances mentioned in the *protasis*. *Ἐπεὶ καὶ ἐνταῦθα ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἱππεῖς* (*Xen.*). *Ἐπεὶ ὑπερέμνοντο αὐτόν, ἐνταῦθα δὴ βοηθεῖν ἐκέλευεν* (*Xen.*).

*ν*) So also *καὶ δὴ* is used in the *apodosis* to denote an exact coincidence in point of time [Comp. the use of *καί* after *ἅμα*, 1447, b]. *Ἐπεὶ δὲ ἤρξατο ἄγειν . . . καὶ δὴ οἱ ἱππεῖς συνεβέβληκεσαν* (*Xen.*).

*ο*) *Ἀλλὰ δὴ* = *at inquires*, in possible objections anticipated by the speaker.

*ρ*) Sometimes *δή* refers to a *pretended* reason, motive, &c., and *p*.

<sup>2</sup> They originally obtained this *simply adjective* force and construction by an ellipse: *ὅστις (δὴ)*, *whoever*, *I know not who it was* = *nescio quis*.

may therefore have an ironical force, '*forsooth*.' 'Ἐδίδασαν ὡς κατ' εὐνοίαν δὲ λέγειν (*Th.*). Cf. 1460.

- 1460 Δῆθεν (from δὴ and θέν, a weakened form of θήν, *scilicet*) is properly an *affirmative* particle, but is mostly used either of a *false pretence* or *notion* (= πρόφασιν: '*in appearance*;' '*as they, &c. wished it to be thought*'), or as an *ironical* affirmation (*scilicet*, *videlicet*; *quasi vero*). It is however, sometimes, though seldom, used as a *simple explanatory* particle. 'Ἀπεπεμφάμην τὸν υἱόν, μέγα φρονῶν, ὅτι δῆθεν (= *videlicet, scilicet*) τῆς βασιλείας θυγατρὸς ὀφείμην τὸν ἐμὸν υἱὸν γαμέτην (*Xen.*). Τοῦτο δὲ τὸ ἄγος οἱ Λακεδαιμόνιοι ἐλαύνειν ἐκέλευον δῆθεν τοῖς θεοῖς πρῶτον τιμωροῦντες, Περικλέα δὲ εἰδότες τὸν Ξανθίππου προσεχόμενον αὐτῷ κατὰ τὴν μητέρα (*Th.*). Γνώμης παραινέσει δῆθεν τῷ κοινῷ ἐπρεσβεύσαντο (*Th.*).
- 1461 Δήπου (*opinor, ni fallor*), '*I imagine*,' '*I suppose*,' '*doubtless*.' Οὐ δήπου τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι (*Xen.*).
- 1462 Δήπουθεν (from δήπου and θήν), '*I hope*,' '*I suppose*,' '*surely*' (*nempe, ironically: opinor*). "Ἀνθρωπος εἰ δήπουθεν οὐκ ἔστ' οὐδὲ εἰς ᾧ μὴ κακὸν τι γέγονεν ἢ γενήσεται (*Phil.*). Ἐγὼ δὲ ἦν ἱππεύειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἵππου γένωμαι, τὰ τοῦ ἱπποκενταύρου δήπουθεν διαπράξομαι (*Xen.*).
- 1463 Δῆτα (from δὴ, and perhaps εἶτα<sup>1</sup>, '*then*') serves, like δὴ only in a higher degree, to *render prominent* and *more exactly define* the word which stands before it. It may be joined with all the parts of speech, in order to define them, whether by *extension* or *restriction* of their meaning. It is very often used after interrogatives, with which it is either *consecutive* (i. e. relates to a preceding statement) = '*then*,' or *assumes* in an impatient vehement way the answer it confidently expects: sometimes it has the force of '*really*,' '*indeed*.' [ἔσωσα δῆτά σε; *Œd. T.* 558.] It is often used with *imperatives* (= '*do*,' '*do pray*,' &c.); and very often in *replies* (usually with repetition of the word assented to), where it denotes *unconditional emphatic assent*. It frequently has an *ironical* force (= '*forsooth*'). Also, ἡ δῆτα, *sane profecto*; οὐ δῆτα, *minime vero*; μὴ δῆτα, '*nay do not*,' &c.; καὶ δῆτα.—*Electra*: Δὸς δῆτα πατρὸς τοῖσδε τιμωρὸν δίκην (*Eur.*). Μὴ δῆτα δράσης ταῦτα γ' αἰτούμαι σ' ἐγώ.—Τί δῆτ' ἐν ὀλβῳ μὴ σαφεῖ βειβηκότες Οὐ ζῶμεν ὡς ἡδίστα μὴ λυπούμενοι; (*Eur.*) 'Ἀπ' ἐχθρῶν δῆτα πολλὰ μαρθάνουσιν

<sup>1</sup> So Krüger (who, however, hesitates between δὴ and εἶ). Klotz thinks the τὰ is related to the old *indefinite* pronoun τος; so that δῆτα = '*jam aliquis tenus*;' '*jam aliquā ratione*;' i. e. *jam sane*; *jam quidem*; *jam profecto*; *jam certe*.

οἱ σοφοί (*Aristoph.*). Ταῦτα δῆτ' ἀνασχετά; (*Soph.*) Ξυμβόλαια δὲ λέγεις κοινωνήματα, ἢ τι ἄλλο;—Κοινωνήματα δῆτα (*Pl.*).

Εἰ, *if*,—*whether*<sup>4</sup>.

1464

[Εἰ γάρ, *utinam*; see 807, sqq. On the forms of conditional propositions, see 1281, sqq. Εἰ after θαυμάζω, ἐπαινῶ, ἀγαπῶ, 1303, 7. As dependent interrogative, 1362; εἰ—ἦ, 1364.]

a) In Attic writers, when two conditional clauses are placed in a contrast by εἰ (ἐάν) μὲν . . . εἰ (ἐάν) δὲ μή, in the first the apodosis is omitted, as containing a thought which may be easily supplied, and the discourse hastens on to the following more important thought.—On εἰ μὲν . . . εἰ δὲ μή—, with omission of the first apodosis, cf. 1303, c), 2.—Εἰ τις does not express *doubt* of their being any; but is nearly = ὅστις, 'whoever'. Αἰρήσει Θεαίτητον ἢ τῶν ἄλλων εἰ τις σοι κατὰ νοῦν.

b) The verb is sometimes omitted after εἰ, &c. Thus in εἰ μὴ δ. διὰ = 'if it were not for,' 'if it had not been for,' as in εἰ μὴ διὰ τὸν κύνα, 'but for the dog.' (c) Frequently, e. g. with εἴπερ (ποτε), a c. verb must be supplied from the principal clause. Οὐ τὸ μὴ βούλεσθαι, ἀλλ', εἴπερ (1444, p), τὸ μὴ δύνασθαι διακωλύσει (*Pl.*). Φημὶ δεῖν ἐθελῆσαι, εἴπερ πότε, καὶ νῦν (*Dem.*). d) So too εἰ μὴ receives the meaning of *nisi*. Οὐ κελεύσω, εἰ μὴ ξυμφέρων (*Th.*). 'Ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετή (*Xen.*).—e) e. The form εἰ δὲ μή (*sin minus*), 'but if not,' often occurs without a verb; e. g. after μάλιστα μὲν (properly *potissimum quidem* =), 'if possible,' of the thing to be done by preference, if it can be done. Μάλιστα μὲν εὐρεθῆς γίγνου τῶν βελτίστων\* εἰ δὲ μή, μιμοῦ τὰ παρὰ τοῖς ἄλλοις ὁρθῶς ἔχοντα (*Is.*).—f) When εἰ μὴ has the meaning of 'except,' another εἰ is sometimes subjoined, thus εἰ μὴ εἰ, like *nisi si*; the predicate of εἰ μὴ is omitted. 'Ο χρηματιστικὸς πρὸς τὸ κερδαίνειν τὴν τοῦ τιμᾶσθαι ἡδονὴν ἢ τὴν τοῦ μαθάνειν οὐδενὸς ἀξίαν φήσει, εἰ μὴ εἴ τις αὐτῶν ἀργύριον ποιεῖ (*Pl.*). g) This εἰ δὲ μὴ having become a *standing formula*, it was used after ἐάν μὲν (where one should expect ἐάν δὲ μή): and also after *negative* notions it is found introducing the *opposite* supposition (though this is here *affirmative*), the strict opposition being neglected from its having become the regular office of εἰ δὲ μή to express 'but on the contrary supposition,' 'otherwise.' 'Ἐάν μὲν τι ὑμῖν δοκῶ λέγειν ἀληθές, Ξυνομολογήσατε' εἰ δὲ μή, παντὶ λόγῳ ἀντιτείνετε (*Pl.*). 'Ἀπῆται τὰ χρήματα' εἰ δὲ μή<sup>5</sup>, πολέμῳσιν ἔφη αὐτοῖς (*Xen.*). Πύλεμον οὐκ εἶων ποιεῖν' εἰ δὲ μή, καὶ αὐτοὶ ἀναγκασθῆσθαι ἔφασαν φίλους ποιεῖσθαι οὓς οὐ βούλονται (*Th.*).—h) Καὶ εἰ = 'even if' (*etiam si*; *etiam tum*, *h. si*); here the 'even' preceding the *supposition* marks it as an *improbable* and *extreme* condition, or, at all events, as the *most unfavorable* that can

<sup>4</sup> Principally from Krüger.

<sup>5</sup> sc. λήψεται.



- (1464) well be conceived; in spite of which the consequence is still believed by the speaker to be certain: *εἰ καί*, 'if even' (*etsi*), represents the condition as one of possible occurrence, which yet will not affect the consequence. Τῆς γῆς κρατοῦντες, καὶ εἰ θαλάττης εἵργουιντο, δύναιντ' ἂν καλῶς διαζῆν (*Xen.*). Ἥγειτο ἀνδρὸς εἶναι ἀγαθοῦ ὥσε-  
λεῖν τοὺς φίλους, καὶ εἰ μηδεὶς μέλλοι εἴσεσθαι (*Lys.*). Καὶ εἰ  
μηδὲνα ἀνθρώπων ἥσχυνον, τοὺς θεοὺς ἐχρῆν σε ἰεδῆναι (*Lys.*).  
'Ανὴρ πονηρὸς δυστυχεῖ, κἂν εὐτυχῇ (*Men.*). Μὴ ἀτιμάσωμεν εἰπεῖν,  
εἰ καὶ τῷ σμικρότερον δοκεῖ εἶναι (*Pl.*). Τὰ δίκαια πάντες, εἰ ἂν  
i. καὶ μὴ βούλονται, αἰσχύνονται μὴ πράττειν (*Dem.*).—i) As implying  
the possible occurrence of the supposition, *εἰ καὶ* may often (like *et si*)  
be rendered 'although' (*quamquam*). In other cases the *καί* (as also  
μηδέ after *εἰ*) often relates to some following notion. Εἰ καὶ τυραν-  
νεῖς, ἐξισωτέον τὸ γοῦν Ἴσ' ἀντιλέξει· τοῦδε γὰρ κἀγὼ κρατῶ (*Soph.*).  
Δεινόν γ' εἶπας, εἰ καὶ ζῆς θανῶν (*Soph.*). Εἰ καὶ μηδὲν μοιτούτων  
k. ὑπῆρχε, δικαίως ἂν τῶν μεγίστων ἡζιώθην (*Is.*).—k) In οὐδὲ εἰ (εἰάν),  
μηδὲ εἰ (εἰάν), it is only the *connective* particle which the οὐδέ, μηδέ  
involve, that belongs to the conditional particle; the *negative* be-  
longing to the principal clause. So that, e. g. οὐδ' εἰ = καὶ εἰ . . .  
οὐ. In other words, the particles are to be construed 'even if' or  
'although,' and a 'not' carried to the verb. Οἱ μὴ χρησάμενοι τοῖς  
καιροῖς ὀρθῶς οὐδ' εἰ συνέβη τι παρὰ τῶν θεῶν χρηστὸν μνημονεύουσιν  
(*Dem.*). Οὐδ' ἂν δεκάκις ἀποθάνῃ Φίλιππος, οὐδὲν μᾶλλον ὑμεῖς  
γε κινήσεσθε (*Dem.*). Οὐδ' εἰ τρὶς ὅσα νῦν κέκτησαι προσγένειτό σοι,  
οὐδ' ὥς ἂν ἱκανά μοι δοκεῖ εἶναι σοι (*Xen.*). Οὐκ ἂν τὰ θεῖα κρυπ-  
τόντων θεῶν μάθοις ἂν, οὐδ' εἰ πάντ' ἐπέξελοις σκοπῶν (*Soph.*).  
Οὐ πείσεις, οὐδ' ἦν πείσης (*Aristoph.*). Τὸν μὴ λέγοντα τῶν  
δεόντων μηδὲ ἔν Μακρόν νόμιζε, κἂν δὲ εἴπῃ συλλαβὰς· Τὸν ἔ' εὐ  
λέγοντα μὴ νόμιζε εἶναι μακρόν, Μηδ' ἂν σφύδρ' εἴπῃ πολλά καὶ πολὺν  
χρόνον (*Phil.*). "Ἐμοιγε δοκεῖ καὶ εἰ Μηδ' ἐν τῇ αὐτῇ πόλει εἴη τῷ  
l. κекτημένῳ, πάντα τοῦ οἴκου εἶναι ὅσα τις κέκτηται (*Xen.*).—l) There  
is often an ellipse of such a notion as 'to see,' 'to try,' &c. before *εἰ*,  
εἰ πως, εἰάν πως, if *hardly*. Μελήσιππον . . . ἀποστέλλει εἰς τὰς  
'Αθῆνας, εἴ τι ἄρα μᾶλλον ἐνδοῖεν οἱ 'Αθηναῖοι κτλ. (*Th.*) Προ-  
θυμία τε πάσῃ ἐχρῶντο . . . εἴ πως . . . ἔλοιεν τὸ τείχισμα (*Th.*).

1465 Εἴπερ<sup>6</sup> (properly = *si omnino*, or *si quidem omnino*) states the condition as a *supposition*, often as one of which there is little doubt. Εἴπερ γε, *si quidem omnino*. Δεῖται ὁ θεός, εἴπερ ἔστ' ὄντως θεός, οὐδενός (*Eur.*). Εἴπερ ἦν ἀνὴρ ἀγαθός, ἐχρῆν ἂν μὴ παρανόμως ἄρχειν (*Lys.*). Ἡ εὐανδρία διδακτόν, εἴπερ καὶ βρέφος διδάσκεται ἀκούειν θ' ὧν μάθησιν οὐκ ἔχει (*Eur.*). Οὐ πάντες ἐρᾶν φαμεν, εἴπερ γε πάντες τῶν αὐτῶν ἐρῶσι καὶ ἀέλ; (*Pl.*) Cf. 1464, c.

<sup>6</sup> Εἴπερ usurpatur de re, quæ esse sumitur, sed in incerto relinquitur, utrum juri an injuriæ sumatur: εἴγε autem de re, quæ jure sumpta creditur. II. Vig. 331.

Εἴτε = *sive*: εἴαν τε (ἦν τε or ἄν τε) being used where εἴαν (ἦν, 1466 ἄν) would be used for εἰ. Εἴτε . . . εἴτε (εἴαν τε . . . εἴαν τε) = *sive* . . . *sive* (the *whether* . . . *or*; *either* . . . *or*, of *indifference*, the speaker leaving it undecided, which supposition he assumes to be the *true* one). Δίκαιον, εἴτ' ἀγαθὸν εἴτε φαῦλον τὸ ἄρχειν, πάντας αὐτοῦ μετέχειν (*Aristot.*). Ὁ ἀγαθὸς ἀνὴρ σώφρων ὢν καὶ δίκαιος εὐδαίμων ἐστὶ καὶ μακάριος, εἴαν τε μέγας καὶ ἰσχυρὸς, εἴαν τε μικρὸς καὶ ἀσθενὴς ἦ, καὶ εἴαν πλουτῇ καὶ μὴ (*Pl.*).—The particles are sometimes preceded by ὁπότερα: e. g. Xen. Hell. 3, 5, 9.

The following forms, also, are sometimes used: viz. εἴτε . . . εἰ δέ (*sive* . . . *si vero*), when the second member contains something opposed to the first: εἴτε . . . ἢ [εἴτε Δυσίας ἢ τις ἄλλος πώποτε ἔγραψεν, ὄνειδος τῷ γράφοντι, εἴτε τίς φησιν εἴτε μὴ (*Pl.*): ἢ . . . εἴτε (seldom and only poet.): εἴτε but once for εἴτε . . . εἴτε is mostly poetic: λόγοισιν εἴτ' ἔργοισιν (*Soph. CEd. R. 517*); but εἴαν τις ἀσεβῇ λόγοις εἴτ' ἔργοις, ὁ παρατυγχάνων ἀμυνέτω (*Pl.*).

On εἴτε . . . εἴτε in indirect questions, cf. 1364. "Εἰ . . . εἴτε is rare (*Anab.* 6, 4, 20; and *Pl. Legg.* 878, 952: cf. *Crat.* 424). In the meaning '*and if*' it is better to write εἴ τε, which, like ἦν τε, sometimes refers to a preceding οὔτε." (*Kr.*) In Xen. Cyr.: εἰ μὲν ἀνδρῶν προσδεῖ ἡμῖν, εἴτε καὶ μὴ, αὐτὸς συμβουλευσόμεθα, the μὲν relates to τὴν δὲ μάχην, following.

Εἴτα, ἔπειτα, then, thereupon: in enumerations, = *deinde* [πρῶτον 1467 (μὲν) . . . εἴτα (δέ), or ἔπειτα (δέ), &c.: the δέ being added when any notion of *opposition* is to be added to that of the mere *order* and *series* of the things enumerated. *KL.*].—Ἐπειτα sometimes refers to μάλιστα μὲν (= *id quod potissimum foret*), where εἰ δέ (μὴ) is more common. *Soph. CEd. T.* 647: μὲν μάλιστα . . . ἔπειτα δέ. *Th.* 6, 16. (*Kr.*) On their use in *questions*, cf. 1358; after and before partecp., 1126, b; 1127. — Εἴτα (ἔπειτα) sometimes = '*and then*' (*Dem.* 1, 12). *M.*

a) Ἐπεὶ, ἐπειδὴ [which become with ἄν, ἐπ' ἄν or ἐπ' ἡν and ἐπειδ' ἄν, 1468 of which the last is far the more common, and ἐπ' ἄν somewhat a. more common than ἐπ' ἡν, *Kr.*] are properly particles of *time* ('*when*,' '*after*,' *postquam*, 1260, 4); but, like most particles of time, also denote cause, '*since*,' (*puisque*), *quoniam* (1279). Ἐπεὶ (ἐπειδὴ) τάχιστα &c. = '*as soon as*,' '*as soon as ever*' (1262). — b) Both are also b. '*since*' (*ex quo*) of *time*. Οὐ πολλὸς χρόνος ἐπειδὴ χιτῶνας λινούς ἐπαύσαντο φοροῦντες (*Pl.*).

c) Particula ἐπεὶ cum aliis conjuncta particulis has fere significationes habet: ἐπεὶ τοι, *nam profecto*; ἐπεὶ γε, *quandoquidem*; ἐπεὶ περ, *quum semel, quando semel*; ἐπεὶ περ γε, *quandoquidem semel*;

(1468) ἐπεὶ τοι καὶ, *nam certe quidem* (H.); ἐπειδὴ γε, *quoniam quidem*; ἐπεὶ γε δὴ, *quum quidem jam* (Kl.). Ter. Οἶον ἄνδρα λέγεις ἐν κινδύνῳ εἶναι; Eu. Καλόν τε καὶ ἀγαθόν, ὃ Τερψίων, ἐπεὶ τοι καὶ νῦν ἡκουόν τινων μάλα ἐγκωμιαζόντων αὐτὸν περὶ τὴν μάχην (Pl.). Οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκεῖνος ἔτι ἡμῖν μισθοδότης (Xen.). Οὔτε . . . ἀπόλλυται τὸ μὴ ὄν, οὔτε γίγνεται . . . ἐπεὶ περ οὐδαμῇ μετέχει οὐσίας (Pl.).

d. d) 'Ἐπεὶ (= 'for if not,' 'for otherwise,' 'for if so,' &c.) is sometimes used argumentatively, where εἰ δὲ μή, or, after negative propositions, εἰ δέ might be employed. The particle does not really change its meaning of *quando quidem*, but there is an ellipse of a conditional sentence, such as 'if you doubt it,' 'if you think so,' &c. Οὐκ οἶε ἐξεληλέγχθαι, ὃ Σώκρατες, ὅταν τοιαῦτα λέγης, ἃ οὐδεὶς ἂν φήσειεν ἀνθρώπων; ἐπεὶ ἔρου τινὰ τούτων' (Pl.). Νόσον γὰρ ὁ πατήρ ἀλλόκοτον αὐτοῦ νοσεῖ, "Ἦν οὐδ' ἂν εἰς γνοίῃ πότε οὐδ' ἂν ξυμβάλοι, Εἰ μὴ πύθοιθ' ἡμῶν, ἐπεὶ τοπάζετε" (Aristoph.).

1469 "Ἔστε (= ἐς ὅτε), *usque*. — *donec*, *usque dum*. — *quamdiu*. On the mood, 1261.—In the sense of *usque* mostly with prep.: ἔστε ἐπὶ τὸ δάπεδον (Xen.).

1470 "Ἐτι, *yet, still, further*. Τοῦτο μὲν . . . πᾶν συγχωρῶ . . . ἀλλ', ὁρᾷς, ἐκεῖνό γε οὐκ ἂν ἔτι πείσαις ἀνθρώπων οὐδένα (Xen.). Οὐκ ἔτι, *non item*. Ταῦτα μὲν οὖν πάντα ὁμοίως ἀμφοτέρων ἐστίν· ἀλλὰ τὸ μάχεσθαι οὐκ ἔτι ἀμφοτέρων (Xen.).

Οὐκέτι, *μηκέτι, no more, no longer*.

1471 "Ἡ, 1) *aut, vel*; 2) *an*; 3) *quam*. "Ἡ—ἤ, *aut—aut*; *vel—vel*.

a. a) The comparative ἤ is sometimes used after *mᾶλλον* omitted, or after a *positive*. This is the case after expressions of *willing, choosing*, and the like, because these contain the idea of *difference, separation, or preference*: βούλεσθαι, ἐθέλειν, αἰρεῖσθαι, αἵρεσιν δοῦναι, ἐπιθυμεῖν, δέχεσθαι, ζητεῖν, λυσιτελεῖν (= *potius esse*). Ζητοῦσι κερδαίνειν, ἢ ἡμᾶς πείθειν (Lys.). 'Αγηςίλαος ἡρεῖτο καὶ σὺν τῷ γενναίῳ μειονεκτεῖν, ἢ σὺν τῷ ἀδίκῳ πλεονεχεῖν (Xen.). Τεθνᾶναι νομίζουσι λυσιτελεῖν, ἢ ζῆν (Andoc.).

b. b) So ἤ, 'than,' stands not only after *comparatives*, but after words that express a *difference* (ἄλλος, οὐδεὶς ἄλλος, ἄλλοιός, ἐναντίος, ἴδιος, διαφέρω, διάφορος), and after all words which have the force of a *comparative* (διπλάσιος, πρίν, φθάνω. Cf. 1107). Οὐδὲν ἄλλο αὐτοὶ ἐπιτηδεύουσιν, ἢ ἀποθνήσκειν τε καὶ τεθνᾶναι (Pl.). Τὸ μὴ γεῖσθαι ἐστὶν ἢ πεφυκέναι Κρεῖσσον κακῶς πάσχοντα (Æsch.). "Ἐστι ψυχὴ πόλεως οὐδὲν ἕτερον ἢ πολιτεία (Is.). Πολὺ οἱ λόγοι οὗτοι ἀντίοι

<sup>7</sup> Quod si mihi non credis, percontare horum aliquem. Dev.

<sup>8</sup> i. e. quod si conjicere vos posse arbitramini, facile periculum. Dev.

ἢ οὐς ἐγὼ ἤκουον (Xen.). Πάντα τὰναντία ὑπάρχει τοῖς τὰ σώματα (1471) εὖ ἔχουσιν ἢ τοῖς κακῶς (Xen.). Σκέψασθε τί δούλον ἢ ἐλεύθερον εἶναι διαφέρει (Dem.). Διάφορόν τι οἶε ποιεῖν τοὺς τοῖς νόμοις πειθόμενους φανυλίζων ἢ εἰ τοὺς ἐν τοῖς πολέμοις εὐτακτοῦντας ψεγοῖς; (Xen.) Προσέβαλον ἐκ τοῦ μπαλιν ἢ οἱ ἄνδρες αὐτῶν ὑπερέβαινον (Th.).

c) The particle ἤ occasionally connects *different constructions* by *c.* which *similar notions* are expressed. Ἐπαινούμενοι μᾶλλον ἢ τοῖς ἄλλοις ἅπασι χαίρετε.—Ἐν ὀλιγοῖς ἐποιοῦντο, ὥς ὅταν ἐξέλθωσιν ἢ οὐχ ὑπομενοῦντας σφᾶς ἢ ῥαδίως ληψόμενοι βίβ (Th.).

d) In ἤ — ἤ (as in *aut — aut*), the two members are *equal*; with a *d.* single ἤ, *unequal*; the ἤ = *aut etiam*; and there is generally a *descensus a maiore ad minus*: ὑπὲρ ὧν ἐκείνος ᾔετο δεῖν ἀποθνήσκειν ἢ νικᾶν (Dem.). “Chabrias maluit pro honoribus sibi decernendis mori, aut, *si fieri posset*, vincere” (*Hand*<sup>9</sup>). [The descent is here not to a *less desirable* but to a *less probable* event.]

e) ἤ in questions, 1360; in double questions, 1359. 1364; ἀμα *e.* ... ἤ, 1359, *b.* Cf. also 1466. Sometimes after a *general and quite indefinite* question, ἤ introduces one which, in the opinion of the speaker, is probably very near the truth: ‘*or ... not.*’ Πόθεν ἤκει; ἢ δῆλον ὅτι ἐξ ἀγορᾶς; (*Pl.*) Τίς ἢ παιδεία; ἢ χαλεπὸν εὐρεῖν βελτίω τῆς ὑπὸ τοῦ πολλοῦ χρόνου εὐρημένης; (*Pl.*) Cf. Elmsl. Soph. CEd. Col. 66. (*Kr.*)

Ὅν ἢ κατὰ, ἢ ὥστε (sometimes ἢ πρόσ· ἢ ὥς), cf. 1338.

a) ἤ (*profecto*) expresses *confirmation*. To strengthen it, μὴν is 1472 often added (= ‘*assuredly*,’ in asseverations, promises, &c.). [The *a.* Epic ἦτοι, like ἤ, strengthens the meaning.] ἤ βαρὺ φόρημ’ ἀνθρωπος εὐνυχῶν ἄφρων (*Æsch.*). ἤ πού τι χαλεπὸν ἐστὶ τὸ ψευδῇ λέγειν (*Men.*). Ὅμνυμί σοι ἤ μὴν μηδέποτε σοι ἕτερον λόγον ἐπιδείξειν (*Pl.*). Ὅμολογήσας ἤ μὴν πείθεσθαι οὔτε πείθεται οὔτε πείθει ἡμᾶς (*Pl.*).

b) ἤ (in questions), 1355, 1356. ἤ γάρ; (*nonne?*) ἤ που, *b.* 1356. [“ἤ που (= ὅντως που) nihil significat aliud nisi ejus qui loquitur de re aliqua *conjecturam cum asseveratione* conjunctam.” S. ad Lys. p. 108.]

ἤδη (*jam*).

a) With reference to *present* and *past* time = ‘*already*,’ ‘*just*,’ 1473 and in a negative proposition, ‘*hitherto*’ (*adhuc*), ‘*as yet*.’ Τοῖς μὲν *a.* γὰρ ἤδη τοῖς δ’ ἐν ὑστέρῳ χρόνῳ τὰ τερπνὰ πικρὰ γίγνεται (*Soph.*). Πρὸς τὰς πύλας ἤδη ἦν ἡ ἄμαξα. Πυθέσθαι ἤδη τὰ ὀνόματα αὐτῶν

<sup>9</sup> “Formulæ *aut nihil aut paullo et parum aut nihil*, sicut ἤ μηδὲν ἢ μικρὸν (*Dem.*), et ὀλίγον ἢ οὐδὲν differunt. In altero enim descensus apparet, nec facile quis dixerit *aut parum aut nihil*, nisi certà causâ intercedente.” *Hand*, l. p. 537.

- (1473) οὐκ εἶχομεν. (b) With reference to *future time*, 'at once,' 'immediately,' 'forthwith,' stronger than τάχα, and opposed to the indefinite ποτέ, 'at some time or other,' and ἐν ὑστέρῳ χρόνῳ. Ἐφῆ χρόνῳ ἐναντίον ἀπάντων ἤδη λέγειν. Δύο ναῦς τοὺς Κορινθίους ἤδη ἐκέλευεν οἱ πέμπειν, ἐς Ἀσίην τὰς δὲ λοιπὰς παρασκευάζεσθαι. (c) With commands and exhortations it may be construed 'at once:' it is also used in *impatient* questions, like our 'now,' and like 'quid jam?' in the Latin comic writers. Θάρσει, Πάνθεια, καὶ χαῖρε καὶ ἄπιθι ἤδη d. (Xen.). Κἀστὸν ἤδη ποῦ; (Aristoph.)—d) With reference to *future time beginning and extending onwards from the present*, ἤδη = 'henceforth' (posthac); ἤδη οὐκ, = 'henceforth not,' or 'no more.' Ἡ δὲ δεῖ με δουλεύειν πάλιν (Eur.). Ἡ δὲ τὰ τοῦδ' οὐ<sup>10</sup> διατετιμῆται e. θεοῖς (Æsch.).—e) It is also applied to *space*, and denotes *contiguity*. f. Φωκεῦσιν ἤδη ὁμορος ἡ Βοιωτία ἐστίν (Th.).—f) Of unexpected or long expected events, ἤδη ποτέ = 'at last,' 'at length' (jam tandem, tandem aliquando). But this combination has also the indefinite meaning of 'several times already.' Ἀναπαύσωμεν ἤδη ποτε τὴν πολλὴν φροντίδα Ῥωμαίων (Plut.). Οὐκ οἶδα εἴ τις ἐώρακε τὰ ἐντὸς ἀγάλματα. ἀλλ' ἐγὼ ἤδη ποτ' εἶδον (Pl.).
- g. g) From this *temporal* meaning ἤδη passes by a natural transition to its other use, that of denoting *immediate, present existence*, i. e. *present reality, certainly, &c.* In this way it often serves like our 'at once' to mark a *consequence* that immediately follows from a preceding statement, &c., or a state that commences *at once*, or is at once discovered *without going any further*. Εἰ δὲ νέος ἡ περιβύτης ἡ δίκαιος ἡ ἀδίκος, ἤδη διαφέρει. Εἰ γε μὴν ὅσα εἴρηκα περὶ ἐμαντοῦ, μηδεὶς δύναται ἂν ἐξελέγξαι με ὡς ψεύδομαι, πῶς οὐκ ἂν ἤδη δίκαιος h. καὶ ὑπὸ θεῶν καὶ ὑπὸ ἀνθρώπων ἐπαινοίμην; (Xen.).—h) It frequently attaches itself to demonstratives: οὗτος ἤδη, τότ' ἤδη, ἐνταῦθ' ἤδη [1276, e], &c. 'O ἤδη is often = 'present.' [Recent writers, Kloetz, Rost, &c., maintain that the *temporal* meaning is not the primary one. See Practical Introduction to Greek Prose Composition, i. Part II. ἤδη.]—i) It is frequently found with καί. Κῦρε βασιλεύ, καὶ ἐμοὶ ἤδη χρὴ ὡς πλουσίῳ χρῆσθαι (Xen.). Δῆλον δὲ, ἐφῆ, τοῦτό γε ἤδη καὶ παιδί (Pl.).—In this connexion with καί it has sometimes its *temporal* meaning: ἤδη καὶ Φρυγίην εἰσέλυθον (Hom.).—In καὶ ἤδη the καί has the same force as in καὶ πρίν· καὶ ἅλα, 1476, r. (H.)
- 1474 Θὴν (enclit.), *scilicet, videlicet*, in ironical, sarcastic speeches. οὐ θὴν, ἢ θὴν. It is peculiar to Ionic and Doric poets.
- 1475 Ἴνα, 1304: Mood, 1306, sqq.: with *Impf.* &c., 1314: ἵν' ἄν = *ubicumque*, 1311.

<sup>10</sup> Ἡ δὲ . . . οὐ, *no longer*.

Καί, *and; also.*

1476

Καί<sup>1</sup> connects either *single notions* or *sentences*. Also καί . . . καί, *both . . . and*. Cf. τέ.

a) When three or more notions are connected, the καί is placed, *a.* not like our 'and' merely between the two last, but also between the others, and sometimes also before the first. Χρήματα ἐδωρήσατο αὐτοῖς καὶ οἰκίας καὶ ἀνδράποδα.

b) *Asyndeton* (i. e. the mere apposition of notions, without any *b.* conjunction) is also often found in enumerations of this kind. Συμβalόντες τὰς ἀσπίδας ἐωθοῦντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθνησκον (Xen.).

c) When *two* adjectives belong to one substantive, the Greeks *c.* usually connected them by καί, less commonly τὲ καί. Hence not 'the good old times,' but 'the good and old times.' This is especially the case after πολὺς, but even here the conjunction is sometimes omitted. Ἡ πόλις νόμους ὑπέγραψεν, ἀγαθῶν καὶ παλαιῶν νομοθετῶν εὐρήματα (Pl.). Διὰ πολλῶν (τε) καὶ δεινῶν πραγμάτων σεσωσμένοι πάρεστε (Xen.). Τὰς μὲν γυναῖκας πόλλ' ἀγαθὰ λέγει, σὲ δὲ πολλὰ κακὰ (Ar.).

d) After ὁ αὐτός, ἴσος, ὅμοιος, παραπλήσιος, and the corresponding *d.* adverbs ὡσαύτως, &c., καί = 'as.' (Compare *idem atque*, &c.) Τοῦτο γ' ἂν μάλιστα φιλοὶ τις ᾗ ἐυμφέρειν ἡγοῖτο τὰ αὐτὰ καὶ ἑαυτῷ (Pl.). Ὁ γνοὺς καὶ μὴ σαφῶς διδάξας ἐν ἴσῳ καὶ εἰ μὴ ἐν ἐθυμῇ (Th.). Αἱ δαπάναι οὐχ ὁμοίως καὶ πρὶν, ἀλλὰ πολλῷ μείζους καθεστάσαν (Th.). Ἐδοξεν αὐτοῖς παραπλήσια καὶ ἀντέλεγον (Th.).

e) After οὐ φθάνω, ἄμα [1447, b], ἤδη, and after sentences that *e.* denote the *passing of time*, καί introduces the *following event*, where we should use 'when.' οὐ φθάνω . . . καί, 'no sooner . . . than.' Ἡδὲ (τε) ἦν μεσημβρία καὶ ἄνθρωποι ἡσθάνοντο (Pl.). Οὕτω τούτῳ εὐ' ἡ τρεῖς ἑρόμους περιεληλυθότε ἦσθην καὶ εἰσέρχεται Κλεινίας (Pl.). Οἱ Λακεδαιμόνιοι οὐκ ἔφθασαν τὴν ἀρχὴν κατασχόντες καὶ τοῖς Θηβαίοις εὐθὺς ἐπιβούλευσαν (Is.). Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ ἦκε Μένων (Xen.).

f) When a general remark is followed by a *particular instance f.* which illustrates its truth, καὶ νῦν = 'and so now,' 'and so in the present instance;' καὶ τότε = 'and so then.' And generally a simple connexion by καί is often found, where we should use 'and so,' 'and thus,' 'and by so doing,' &c. Ἐνίοτε ἂν καὶ καταψευδομαρτυρηθεῖ τις ὑπὸ πολλῶν καὶ δοκούντων εἶναι τι καὶ νῦν περὶ ὧν σὺ λέγεις ὀλίγον σοι πάντες συμφήσουσι ταῦτα Ἀθηναῖοι καὶ οἱ ξένοι

<sup>1</sup> From Krüger.

(1476) (*Pl.*). Τὸ γένος τὸ τῶν Θρακῶν φονικώτατόν ἐστι. καὶ τότε ἐπι-  
πεσόντες διδασκαλείῳ παίδων κατέκοψαν πάντας (*Pl.*). "Αἶων ἐπι-  
δείξει ὡς τοὺς ἀδικοῦντας τιμωρεῖσθε, καὶ τοὺς ὑμετέρους ἀρχοντας  
βελτίους ποιήσετε (*Lys.*).

g. g) Καί = 'and also,' when it introduces a clause in which the  
verb of the preceding clause is repeated, or a synonymous one used.  
Πρὸ ἄλλων προβεβλημένος ἀπεχώρει· καὶ οἱ ἄλλοι πρὸς τοὺς συν-  
τεταγμένους ἀπῆλθον (*Xen.*). The common form for 'and also' is  
καὶ . . . δέ (1458, η); often = 'and moreover,' 'and especially.'  
[In negative sentences οὐδὲ . . . δέ.]

h. h) The Attics, as a general rule, never employ καὶ . . . τέ except  
when the τέ has another καὶ (or τέ) answering to it, so that the first  
καὶ connects with the preceding sentence a *twofold* clause connected  
by τέ . . . καὶ or τέ . . . τέ. Τὸ πολὺ αὐτῷ ἀνατεταραγμένον ἐπα-  
ρεύετο, καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσιν καὶ πλεονέκτων ἦν ὁ  
σταθμός (*Xen.*).

i. i) Καί = 'also,' 'too,' 'even,' not only adds a new notion to one  
previously stated, but also frequently refers to a notion *not expressed*,  
but more or less easily supplied; and in cases of this kind the  
Greeks reckoned upon more *quickness of comprehension* in seizing  
upon the intended notion than we do. Καὶ αὐτός, 'even himself,'  
'himself' (i. e. 'as well as others,' or 'certain others'). Καὶ οὗτος  
= *atque is, isque*; καὶ ταῦτα, *idque*, 'and that too.' Οἱ Λακεδαιμόνιοι  
ἐποίησαν τοὺς Ἀθηναίους ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν  
ἡγεμόνας εἶναι (*Xen.*). Κλέαρχος ἐκόλαζεν αἰεὶ ἰσχυρῶς, ὥστε καὶ  
αὐτῷ μεταμείλιν ἐσθ' ὅτε (*Xen.*). Ἡ γεωργία πολλὰ καὶ αὐτῇ  
διδάσκει (*Xen.*). Οἱ Κερκυραῖοι οὐδ' αὐτοὶ διενεοῦντο βιάζεσθαι  
(*Th.*). Ἀπόρων ἐστὶ καὶ τούτων πονηρῶν οἵτινες ἐθέλουσι δι' ἐπι-  
ορκίας πράττειν τι (*Xen.*). Εἰσὶν οἱ χρησιμώτερον νομίζουσι χρε-  
ματα ἢ ἀδελφούς, καὶ ταῦτα τῶν μὲν ἀφρόνων ὄντων, τοῦ δὲ  
φρονίμου (*Xen.*). Σὺ σαυτὸν φρόνιμόν τι ἐοικὼς ἔχειν, ἄλλοθι δ'  
οὐδ' αὐμοῦ οὐδὲν οἷε φρόνιμον εἶναι; καὶ ταῦτα εἰδὼς ὅτι γῆς μικρὸν  
μέρος ἐν τῷ σώματι, πολλῆς οὐσης, ἔχεις (*Xen.*). Τῶν σωμάτων  
τῶν θηλυνομένων τῶν καὶ αἱ ψυχὰς πολὺ ἀρρώστοι γίνονται  
(*Xen.*). Τὸ μηδὲν ἀδικεῖν καὶ φιλεῖν θρόνους ποιεῖ (*Men.*).  
Τὸν εὐτυχοῦντα καὶ φρονεῖν νομίζομεν (*Eur.*). Οἱ μὲν Ἀττικοὶ  
πολεμοῦσιν, οἱ δὲ καὶ διὰ τὸ Λακεδαιμονίους ἐτι ἡσυχάζειν δεχημέ-  
ρους σπονδαῖς καὶ αὐτοὶ κατέχονται.

k. k) In sentences of *comparison* ('as . . . so,' ὥσπερ . . . καί), and in  
other sentences where notions are compared together (one being a  
*demonstrative*, the other a *relative* clause), the Greeks expressed καὶ  
in the *relative*, and most commonly in both clauses. The case is the  
same with ἢ (ἢ . . . ἢ), 'or,' and after ἢ, 'than,' when a notion im-

plying *difference* precedes, οὐδέ, μηδέ being used instead of καί if the (1476) notion is *negative*. Δοκεῖ μοι (καί) τὰ τῶν ἀνδρῶν σώματα ταῦτα πάσχειν ἅπερ καὶ τὰ τῶν ἐν τῇ γῇ φνομένων (Xen.). "Ὡσπερ καὶ ὑπασχόμεν ὑμῖν, οὕτω καὶ ποιήσω (And.). Δίκαιον ἦ (καί) τῶν ἀγαθῶν κοινωνεῖν, ἢ μηδὲ τῶν ἀτυχιῶν ἀπολαύειν (Is.). Ἐζητεῖτο οὐδὲν τι μᾶλλον ὑπὸ τῶν ἄλλων ἢ καὶ ὑπ' ἐμοῦ (Ant.).

l) In the same way καί appears in εἴ (or ὥς) τις ἄλλος (1340), *l.* where the καί often refers to a καὶ ἐγώ, σύ, οὗτος, to be mentally supplied. Ἀρχεσθαι ἐπίσταμαι, ὥς τις καὶ ἄλλος (Xen.). Συμφέρεῖ ὑμῖν εἶπερ τῷ καὶ ἄλλῳ τὸ νικᾶν (Xen.).

m) In many connexions the καί does not belong to the single *m.* notion before which it stands, but to the whole proposition. So in ὁ δὲ καί —. Οἱ μὲν ἀντικρυς πολεμοῦσιν, οἱ δὲ καὶ διὰ τὸ Λακεδαιμονίους ἔτι ἡσυχάζειν δεχημέροις σπονδαῖς καὶ αὐτοὶ κατέχονται (Th.).

n) After an *interrogative* pronoun or adverb, καί denotes that the *n.* notion it precedes is the *particular* notion about which one requires full information. In English we should pronounce the following word with emphasis. [Hermann explains it differently: *qui, τί χρὴ καὶ λέγειν, interrogat, is non solum quid, sed etiam an aliquid dicendum sit, dubitat.* Klotz says: *si dico τί χρὴ καὶ λέγειν, proprie hoc quaero, quid sit dicendum, etiam si solum de dicendo cogitemus; i. e.* the questioner passes over all the particulars about which he *might* enquire, and confines himself to *this particular one.*] Τί καὶ βούλεσθε, ὦ νεώτεροι; (Th.) Ἐκέλευσεν εἰπεῖν ποῦ καὶ ἐπλήγη (Xen.). Εἰμι τηρήσουσ' ὃ τι καὶ ἐράσει ποτέ (Eur.).

o) So, too, καί after ἐπεὶ, ἐπειδὴ, ἵνα (unless it belongs merely to *o.* some one following notion) adds emphasis to the *precise cause alleged*, omitting all the other possible accessory causes. Ὅπως σώσεις μ', ἐπεὶ κάπώλεσας (Aristoph.). Πρωταγόρας ῥαδίως ἐπεκδιδάξει, ἐπειδὴ καὶ τὰ πολλὰ ταῦτα ἐξειδίδαζεν (Pl.). Μὴ παρὰ δόξαν ἀπορίνου, ἵνα καὶ τι περαίνωμεν (Pl.).

p) When the following notion is far more important than the preceding one, καί = 'even;' and often 'very,' 'indeed.' So καὶ πάντες, 'even all the rest,' i. e. all without exception; καὶ μάλα, 'very — indeed;' καὶ πάνν, properly 'quite entirely;' with a negative, 'at all.' With superlatives = *rel.* Καλόν γε καὶ γέροντα μανθάνειν σοφά (Æsch.). Τὸ καλῶς ἔχον ποῦ κρεῖττόν ἐστι καὶ νόμου (Men.). — Ἔστιν ἀξία ἡ χώρα καὶ ὑπὸ πάντων ἐπαινεῖσθαι, οὐ μόνον ὑφ' ἡμῶν (Pl.). Ἀμείνων ἂν εἴη ὁ ἐνὶ δυνάμενος ἀρεστοὺς ποιεῖν ἢ ὅστις καὶ πολλοῖς; (Xen.). Πολίτης προδότης καὶ τρίς, οὐχ ἅπαξ ἀπολωλέναι δίκαιος (Dem.). Οὗτος ὁ νόμος καὶ μάλα καλῶς ἔχει



(1476) (*Æschin.*). Δοκεῖ μοι πρὸς Ἕλληνας καὶ πάντας οὐδὲ εἶναι αὐτὴν ἡ ἐπὶ κλησίς<sup>2</sup> (*Th.*). Τοῦμόν γε φράζω ὄνομα καὶ λίαν σαφῶς (*Aristoph.*). Οἷς πλείστοι μεταβολαὶ ἐπ' ἀμφοτέρας ἐνυμνεῖσθαι, δίκαιός εἰσι καὶ ἀπιστότατοι εἶναι ταῖς εὐπραγίαις (*Th.*).

q. q) Καί is often prefixed to participles used *adversatively*<sup>3</sup>, to bring out their meaning more emphatically; = 'even though.' [Οὐδέ, *μηδέ* = 'not even though.'] This καί is often combined with ὅμως ('nevertheless'), and often appears as καίπερ, which in Attic writers is hardly ever found except with a participle or some virtually participial construction; whereas καίτοι (= 'although') is used only in independent sentences. Later writers use them even *vice versa*. To the instance from Theophrastus in 1340, of καίπερ with a finite verb, Krüger adds Pl. Symp. 219; and for καίτοι with partcp. quotes Pl. Rep. 511; Lys. 31, 34? Αἱ συμφοραὶ καὶ βραχὺν ὄντα μακρὸν δοκεῖν εἶναι ποιοῦσι τὸν βίον (*Hdt.*). Κύπρις οὐδὲ νοθευομένη χαλᾷ (*Eur.*). Συμβουλευώ σοι, καίπερ νεώτερος ὢν (*Xen.*). Διαπεπραγμένος ἦκε, καίπερ πάντας πολλῶν ἀντιλεγόντων (*Xen.*). Οὐκ ἂν προδούην καίπερ ἄψυχον φίλον (*Eur.*). Λέγεις ἀληθῶς, καίπερ ἐκ μακροῦ χρόνου (*Soph.*). Καὶ θνήσκουσ' ὅμως, πολλὰν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν (*Eur.*). Πείθου γυναῖκα, καίπερ οὐ στέργων ὅμως (*Æsch.*). Φοβεῖται μὴ ἡ ψυχὴ ὅμως καὶ θεώτεροι καὶ κάλλιον ὢν τοῦ σώματος προαπολλύηται (*Pl.*). Οὐς ἂν αἰσθάνωμαι ὅμως καὶ εὖ πάσχοντας ἔτι ἀδικεῖν πειρωμένους, τούτους ὡς ἀνηκέστους πλεονέκτας ὄντας ἤδη καὶ τῆς χρήσεως ἀποπαύω (*Xen.*). Ὅμως πρὸς γε τὰς ἄλλας τέχνας καίπερ οὕτω πρᾶττουσῃς φιλοσοφίας τὸ ἀξίωμα μεγαλοπρεπέστερον καταλείπεται (*Pl.*).

r. r) When καί (= 'even') limits the notion of a word, by making an assertion of 'that at least, if no more;' 'even that, if no more;' it may be construed 'if only;' 'though but,' &c.: sometimes before an infin. by 'mere,' 'merely.' τὸ καὶ λέγειν τοῦτο, 'the merely saying this;' 'the mere fact of saying this.' Καὶ πάλαί = 'not only now, but long ago:' it may be construed in English by an emphatic 'long.' Τύραννον εἶναι μωρία τὸ καὶ θέλειν (*Eur.*). Ὡς τοῖς κακῶς πρᾶσσουσιν ἡδὺ καὶ βραχὺν χρόνον λαθῆσθαι τῶν παριστῶτων κακῶν (*Sol.*). Οὐδὲ νουν ἔχει τὸ λέγειν ὢν μῆτε τινα ἀναγκῆν μῆτε τὸν εἰκότα λόγον καὶ μετρίως ἂν τις εἰπείν εἴη δυνατός (*Pl.*). Ἐξῆν αὐτοῖς καὶ μηδένα λιπεῖν (*Xen.*). Δίκαι' ἔμοιγε καὶ πάλαί δοκεῖς λέγειν (*Aristoph.*).

s. s) This καί ('even') is often used to strengthen the *indefinites*: ὅστις οὖν ('any soever'); ὅποισις οὖν ('of any kind whatever');

<sup>2</sup> i. e. ἡ Ἑλλάς.

<sup>3</sup> Καί, *quamvis*, participiis jungitur vel adjectivis, ut καὶ ἀναίτιον apud Homerum. H.

ὅποσοσούν ('however much,' 'however little'); and the corresponding (1476) adverbs ὅπως, ὅπωςτιούν ('in any manner,' 'in any way'). With οὐ, μή, we shall have, not καὶ οὐ (μή), but οὐδέ, μηδέ. Πῶς οὐκ αἰσχρὸν καὶ ἡντινοῦν εἰκὴν ἀπολιπεῖν; (*Lys.*) Ἄνευ εὐνοίας τί ὄφελος καὶ ὅποιστινοσούν ἐπιτρόπου ἐπιστήμης γίγνεται; (*Xen.*) Εἰ καὶ ὅποσονοῦν μᾶλλον ἐνδύσουσι, διαφθορήσονται (*Th.*). Ἐπακούε, εἰ νοῦν καὶ ὅπως οὐν ἔχεις (*Pl.*).—Κόνων παρ' ἡμῶν οὐδ' ἡντινοῦν ἀφορμὴν λαβὼν κατεναυμάχησε Λακεδαιμονίους (*Dem.*). Οἱ νικήσαντες τὰ πράγματα οὕτως ἐσφετερίσαντο, ὥστε ἀρχῆς μὴδ' ὀτιοῦν μεταδιδόναι τοῖς ἡττηθεῖσιν (*Pl.*). Τοὺς ἰατροὺς σὺ ἀνδρείους καλεῖς; Οὐδ' ὅπωςτιοῦν (*Pl.*).

t) Καί = 'also,' 'even,' may follow καὶ = 'and,' if even a single *t.* word be interposed: καὶ τις καί· καὶ ἔτι καὶ νῦν· καὶ δὴ καί. On καὶ εἰ (εἰάν)<sup>4</sup>, εἰ (εἰάν) καί, see 1464, *h.*—Καὶ γάρ has several meanings: (1) *etenim*, so that the καὶ relates to the whole sentence: (2) *nam etiam*, so that the καὶ = *etiam*, relates to the notion that stands next after the γάρ: (3) *nam et*, the καὶ being followed by another καί. Thus καὶ γάρ συμμαχεῖν ἐθέλουσι may mean: (1) *for they are also | resolved to aid them*; (2) *for they are resolved | even to aid them*; (3) *for they are resolved both to aid them (and also to do something else*; e. g. προσέχειν τὸν νοῦν. *Dem.*). In the second (and third) meaning the opposed notion may be inserted between the καὶ and the γάρ. It is only in the first and second meanings that the form becomes *negatively* οὐδέ γάρ. To the [first or] second belong also καὶ γάρ εἰ (εἰάν) and οὐδέ γάρ εἰ (εἰάν). We also meet with καὶ γάρ καί, *etenim etiam*, and καὶ (οὐδέ) γάρ οὐδέ. Ἐξέλωμεν ἀλλήλων τὴν ἀπιστίαν· καὶ γάρ οἷδα ἀνθρώπους οἱ ἐποίησαν ἀνήκεστα κακά (*Xen.*). Οἷδ' ἐγὼ Ἄνδρ' ὄντα τὸν σὺν παῖδα· καὶ γάρ ἐχθρὸς ὢν Ἀκούσεται τὰ γ' ἐσθλὰ χρηστὸς ὢν ἀνὴρ (*Eur.*). Ξέινους ξένιζε· καὶ σὺ γάρ ξένος γ' ἔση (*Gn.*). Οὐκ ἔστι πενίας οὐδὲν ἀθλιώτερον Ἐν τῷ βίῳ σύμπωμα· καὶ γάρ ἂν φύσει Σπουδαῖος ᾖ, πένης δέ, κατάγελως ἔση (*Men.*). Δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς Πάσχοντι μῖσος ὢν τέκνη προσγίγνεται (*Soph.*). Οὐκ ἔστιν οἰκεῖν οἰκίαν ἀνευ κακοῦ· καὶ γάρ τὸ γῆμαι καὶ τὸ μὴ γῆμαι κακόν (*Gn.*).

u) For καὶ . . . δέ, καὶ δὴ, ἀλλὰ καί, see δέ, δὴ, ἀλλά. Καὶ μὲν δὴ, 1479. *u.*

Καίπερ. See *q.* Καὶ τί; *at cur tandem?* (*Pl. Phil.* 21, B.)

Καίτοι ('although,' 'though'; 'but,' 'however,' &c.) *quamquam* 1477 (especially the corrective *quamquam*); sometimes *verum, sed tamen*. Καίτοι γε, the same, with more emphasis on the following assertion

<sup>4</sup> *Kān triplex est, primum καὶ ἐν, secundum καὶ ἂν, quod significat et fortasse, fortasse etiam, tertium καὶ ἰάν, quod est et si.* H.

(1477) (*quamquam quidem*). Καίτοι τί φημι; &c.—'Αλλ' ἔπαυσε μὲν τούτων πολλοὺς ἀρετῆς ποιήσας ἐπιθυμῆν καὶ ἐλπίδας παρασχών, ἃν ἑαυτῶν ἐπιμελῶνται, καλοὺς καὶ ἀγαθοὺς ἴσσεσθαι. Καίτοι γε οὐδέπω πο-  
ύπεσχετο διδάσκαλος εἶναι τούτου (Xen.). Καίτοι with *partic.*, 1476, j.

- 1478 Μά, 'by,' a particle of *swearing*, taking the acc. of the deity. (a)  
a. It is principally used in *negative* asseverations, with οὐ preceding, or following, or both. [Οὐ μά τοὺς θεοὺς, εἰ ἐπαιδοποιησάμην, οὐκ οἶδα  
b. εἰ ἐκτησάμην παιδᾶ ποτ' ἂν, κτλ.].—b) The negative is sometimes omitted. [Οὐκ ἰβάλλετο; Μὰ Δι' ἄλλ' ὁ δῆμος ἀνέβόα κρίσιν ποιεῖν.]  
c. (c) In Attic prose, the name of the deity is sometimes omitted.  
d. [Φημι ἔγωγε. Μὰ τὸν . . . οὐ σύ γε.].—d) Nai μά . . . is *affirmative*: and sometimes even μά itself occurs affirmatively, if the context sufficiently implies the affirmation. [Μὰ τὴν τέλειον τῆς ἐμῆς παιδοῦ Δίην, Æsch. Ag. 1407: so μὰ Δία, *By Jupiter*.]

- 1479 Μέν, shortened from μὴν, has properly the same asseverative power (= *certainly, indeed*). This it retains in some combinations, especially in μὲν οὖν, properly *quidem igitur, sane igitur, profecto igitur*: hence (*sane quidem* =) *immo, immo vero, cum rē augendi et corrigendi* (S.). [Ὡς ἄτοπον τὸ ἐνύπνιον, ᾧ Σώκρατες! Ἐναργὲς μὲν οὖν (Pl.). Οὐδὲν ἐπίστανται ποιεῖν. Πάντα μὲν οὖν, *immo vero omnia* (Xen.).] Also with πάνν, παντάπασι, κομιδῇ, it strengthens the affirmation [1381]: so also with ἀλλὰ μὲν δὴ (*at sane jam*), καὶ μὲν δὴ (*et jam sane, et profecto jam*), οὐ μὲν δὴ (*minime vero*). In these combinations μὴν never appears. Χάριέν γέ τι πρᾶγμά ἐστιν ἡ φιλοσοφία. Ποῖον, ἔφη, χάριεν ᾧ μακάριε; οὐδεὺς μὲν οὖν ἄξιον (Pl.). Οὐ μά Δι', εἶπον ἐκεῖνοι, οὐ μὲν δὴ γ' ἔχαιρον (Xen.: mostly δὴ . . . γέ, *verbo interposito*. Kr.).—Μὲν δὴ and μὲν οὖν are also often used (like our 'then,' 'thus then,' 'so') to terminate a subject, after which a new one is introduced by δέ [Ταῦτα μὲν οὖν μέχρι τούτου περὶ δὲ τῶν γενομένων πειράσσομαι κτλ.]. Also μὲν οὖν (= *ac, atque*) "in *continuando sermone cum quadam conclusionis significatione usurpatur, ut apud Latinos et quidem*. Πρῶτον μὲν οὖν, *ac primū quidem*." (H.) The οὖν appears sometimes to refer to the preceding statement like our 'now . . .' followed by 'but' (ὁμῶς δέ). 'Ο δ' ὠμολόγησε ταῦτα ποιήσιν. ἡπιστάμην μὲν οὖν, ὅτι οὔτε θεοὺς οὔτε ἀνθρώπους νομίζει ὁμῶς δέ . . . εἰδοί μοι κτλ. (Lys.) It must be remembered that the μέν has often (as indeed in the last example) its proper force and is followed by δέ. [He said so and so]: ἐκεῖνον μὲν οὖν ἐκέλευον βαδίζειν, ἐμὲ δὲ μεθ' αὐτῶν ἀκολουθεῖν, κτλ. (Lys.)

οὐ μὲν οὖν, *non ita profecto; non sane* [ἀρ' οὖν οὐδ' ἔλεγεν, ὥσπερ οὐδ' ἔγραφεν ἡνίκα ἐργάσασθαι τι δέοι κακὸν ὑμῶς; Οὐ μὲν οὖν ἡμῖν ἐπεῖν ἐτέρῳ (Dem.)]. Kl.

☞ The notion opposed to or contrasted with that to which *λέν* (1479) belongs, is usually accompanied by *δέ* or *μέντοι*: less commonly by *τοίνυν*, *ἀτάρ*, *ἀλλά*, *μήν*, *οὐ μήν* *ἀλλά*. Sometimes the adversative particle is omitted (1) in consequence of a change of construction: (2) because it is implied by *εἴτα* or *ἔπειτα* [*Πρῶτα μὲν τοίνυν ἔφη δοκεῖ μοι κτλ. . . ἔπειτα καὶ τὰς σκηρὰς συγκατακαῦσαι* (*Xen.*). *Καὶ πρῶτον μὲν ἐδάκρυε . . . εἴτα ἔλεξε τοιάδε*. *Xen.*]: (3) because the writer passes from a *disjunctive* to a *conjunctive* structure of his sentence (*Kr.*). *Ὑβὶ μὲν . . . καὶ vel μὲν . . . τέ* dicitur, proprie anacoluthon est, quo a disjunctione, quæ per μὲν exprimitur, transitur ad conjunctionem, quam significant καὶ vel τέ (*H.*).

If the adversative notion is quite suppressed, we have *μὲν solitarium*. (Cf. *δέ*, 1458, *k.*)

*Μέντοι*, 1) *sane, enimvero*, 'certainly,' especially in affirmative answers (1356: example 1). There is often an emphatic repetition of the verb: *ἦ καὶ ἐμέ . . . δέήσει ταῦτα ποιεῖν; Δείσει μέντοι σε, ἔφην ἐγώ, ἔνδον μένειν* (*Xen.*).—2) *tamen*, 'but,' 'however,' in objections and other oppositions. *Λέγουσι τοὺς κηφῆνας κηρία μὲν πλάττειν καθ' αὐτοὺς, μελιουργεῖν μέντοι οὐδέν* (*Aristot.*).—3) "in interrogationibus sic dicitur, ut videatur aliquis rem negare, quo certius ea ab respondente affirmetur." *H.* e. g. *οὐκ ἀντιλέγουσι μέντοι; 'surely they oppose each other, don't they?'* (4) ironically = *scilicet*. *Οἱ μέντοι ἀγαθοὶ οἰκονόμοι, ὅταν τὸ πολλοῦ ἄξιον μικροῦ ἐξῇ πρῖσθαι τότε φασι δεῖν ὠνεῖσθαι* (*Xen.*). "Porsonus rarissime conjungi a Tragicis μὲν γέ observat. Harum particularum is usus est, ut γέ ad præcedentia confirmationis causâ referatur; μὲν autem illud ipsum, de quo sermo est, spectet." *H.* *Μέντοιγε, tamen; tamen certe* (*H.*): *γέ μέντοι, certe tamen* (*H.*).

*Μή*. See Index.

1481

*Μή τι γε* (nedum), *much less*.

*Μή οὐ*, 1177, sqq.

*Μηδέ*, } See 1493.

*Μήτε*, }

*Μήν* (= *vero*), partly *affirmative* and partly *adversative*; commonly the latter, but generally with other particles. The following are common combinations: 'καὶ μήν, aut *et vero*, *et sane*, aut *atqui* significat' (*H.*): *ἀλλὰ μήν, at vero* (and *atqui*), cf. 1444, *i.* ["*Ἀθλιος οὗτός ἐστιν ὁ Ἀρχέλαος κατὰ τὸν σὸν λόγον. Εἵπερ, ὦ φίλε, ἄδικος. Ἀλλὰ μήν πῶς οὐκ ἄδικος; (Pl.)*"] On *οὐ μήν* *ἀλλά*, see 1444, *u.* *Καὶ μήν* is also used in dialogues when the approach of a person is pointed out = 'and lo,' 'and see.' [*Καὶ μήν τὸ μεираκίον τοῦ προσέρχεται.*] *Γέ* cannot follow *μήν* without the interposition of a word. *Γέ μήν* (*certe vero*), see *γέ*, 1456, *g.*

In questions μήν = *quæso, obsecro*: e. g. πῶς μήν . . . ; πῶς μήν . . . ; &c. τί μήν ; = *quid, quæso (aliud)? quid cæro? quidini? cur non?* (= *plane ita est*). Ἡ μήν, 1472, a. Οὐ μήν . . . γέ, *non tamen* . . . *certe; non profecto quidem; οὐδὲ μήν, neque vero*.

1483 Μῶν. Cf. 1355, e, and 1356, e.

1484 Νή, 'by,' in affirmative oaths (with *acc.*).

1485 a) Νῦν, *now*.—Νῦν ἐή, (1) *now*; (2) with a *past tense* = *paullo ante*,

a. *modo* [ἐῖ νῦν = *scilicet nunc* (S.). Φῶς, . . . ὃ δὲ νῦν κεκληκαμεν τὸν ἡλιον. *Pl.*]. Καὶ νῦν, *etiam nunc* [εἰ δὲ μή, ἐρχόμεθα καὶ νῦν βοηθήσοντες τούτοις κτλ. = *etiam post ea quæ tu dixisti*. *Kr.*]. Νῦν δέ = *nunc autem, nunc vero* (in *oppositions* between a *rejected supposition* and the *real state* of things). Εἰ μὲν οὖν ἐδόκει μοι Λαιρεφῶν ἡγεμονικώτερος εἶναι σοῦ πρὸς τὴν φύσιν ταύτην, ἐλείνων ἂν ἐπειρώμην πείθειν . . . , νῦν δέ (*but as the case really is*) μοι σὸ δοκεῖς ἡγούμενος μᾶλλον ἂν ἐξεργάζεσθαι τοῦτο (*Xen.*).

b. b) Νύν, 'now,' 'then.' It is the same word as νῦν, the 'now' of *time*, but used quite *unemphatically*, so as not to refer the *whole sentence* to present time, but only the word which it follows as an *enclitic*. In this respect it corresponds exactly with our *unemphatic* 'now,' and, like it, is often used with *imperatives*. 'It occurs chiefly in the *dramatic poets*: the *ν* is *long* in *Aristophanes*, long or short in the *Tragic poets*' (*Kr.*). Σῶσόν νυν αὐτόν' μηδ' ἔρα τοῦ πλησίον (*Eur.*). Ἴθι νυν, ἔφη, ἀφήγησαι τούτῳ τί σοι ἀπεκρινάμην (*Xen.*).

1486 Ὅμως, properly *eodem modo*: then *tamen; nihilo minus* (ἀλλ' ὅμως κτλ. = *but for all that, but yet*). In a principal sentence ὅμως may refer to an *apposition* [an *Assumptive Apposition*] in the same sentence. Κόλακι δεινῷ θηρίῳ καὶ μεγίστῃ βλάβῃ ὅμως ἐπέμεινεν ἡ φύσις ἡδονήν τινα οὐκ ἄμουσιν (*Pl.*). On its use after *participles*, 1426, b and c. Cf. *Curt.* 4, 1, 30: *qui territi tamen spem obtinendi Ægyptum non amiserunt*. Cf. also *Cic. Cat.* 3, 5. (*Kr.*)

1487 Ὅποτε, (1) *when, whenever* (1260): *in re sæpius factâ*, 1263. [On ὅπταν with *opt.*, cf. 1268.]—2) *since*: as *quando, quandoquidem* are used for *quoniam*, 1279. (ὅποτε μή, 1280.) ὅποτε γέ, *quando quidem*. Cf. 1490.

1488 Ὅπου, (1) *where*; (2) [*seldom*] *since* (*siquidem, quandoquidem*), "ut si dicas ubi tu es, ego quoque esse possum; quod perinde valet, ac si diceres si tu hic stare potes, ego quoque stare possum" (*D.*).—The *apodösis* is then often ἦπου = *surely, I suppose*: so that ὅπου . . . ἦπου (*where . . . surely*: = *if* [or, *since*] . . . *then surely*) may be construed *if . . . much more*: ὅπου γὰρ Ἀθηνόδωρος καὶ Καλλίστρατος . . . οἰκίσαι πόλεις οἷοί τε γεγόνασιν, ἦπου βουληθέντες ἡμεῖς πολλοὺς ἂν τόπους τοιούτους ἐνηθείμεν παρασχεῖν (*si enim Apollodorus et*

Callistratus urbes condere potuerunt, *multo magis nos . . . possemus. Isocr.*).—Its correlative is ἐνθα or ἐνταῦθα.

“Ὅπως, *quomodo*; properly a dependent interrogative adv. of *man-* 1489  
*ner*, 1304. 1365. “Ὅπως is but seldom ‘as’ (in *prose*), as correlative  
to οὕτως or the like (expressed or understood); still less frequently  
(like ὡς) for ὅτι [cf. 1214, *f*] (except in οὐχ ὅπως = *not only not*,  
elliptic for ‘*I do not say that.*’ See 1492.)—a) = *as*], “Ὅπως ἕκαστος α.  
ὑμῶν χαίρει καὶ βούλεται, τοῦτον τὸν τρόπον φερέτω τὴν ψῆφον (*Is.*).  
Ποίει ὅπως ἄριστόν σοι δοκεῖ εἶναι (*Xen.*). Χρὴ τοῦμὸν σῶμα  
θάπτειν οὕτως ὅπως ἂν ἡγῇ νόμιμον εἶναι (*Pl.*).—b) = *that*], Τοῦ-  
τον ἔχοι τις ἂν εἰπεῖν ὅπως οὐ δίκαιόν ἐστιν ἀποθνήσκειν; (*Xen.*)—  
c) = *on condition that*. Ἐμισθώσατο μὲν τοῦτον εὐθέως, ὅπως c.  
. . . συναγωνιέται τῷ μιᾶρῷ Φιλοκράτει (*Dem.* 185, 443, 2).—d) = *d.*  
(*ut* =) *quum*. Τὸν δ’ ὅπως ὀρᾷ Ξέρξης, κτλ. (*Aisch.*) Ἐφρίγησαν  
ὅπως ἴδον αἰόλον ὄφιν (*Hom.*).—On its use as a *final* particle  
(= *ut*) cf. 1305, sqq.

[On ὅπως after φροντίζειν, &c., with *fut. indic.*, 1313; ὅπως (ὅπως μὴ) with  
2nd pers. of *fut. indic.*, 799; ὅπως μὴ after verba *metuendi* (with *subj.* or *indic.*),  
1380, c; = *vide ne*, 799, a; and (with *subj.*), 800, b; with *indic.*, 800, b, 2;  
ὅπως ἂν after σκόπει, &c., 1380, f; ὅπως as *final* particle, 1305; with ἂν, 1310;  
ὅπως ἂν, *quomodo*, 1311; ὅπως μὴ, *Dawes's Rule*, 1313, c. On its conditional use  
with a *past* tense of the *indic.* to express what *would* or *might have been*, cf. 1314:  
as example of ὅπως take; ἐχρῆν σε Πήγασον ζεῦσαι, ὅπως ἔφαινον τραγι-  
κώτερος (*ut visus esses*: properly, ‘*quo facto . . . visus esses.*’ H.). Οὐκ ἐστιν  
ὅπως, 1222; ἐστιν ὅπως, 1222.]

“Ὅτε, *when* (*quum, quando*), 1260. ‘Aliud est ὁπότε, quod *infi-* 1490  
*nitum*; aliud ὅτε, quod *finitum*’ (*H.*); *in te scæpius factū*, 1263;  
*sometimes quandoquidem*, 1279: ὅτε μὴ, *quando non*; *si non*, 1280.  
[When ὅτε οὐ, when ὅτε μὴ, 1161.] On μέμνημαι ὅτε, cf. 1276, b;  
ὅταν with *opt.*, 1268; ὅτε μὲν . . . ὅτε δέ<sup>5</sup>, *sometimes . . . sometimes.*  
Its correlative is τότε.

“Ὅτι, (1) *that, quod*. See 1200, sqq. (2) *because*, for διὰ τοῦτο 1491  
ὅτι, i. e. διότι. See example in 1278. On οὐχ ὅτι . . . ἀλλὰ (καί),  
see *ὅν*, 1492.

ὅτι μὴ, after negatives, (*nisi*) ‘*except.*’ [Properly = οὐδὲν δ τὴ  
μὴ. *Herm. Vig.* 846.]

Σωκράτης οὐτ’ ἐπὶ θεωρίαν πώποτε ἐκ τῆς πόλεως ἐξῆλθεν, ὅτι μὴ ἄπαξ  
εἰς Ἰσθμόν, οὔτε κτλ. (*Pl.*) “As we should write ἐῆλθεν ὅτι (not δηλονότι)—  
[but cf. *Buttm.* Ind. ad Plat. Men. and *And.* 1, 30]—so οἷδ’ ὅτι (εὐ οἷδ’ ὅτι) is used  
almost *adverbially*: originally the preceding verb was repeated. Πιότησε οἷδ’  
ὅτι (Aristoph.)” Kr. (Cf. 1214.) On the *brachylogic* use of ὅτι, cf. 1214, i. “Ὅτι  
prefixed to a speaker’s quoted words, 1212; *inf.* after ὅτι, 1210; *mood* after ὅτι,  
1202; *opt.* 1203; *indic.* (especially of *fut.*) after historical tense, 1203, b, c; *indic.*  
and *opt.* together, 1204; *aor.* after ὅτι = *pluperf.*, 1206; *indic.* retained after ὅτι εἰ

<sup>5</sup> Whenever the forms τότε, ὅτε are used twice (sometimes only once) for ποτὶ  
. . . ποτὶ, sometimes . . . sometimes, they are accented τότε . . . , ὅτε . . . B.

in dependent hypothetical clauses, 1207; when found with *indic.* after *tempora pri-maria*, 1209; *οὔτι* before *acc. c. infin.* 1211. On verbs, &c., after which *οὔτι* is used, cf. 1214, g. It is found after *δηλός εἰμι*: e. g. *δηλός ἐστιν ὅτι—οὐκ οἶδεν* (*Xen.*).

1492 *Οὐ*, *not*, 1157, sqq.; In dependent sentences, 1161, 1166; with *infin.*, 1165, 1167, 1168: *ὥστε οὐ* with *infin.* 1173; *particp.* 1164; *relative clauses*, 1163; *οὐ φημι* (*ἀξιῶ*, &c.), 1172; *μή οὐ*, 1177, sqq. (*ἡ*) *οὐ διαλύσις* = *the non-destruction*. *οὐ γὰρ ἀλλά*, 1444, u. *οὐ μή*, see 797, 798. *τι οὐ*; 795. *οὐ* with *fut.* = *imper.*, 796. On position of *οὐ*, 1195. In *questions*, 1357. *Οὐ μήν*, (1) *yet not, but not*; (2) as a *negative protestation*. *οὐ μήν* (*μέντοι*) *ἀλλά*, 1444, u. *οὐ πάνν*, *by no means*.

- a. *Οὐ μόνον . . . ἀλλὰ καὶ* (*ἀλλ' οὐδέ*), 1444, g. (a) *Μη ὅτι* is used elliptically for *μή εἶπω ὅτι*, *μή λέγωμεν ὅτι*, or the like; and may generally be construed by (*non dicam, ne dicam*, &c.) '*I do not say*' &c., or by *non solum*; *non solum non*, or *nedum*, '*not only*'; '*not only not*', &c. *Οἶμαι ἂν μή ὅτι* *ιδιώτην τινά*, *ἀλλὰ τὸν μέγαν βασιλέα* . . . *ἂν εὐρεῖν κτλ.*, '*I am of opinion, that not only an individual, but the Great King himself would find*' &c.; or '*I am of opinion, that, I will not say a private individual, but the Great King himself*' &c.; or '*I am of opinion, that even the Great King, much more a private individual, would*' &c. *Οὐχ ὅτι* (= *οὐκ ἐρῶ ὅτι*) is used in the same way, but less commonly (*M.*). *Οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ*.
- b. *ἦν*, *ἀλλὰ καὶ οἱ φίλοι αὐτοῦ* (*Xen.*).—b) *Μη ὅτι . . . ἀλλὰ καὶ* (*ἀλλ' οὐδέ*), *not only not . . . but even* (*but not even*), when either the more important member precedes the less important, or when two strongly antithetic clauses are opposed to each other. *Τὴν οἰκίαν ἢ ἄλλο τι ὧν κέκτησαι, νομίζων ἀργυρίου ἄξιον εἶναι, οὐδενὶ ἂν μή ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἑλαττον τῆς ἀξίας λαβὼν* (*non modo non gratis des, sed ne si minus quidem accipias, quam est illarum rerum pretium. Xen.*). '*Ἀπατούριος μή ὅτι δικάσασθαι ἀλλ' οὐδ' ἐγκαλέσαι μοι* c. *ἐτόλμησεν* (*Isæ.*).—c) After a negative, *μή ὅτι* = *non modo*; *nedum*: d. *οὐδ' ἀναπνεῖν μή ὅτι λέγειν τι ἐννησόμεθα* (*Xen.*).—d) *Οὐχ ὅπως* is also so used, but appears to be found only in the sense of (*non modo*) '*not only not*,' or *nedum*. *Οὐχ ὅπως τοὺς πολεμίους ἐτρέφευτο οἱ Ἕλληνες, ἀλλὰ καὶ τὴν χώραν αὐτῶν ἐκάκωσαν* (*Xen.*). *Οὐχ ὅπως χάριν αὐτοῖς (τοῖς Ἀθηναίοις) ἔχεις, ἀλλὰ καὶ μισθώσας σεαυτὸν κατὰ τουτωνὶ πολιτεύῃ* (*non modo non . . . sed etiam. Dem.*). *Τοὺς Θεβαιοὺς ἡγεῖτο οὐχ ὅπως ἀντιπράξειν καὶ διακωλύσειν, ἀλλὰ καὶ συστρατεύσειν* (*Dem.*). *Οὐχ ὅπως τῆς κοινῆς ἐλευθερίας μετέχομεν, ἀλλ' οὐδ' ἐδουλείας μετρίας ἡξιώθημεν τυχεῖν* (*non modo non . . . sed ne . . . quidem. Isocr.*). *Μη ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε* (*non modo non saltare, sed ne rectis quidem pedibus stare c. poteratis. Xen.*).—e) All these forms are followed by *ἀλλὰ καὶ* or *ἀλλά* only. *Οὐχ ὅπως ἀμφοτέραις ἐχρήτο (ταῖς μοίραις) ἀλλὰ διαπέμπων οὐδετέραν αὐτῷ κατέλειπε*, *Isocr.* [cf. the first example in a.] The distinction is the same as between *οὐ μόνον ἀλλά* and *ἀλλὰ καὶ*, 1444, g.

f) Οὐ . . . ἀλλὰ καί, *not . . . but even*, οὐ . . . ἀλλ' οὐδέ, *not . . . but f. not even*, ἀλλ' οὐδέ being stronger than ἀλλὰ καί. Τὸν καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυναίμην οὐτ' εὖ λέγειν οὐτ' εὖ ποιεῖν, ἀλλ' οὐδέ πειράσσομαι (Xen.). Δαρεικούς λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοί, ἀλλ' οὐδέ καθηδευπάθησα, ἀλλ' εἰς ὑμᾶς ἐξαπάτων (Xen.). Οὐ πονηρός, ἀλλὰ καὶ πάνν χρηστός (Dem.).

g) Οὐχ ὅσον is also used like οὐχ ὅτι: οἱ μὲν οὐχ ὅσον οὐκ ἠμύναντο, ἀλλ' οὐδ' ἡ ἐσώθησαν (Th.). So οὐχ ὅσον = οὐχ ὅπως (*not only not*). Οὐχ ὅλον ὠφέλειν εἶναιτ' ἂν τοῖς φίλους ἀλλ' οὐδ' αὐτοῖς σώζειν (Polyb.). For οὐχ ὅτι, we also find οὐ μόνον ὅτι. Καὶ μὴν ὑπεραποθνήσκειν γε μόνον ἐθελουσιν οἱ ἐρωῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες (*non modo . . . sed etiam. Pl.*).—A particle like γάρ, οὖν, may be inserted between the οὐχ ὅπως, &c.

{ Οὔτε, μήτε, } If the successive clauses are negative, they are 1493  
{ Οὐδέ, μηδέ, } connected, (a) by οὐδέ (μηδέ), when a *negative a.* member precedes. Οὐκ ἂν οὖν τοξότας γε (ἢ καλὴ παραίνεσις ἀγαθοῦς ποιήσειεν) . . . οὐδέ μὴν ἀκοντιστάς, οὐδέ μὴν ἱππείας (Xen.).—b) by καὶ οὐ (καὶ μή), when an *affirmative* member precedes; this is the regular form in Attic prose (in Ionic writers and the poets οὐδέ or μηδέ can also be used here. K.). Διατείνου μᾶλλον πρὸς τὸ στυγρὸν προσείχειν, καὶ μὴ ἀμέλει τῶν τῆς πόλεως (Xen.). Φαίνομαι τοίνυν ἐγὼ χάριτος τετυχηκώς τότε καὶ οὐ μέμψω, οὐδὲ τιμωρίας (Dem.). Ἐπαμύνατε . . . καὶ μὴ πρόησθε ἡμᾶς (Th.). Ἐώσιν ἄρα σε ἂ βούλει ποιεῖν, καὶ οὐδὲν ἐπιπλήττουσιν, οὐδὲ διακλύουσαι ποιεῖν ὧν ἂν ἐπιθυμῇς (Pl.) [On καὶ οὐ cf. 1444, i.]—c) by οὔτε . . . οὔτε c. (μήτε . . . μήτε), *neque . . . neque* (*neve . . . neve*), '*neither . . . nor*,' when the two or more successive members are negative. "Οὔτε ab οὐδέ differt notione æquationis, quæ in τέ inest, et οὐδέ negationem vel alicui rei opponit vel disjunctam conjungit, ut modo sit '*but not*,' modo '*and not*.' Illud οὔτε autem significat *atque non*, ideoque in disjunctione duarum rerum comparandarum ponitur οὔτε . . . οὔτε, quasi dicas *ut hoc non . . . ita illud non*, hoc est, *neither . . . nor*. Si ad originem particulæ non ad usum respicis, comparabis οὐ-δέ cum *ne-c*, οὔτε cum *ne-que*." Hand, vol. iv. 96. Οὔτε θεοί, οὔτε ἄνθρωποι. (d) Οὔτε . . . τε (seldom καὶ) do not *exactly* agree with d. *neque . . . et*, for they connect notions of *equal importance*, whereas in *neque . . . et* there is an *ascent* to a *more important*, or a *descent* to a *less important* notion. [Hand, iv. 134<sup>6</sup>.] Ὡμοσαν . . . μήτε προδῶσιν ἀλλήλους σύμμαχοί τε ἔσεσθαι (Xen.). Οὔτε γὰρ ἀγορά ἐστὶν ἱκανή . . . ἢ τε χώρα πολεμία (Xen.). Οἱ Λακεδαιμόνιοι αἰσθύνονται οὔτε ἐκώλυνον, εἰ μὴ ἐπὶ βραχύ, ἡσύχαζόν τε τὸ πλεον τοῦ χρό-

<sup>6</sup> "Scita est Elmsleii observatio quum sæpe οὔτε . . . τέ inveniantur, non item τέ . . . οὔτε frequentari. Causa non est obscura. Negatio enim quoniam tollit aliquid, fere naturā suā opponi quodammodo postulat affirmationi, ideoque οὐδέ potius quam οὔτε requirit." (H.)



- (1493) *νουν* (*Th.*).—*e*) The following connective forms are more rare, and *e.* belong mostly to poetry, viz. οὔτε . . . οὐ', οὐ . . . οὔτε; τέ οὐ . . . τέ; οὔτε . . . τε οὐ; οὔτε . . . οὐδέ', 'neither . . . nor yet,' which is found also in prose. Ἐκκλησίαν τε οὐκ ἐποίει . . . , τήν τε πολὺν ἐφύλασσε (*Th.*). Οὔτε ἐκείνος ἔτι κατενόησε, τό τε μαντεῖον οὐκ ἐδήλον (*Th.*).—*f*) Οὐδέ (= *ne . . . quidem*) always relates to some *preceding* notion (expressed or implied); and when οὐδέ . . . οὐδέ are repeated, they are not *corresponsive* particles (like *neque . . . neque*), but the first οὐδέ has its own proper force (connecting the negative notion with what *preceded*), and the second adds to it a second notion in the same independent way: = *ne . . . quidem . . . neque*. Εἰ γὰρ ἴσθι, ὅτι οὐδέ ἐν ἄλλῳ οὐδενὶ ἀγῶνι, οὐδέ ἐν πράξει οὐδεμίᾳ μεῖον ἔξεις διὰ τὸ βέλτιον τὸ σῶμα παρασκευασαῖσθαι (*Xen.*).

οὐδέ before a single notion = *ne . . . quidem*. [Before ὅστις οὖν &c., 1476, s.]

Οὐδ' ὥς (*ne sic quidem*), 'not even so.' See ὥς (1514).

- 1494 Οὖν, (1) *thus, then, therefore, so, accordingly*; (2) *-ever*.

This particle denotes *conformity* with the state of things, a *consequence* drawn from it, &c.; or (according to Hartung) *identity* or *equivalence*, and is used in the following way:—

- a. a) With *relatives* and *indefinites* it has the force of *-cunque*: ὅστις οὖν, *quicumque*; ὅπῃ οὖν, *quomodocunque* and *quocunque*; οἷοσπερ οὖν, *qualiscunque*.
- b. b) In the combinations ἀλλ' οὖν, ἀτὰρ οὖν, δὲ οὖν, it has nearly the force of ὅμως, *nevertheless*. Καὶ ἐλέχθησαν λόγοι ἀπιστοὶ μὲν ἐνίοισι Ἑλλήνων, ἐλέχθησαν δ' ὧν (= οὖν, *Ion. Hdt.*), *but nevertheless they were reported*.
- c. c) In the combinations εἴτ' οὖν, οὔτ' οὖν, μήτ' οὖν, the particle denotes *indifference* with respect to *choice* (as if, whichever be taken, it will come to the same thing). Εἴτ' οὖν θανόντος εἴτε καὶ ζῶντος περὶ Λέγω (*Eur.*). Οὐκ ἀξιῶ οὔτ' οὖν σε Τροίας οὔτε σοῦ Τροίαν ἐτι (*Eur.*). [Also εἴτ' οὖν . . . εἴτ' οὖν: εἴτ' οὖν ἀληθὲς εἴτ' οὖν ψεῦδος. *Pl.*]
- d. d) In the combinations γοῦν, γὰρ οὖν, οὐκ οὖν, μῶν and μὲν οὖν [1479], the particle denotes the feeling of *certainty* raised to *indifference*, and that nothing can change. Ἐχεις διδάξαι δὴ μ' ὅποι καθίσταμεν;—Τὰς

<sup>7</sup> Οὔτε . . . οὐ' (*μήτε . . . μή*) etiam in rebus cum necessitate disjungendis locum habent: ἔδοξε δ' Ἀργεὶ τῷδε μήθ' ἡμᾶς στίγαις, Μὴ περὶ δέχισθαι, μήτε προσφωμεῖν τινα.—Οὐδέ . . . οὐ' (*neque . . . non*), Hom. Batrach. 34, sqq. *Hind.*

<sup>8</sup> Οὔτε . . . οὐδέ opposes the notions which it connects disjunctively: cf. Martial 6, 75, 4: *has ego nec mittam Pontia, sed nec edam (will neither send —, nor on the other hand . . .)*. *Hind.*

γούν 'Αθήνας οἶδα, τὸν δὲ χῶρον οὐ (Soph.). Πολλῶν δὲ ἔνεκα (1494) λεκτέον. "Λεκτέον γὰρ οὖν" (Eur.; assent with *indifference* and *confidence*). Μητερ, ἀλλὰ μοι σὺ χαίρει. "Χαρτὰ γούν πάσχω τέκνον," *why assuredly what I suffer is a matter of rejoicing, my child* (Eur.). Τὸν δὲ λίσσεσθαι, χρήματα μὲν σφι προΐεντα ψυχὴν δὲ παραιτείμενον· οὐκὼν δὲ πείθειν αὐτὸν τούτοις (Hdt.). Τίς δ' ὁ καθανών; μὼν ἢ τέκνων τις φρουδὸς ἢ γέρων πατήρ; (Eur.) *surely* (be it who it may) *none of his children . . .* [On μὲν οὖν, see μὲν.] Sometimes, especially in Hdt., this particle, placed by *tnesis* between a preposition and its verb, denotes a *cool proceeding*, a rash or saucy action done with the utmost composure and indifference: ἦν τις ψάσῃ αὐτῶν παρὼν ὕς, αὐτοῖσι ἱματίοις ἀπ' ὧν ἔβραψε ἑωντόν, *he coolly* (or *without more ado*) *plunges into the water, clothes and all.*

e) *Consecutive* use of οὖν = *accordingly, thus, then.*] Here οὖν *e.* denotes the *identity* [or *exact correspondence*] of the *conclusion* or *inference* with the premisses from which it is drawn. Hence it is extensively used (as a *resumptive* particle) in returning to a previous statement after a *parenthesis* or any long and involved clause (= *I say, so, then*); e. g. κατανοῶν δὲ ὁ Κῦρος ὥς κτλ. . . . ἐκ τούτων οὖν ἐπεθύμει (Xen.).—So Homer uses ὥς οὖν, ἐπεὶ οὖν, when after a detailed statement he returns to his narrative [Οἱ δ' ἄρα δόρπον ἐπισταδὸν ὠπλίζοντο . . . οἱ δ' ἐπεὶ οὖν παύσαντο πόνον κτλ.—Αὐτίκα δ' αἰετὸν ἦκε κτλ. . . . οἱ δ' ὥς οὖν εἶδονθ' ὄτ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις κτλ. Hom.]. This is the only use of the particle in Homer:—but in the common dialect οὖν is very frequently used to denote a *conclusion, inference, &c.* On οὐκ οὖν, οὐκοῦν, οὐκουν, cf. οὐκοῦν.

[§ The above is from Hartung, who derives οὖν from αὖν, *acc.* of αὖς a Laconic and Cretan form of αὐτός. Hence his pressing the notion of *identity*. I think, however, that the meanings may be better deduced from the original meaning (*this*) *being*; οὖν *being* (according to this view) derived from ἐόν, ὄν, *neut.* of participle from εἶναι. Hence the particle refers to a *present state* of things: very much like our *thus, so, then.*]

Οὐκοῦν· οὐκουν. "Particula οὐκουν scribenda est οὐκοῦν ubi significat, (1) *nonne ergo? nonne igitur?* (2) *ergo (scilicet, nempe?)*;—(3) οὐκοῦν vel οὐκ οὖν, *non ergo.* (4) οὐκουν ubi significat *non sane, non profecto, nequaquam.*" (Kühner.)

Οὐπω, *nondum.* Seld. with *pres.* [οὐπω σωφρονεῖν ἐπίσταται. Aesch.] 1496

<sup>9</sup> οὐκοῦν, extra interrogationem, acerbam interdum habet ironiam. Bremi, Dem. p. 238.

- 1497 Οὐδέποτε, *never*, sometimes of *past*, but mostly of *future* time [οὐδέποτε ἐπαύετο, *Xen. Ages.* 11, 2 (but οὐποτε ἐπανομην, *Anab.* 3, 1, 19, εἶχε, *ib.* 2, 6, 13. *L. Phryn.* p. 458]; οὐδεπώποτε only of *past* time. (See 1506.)
- 1498 Οὕτω, οὕτως, *thus*; *so*. (See 1324; and cf. ὥς.) In protestations,  
*a.* 1328. (*a*) After a participle it sometimes introduces the (virtual) *apodosis* [ἀποφύγων δὲ καὶ τούτους, στρατηγὸς οὕτω Ἀθηναίων *b.* ἐπεδείχθη]:—*b*) = ‘*sic etiam, re non accuratius expensâ*’ (*S.*), τὴν δ’ ἐπὶ τῷ σώματι [τέχνην] μίαν μὲν οὕτως ὀνομάσαι οὐκ ἔχω (*Pl.*).
- 1499 Πέρ (enclit., *utique*; often adversatively: = *quamvis*). It comes from the preposition *περί*, ‘*round*,’<sup>1</sup> denoting the *whole compass* of the notion, so that the word to which it is attached, is to be taken in its *whole extent*, whatever that may be. In Attic Greek it is principally appended to *relatives*, and adverbs of *time* or *condition* (ὅσπερ, ὅσοσπερ· οὐπερ, ὅπουπερ· εἴπερ, ἐπείπερ, &c.); and to *καί* in *καίπερ*. With the *relatives* it often has the force of our ‘*ever*,’ ‘*soever*.’ [ἐθῆρα ὅπουπερ ἐπιτυγχάνοι, ‘*wherever*.’]
- 1500 Πῆ (or πῆ).—*a*) “Ποῖ, ὅποι notant *motum*, qui fit adversus aliquem *a.* locum: πῆ et ὅπη simul et *motum* et *quietem* in isto loco, quo quis *b.* tendit.” (*b*) Πῆ, *aliquid ex parte*: πῆ μὲν . . . πῆ δέ, *partim* . . . *partim*. Hermann recommended πῆ μὲν . . . πῆ δέ but the particle is invariably circumflexed in the MSS. [Cf. 237.]
- 1501 Πλήν, *except*: as *conjunction*, or *quasi-preposition* with *gen.*: πλήν εἰ, *except if*.—Also πλήν ἢ, πλήν ἄλλ’ ἢ [ἄξιον παρὶ τλήν ἢ τῷ θεῷ (*Pl.*). [Related to *πλεῖν*, *πλέον*, ‘*more*.’ *Kl.*] As a *conjunction*, it has either a complete sentence, or only a case appended to a preceding verb, so that properly the verb must be repeated with a negative (*Kr.*): πάντες ἄνθρωποι ἡδέως προσδέχονται τὰς ἐορτάς, πλήν οἱ τύραννοι (*Xen.*).
- 1502 Πολλάκις, *often*, after *εἰ*, *ἐάν*, *μή*, has sometimes the meaning of (*forte*), ‘*perchance*’; i. e. it refers to the *possible* happening &c. of what *often* does happen. [Εἰ ἄρα πολλάκις ἐπιτάττοι. *Pl.*]
- 1503 Ποτέ (enclit.), *at any time*; *at some time*; *once* [Περικλέει ποτε φασὶ παραινέσαι ὑμῖν κτλ.]. With interrogatives (= *tandem*), cf. 1346, and 1458, *b.* Ποτὲ μὲν—ποτέ (or, ἐνίοτε) δέ = *modo—modo*.
- 1504 Πού (enclit.), 1) *somewhere*; (2) *perchance, perhaps*; (3) *I imagine*

<sup>1</sup> Or, from *πέρι* (as the word is then accented) = *περισσῶς*, *very*. The same particle appears in *semper*, *parumper*, &c. Hermann's derivation of it from *περι* in the sense of ‘*circiter*,’ denoting objects of which we only *conjecture* the truth, or exact extent, is decidedly to be rejected.

(*opinor*), used in conversation when any thing is assumed in a half-questioning way, that the speaker may build something on the *assent* of the person appealed to. Δήπου, 1461. Ἦ που, 1472, *b*.

Πρίν [cf. 1272—1276]: = *prius, potius*, 1276, *c*.

1505

Πῶ (enclit.), } *till now, hitherto, yet*. (*a*) In this sense they princi- 1506  
Πώποτε, } pally follow *negatives* [νόμους οὐς οὐδεὶς πω κύριος *a*.  
ἐγένετο καθελεῖν].—*b*) Without a *negative* πῶ occurs only in *ques-* *b*.  
*tions* that are *virtually negative* [πόλις ἀφισταμένη τίς πω τοῦτ' ἐπε-  
χείρησε; *Th.*]:—*c*) πώποτε occurs in such questions and after εἰ, *c*.  
[ὥστε μὴ εἰ πώποτε ψκίθησαν, &c. (*Dem.*) εἰ τις ἀνθρώπων ἦδη  
πώποτε ἐπεσκέψατο. *Plat.*].

(*d*) οὐπω, μήπω<sup>3</sup> (οὐδέπω, μηδέπω), *never yet, not yet*: πῶ = *d*.  
*dum in nondum*. Πώποτε is seldom annexed to the simple  
οὐ, μή, but to οὐδέ, μηδέ (οὐδεπώποτε, μηδεπώποτε). Both πῶ  
and πώποτε may be separated from the negative particle by  
the interposition of other words. [See last example in *c*.]

Πώμαλα<sup>3</sup>, properly, *how in the world?* hence, *by no means*.

1507

Τάρρα (which some write τάρρα, Dindorf); Attic contraction for 1508  
τοι ἄρα.

Τέ, *que*: probably a weakened form from τοί.

1509

I. In Homer, &c.]—*a*) Here its force is so weak, that it is usually not *a*.  
translated, *appearing* to have no office but that of indicating the correspondence  
of two members of a sentence. It is principally found with such other particles  
as belong to the *protasis* and *apodosis*, or other parallel members of a sentence: some-  
times it is inserted in *both* of them, but mostly only in one. Οἷσθ' οἶαι νίου  
ἀνδρός ὑπερβασίαι τελέθουσι. Κραιπνότερος μὲν γάρ τε νόος, λεπτή δέ τε  
μῆτις (*Hom.*: *as on the one hand his spirit is more impetuous, so on the other is his  
reflection little*). Here there is a double correspondence indicated by the double  
use of τέ.—Οὐ μὴν οἱ τόγε κάλλιον οὐδέ τ' ἄμεινον ('*nor yet better*;' or, '*and  
also no better*'): ὅς γε θεοῖς ἐπιπειθήται μάλα τ' ἔκλυον αὐτοῦ (*Hom.*: *in pro-*  
*portion as any one obeys the gods, do they also listen to him*). In this way we find  
μὲν τε and δέ τε, καὶ τε, ἀτque (= *adque*), οὐδέ τε, ἦ τε, γάρ τε, ἦ τε. This  
practice does not appear either in the later Greek dialects or in the Latin *que*,  
except in *namque* (γάρ τε = *καὶ γάρ, etenim*) and *atque* (καὶ τε). *Hartung*.

*b*) Its use with relatives remained longer: ὅς τε, ὅσος τε, &c.; ὅτε τε, ἥντε, *b*.  
and the like. "Ὅς τε appears in Herodotus; and in Attic Greek the particles  
ὥστε, ἄτε (*quippe*) and the expressions οἷός τε, ἐφ' ὧτε, are remains of the  
ancient usage. (*Hartung*.)

*c*) With respect to the use of ὅς τε in Homeric comparisons, Hermann lays down *c*.  
the following rule:—"Multum sapius ὅς τε quam ὅς ῥά τε dicitur: et ὅς ῥά τε

<sup>3</sup> Not to be confounded with Homer's οὐπω, μήπω = οὐπως, μήπως, *in no way, by no means*.—Πῶς, *nescio quomodo* (237): τεχνικῶς πως, ὥς πως.

<sup>3</sup> For πῶς μάλα; *B*. Others say for πῶ μάλα; πῶ being a Doric (especially *Sicilian*) form for ποῦ; or πόθεν; [πῶ τις ὄνον ὠνασῆται; *Sophr.* ap. Et. Mag.]

(1509) cum [præsentis] indicativo, multo rarius est quam cum subjunctivo. Rarissimum autem est ὅς sine particulâ τέ in comparationibus." (Vol. ii. 55.)

- a. II. Its later and Attic use.]—a) "Καί particula est *conjunctiva*, τέ *adjunctiva*" (H.).
- b. b) Τέ . . . τέ "efficiunt lenem quidem, sed aptam et æquabilem duarum notionum conjunctionem" (Kl.). The notions or clauses are thus connected *co-ordinately*: the form is more common with
- c. clauses than with single notions (Kr.).—c) A single τέ is here somewhat poetical (M.). Πρὸς τὰς τύχας τὸ χάριμα τοὺς γούους τ' ἔχει (Eur.). Τισίαν δὲ Γοργίαν τε ἑάσομεν εὔδειν (Pl. Phædr. 267.).—
- d. d) In *Thucydides* τέ is frequently used (like *que*, Kr.) as a particle of continuation: the statement introduced is, however, very often an *instance* or *result* of what has previously been stated (= *and so*; *and thus*; *thus for instance*). Καὶ μέχρι τοῦδε πολλὰ τῆς ἑλλάδος τῷ παλαιῷ τρόπῳ νέμεται περὶ τε Λοκροὺς τοὺς Ὀζολας καὶ —. Το τε σιδηροφορεῖσθαι τούτοις τοῖς ἡπειρώταις ἀπὸ τῆς παλαιᾶς ληστείας ἐμμεμένηκεν (Th. 1, 4; but Poppe observes: "Particula τέ apud Thuc. sæpe simplex est copula; atque hic usus multo latius spectat, quam ob Rost. Gr. § 134, A, 5, b, γ, credideris"). [*Hand* compares *atque*: *Rhodium et Cyprum . . . precebat. Atque* (and so) *illum cupido incessit*, &c. Tac. Hist. 2, 2.—i. p. 478.]
- e. e) Τέ . . . καὶ connect two notions so as to form one whole (the second is *often*, but not always, the more weighty: cf. ἄλλως τε καὶ, whereas καὶ . . . καὶ rather separate them as two co-ordinate notions, upon each of which the mind is to dwell: κάλλιστόν τε καὶ ἀριστόν.
- f. (Xen.). Εὐ τε λέγετε καὶ ἐγὼ τῷ νόμῳ πείσομαι (Xen.).—f) Καὶ . . . τε (cf. . . . *que*) is a freer poetical mode of connexion (M.). Ἴσθι τὰρ δοκῶν ἐμοὶ Καὶ ξυμφυτεῖσαι τοῦργον εἰργάσθαι θ', ὅσον Μῆ χεῖρε καίρων (Soph.). When they are found in prose in this position, the member introduced by τέ is only a mere *addition* to the preceding one. Κορίνθιοι μὲν κρατήσαντες . . . καὶ ἄνδρας ἔχοντες αἰχμηλώτους οὐκ ἐλάσσους χιλιῶν, ναῦς τε (prætereaque) καταδύσαντες περὶ ἐρυθρομήκοντα, ἔστησαν τροπαῖον (Th. 1, 54).
- g. g) When τέ . . . καὶ connect single notions that have a common article or preposition, τέ often follows the article or preposition, which is then *not* repeated (the τέ indicating that it belongs to the other word): ὑπὸ τε πλήθους καὶ ὄχλου τῶν νεῶν (Th.). Πρὸς τε Ἀλλήλους καὶ τὸν Βάριβαρον (Th.—Elmsl. Heracl. 622). With respect to the article, this position does not *cause* the omission of the second article; but *if* the two notions are to be comprehended under one article (especially as being predicated of the same subject), then this position of τέ is used, to indicate that the article belongs to both. Ἀρμονίαι αἱ τ' ἐν τοῖς φθόγγοις καὶ ἐν τοῖς τῶν δημιουργῶν ἔργοις

(Pl.). Προήλθε, τούς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν (1509) αὐτοῦ στρατιωτῶν (Xen. An. 2, 3, 3. cf. Kr. ad An. 2, 2, 8): here a second article would make 'the best-armed' and 'the best-looking' two classes, both of which were taken; whereas the meaning is, that the persons chosen were at once the best-armed and the best-looking. Σωκράτης ἡγεῖτο τοὺς θεοὺς εἰδέναι τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα: here things said and done are taken together as one class, and opposed to things privately meditated. Ἦκω συμβουλευέων περί τε τοῦ πολέμου τοῦ πρὸς τοὺς βαρβάρους καὶ τῆς ὁμονοίας τῆς πρὸς ἡμᾶς αὐτούς (Isocr.).

h) Sometimes τέ is followed, not by καί, but by δέ, alone or with some other particle (ἔπειτα ἔε, ἅμα ἔε, ἅμα δὲ καί, ἔτι δέ καί, ὥσαύτως δέ, πολλὸν μᾶλλον δέ): the copulative connexion with which the author began being given up for an adversative one, either for the purpose of giving prominence to the second notion, or because it is far removed from the τέ (M.). Ἐν τε τῇ τῶν ἐπῶν ποιήσει πολλὰ χροῦ δὲ καὶ ἄλλοι (Pl. Pol. 3, 394). Ἐπιμψεν ἡμᾶς . . . ἐπαινεσόντας τε ὑμᾶς, ὅτι κτλ.—ἔπειτα δὲ καὶ ξυνησθησόμενους, ὅτι κτλ. (Xen. An. 5, 5, 8.)

i) When Hartung says that τέ—τέ are often synonymous with ἢ or εἴτε (vel), i. or with μὲν—ἐν, of course he must be understood to mean that the copulative connexion is used, when the other forms might be used; e. g. ἀξίος ὅ τε παρὼν ὅ τ' οὐ παρὼν, might be construed and expressed 'whether present or not.'—Hence it is sometimes found irregularly in correspondence with ἢ, μὲν (or ὅε, Cf. h) ἢ πόλις βροτός θ' ὁμοίως.—Ἀλγῶ μὲν ἔργα καὶ πάθος γένος τε πᾶν.

j) If more than two members succeed each other, they are connected in the following manner; (1) with the first member the connective is omitted, and the other members follow, connected by καὶ repeated; (2) καὶ . . . καὶ . . . καὶ, &c. (3) τέ . . . τέ . . . τέ, &c. (4) τέ . . . καὶ . . . καὶ, &c. Ἄρκτοι τε πολλοὺς ἤδη πλησιάσαντας εὐέφθειραν καὶ λόντες καὶ κύπροι καὶ παρῆαιες αἱ δὲ ἑλαφοὶ καὶ δορκάδες καὶ οἱ ἄγριοι οὔτε καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεῖς εἰσιν. (Xen.)—5) τέ . . . τέ, &c., καὶ (Epic) Od. γ, 413. Ἐχέφρων τε Στρατίος τε Περσεύς τ' Ἀρητὸς τε καὶ ἀντίθεος Θρασυμήδης. (6) τέ . . . τέ καὶ . . . &c. (seldom): γυνὴ ὑποδεξαμένη τε φέρι τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κινδυνεύουσα . . . καὶ . . . καὶ κτλ. (Xen.)—7) After καὶ two members, considered, as it were, one whole, may follow with τε καὶ (ἐπέταξε ἐκάστοισι) καὶ νίας τε καὶ ἵππους καὶ σῖτον καὶ πλοῖα (Hdt.). (Κῶμη) μεγάλη τε ἦν καὶ βασιλείῳ τε εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείστασι οἰκίαις τύρσεις ἐπῆσαν (Xen.)—8) τέ . . . καὶ δὴ καί, quum . . . tum vero etiam. K.

k) Οἱ οὔτε (μήτε) . . . τέ, see οὔτε (1493, d).

k.

Τέως, so long, until [τέως—ἔως, but mostly ἔως only]. This is its proper meaning in the form τέως μὲν ('for a time'), i. e., more precisely, up to the time which is then defined by the opposed statement: τέως μὲν ἡσύχαζον, ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου ἐκτραμόντες τρέπονται αὐτούς (Xen.).—Even in Attic prose it is sometimes found for ἔως (e. g. in Dem. Cf. Buttm. Ind. ad Mid. p. 187). Kr.

Τοί (enclit., certe, profecto, vero).

1511

There is a great difference of opinion amongst grammarians with respect to the derivation and original meaning of this particle.

(1511) 1) Hermann derives it from  $\tau\tilde{\omega}$  = *propterea, igitur*, and says that accordingly it denotes primarily a *necessity*, and then a *self-imposed necessity of thinking any thing to be (or not be) so and so*.

2) Nägelsbach considers it to be the dative of  $\tau\acute{\upsilon}$  =  $\sigma\acute{\upsilon}$ ; and hence to denote a *confidential intimation* to the person addressed, that the assertion is certainly true: it involves an appeal to the judgement of the person addressed.

3) Hartung, deriving  $\tau\acute{o}\iota$  from the demonstrative, refers the enclitic  $\tau\acute{o}\iota$  to the Gothic *thauh*, and makes its primary meaning that of *satisfaction or acquiescence* in any thing: from whence he deduces its use in *proverbs, &c.*; in *pert or forward decisions* [ $\epsilon\acute{\iota}\rho\eta\sigma\epsilon\tau\alpha\iota\ \tau\acute{o}\iota\ \sigma\acute{\upsilon}\ \tau\acute{o}\iota\ \mu\epsilon\ \pi\epsilon\iota\theta\epsilon\iota\varsigma$ , &c.]; in *quieting assurances* [ $\theta\acute{\alpha}\nu\sigma\epsilon\iota\ \kappa\acute{\alpha}\tau\epsilon\iota\ \tau\acute{o}\iota\ \kappa\alpha\iota\ \sigma\acute{\upsilon}\ \pi\rho\delta\varsigma\ \tau\acute{\iota}\kappa\upsilon\omega\upsilon\omega\iota\ \epsilon\tau\iota$ ]; to denote the *exhaustion of one's patience*, so that if the thing must be so, it must [ $\epsilon\kappa\ \tau\acute{o}\iota\ \pi\epsilon\pi\lambda\eta\gamma\mu\alpha\iota\ \epsilon\kappa\ \tau\acute{o}\iota\ \mu\epsilon\ \tau\acute{\eta}\varsigma\iota\varsigma\ \theta\epsilon\alpha\upsilon\mu\alpha\ \tau\acute{o}\iota\ \mu\prime\ \epsilon\pi\acute{\epsilon}\rho\chi\epsilon\tau\alpha\iota$ ]; and finally to denote the resolution to *put an end at once to delay, circumlocutions, &c.* [ $\tau\acute{\alpha}\upsilon\tau\acute{\alpha}\ \tau\acute{o}\iota\ \sigma\prime\ \epsilon\chi\theta\epsilon\iota\ \pi\acute{o}\lambda\iota\varsigma$ , enough, the state detests it: for this reason: οὗτος, ὃ σέ τοι καλῶ φράσον ἐξ τοί μοι τῷ πτέρυγι ποῦ ναυαπολεῖς (tell me, do . . . or, tell me at once).]

4) Finally, Klotz considers the stronger ( $\tau\acute{o}\iota$  accented) to have been *demonstrative* (= *in this way*); the weaker (enclitic) *indefinite* ( $\tau\tilde{\omega}$  [ $\tau\tilde{\omega}$ , Gottl.] = *τινί, in some way, aliquo modo, nescio quomodo*). The expression that the thing is so *some how or other*, is naturally an assertion of the fact, though the speaker does not pretend to know the means by which it is or will be effected.

I am inclined to prefer, with Nägelsbach, the derivation from  $\sigma\acute{\upsilon}$ ; though that from  $\tau\tilde{\omega}$  or  $\tau\tilde{\omega}$  = *τινί* has much to recommend it.

- a. Its principal use is (a) with *personal, demonstrative, and relative* pronouns [ $\tau\acute{\alpha}\upsilon\tau\eta\varsigma\ \tau\acute{o}\iota\ \gamma\epsilon\gamma\epsilon\eta\varsigma\ \chi\rho\eta\ \phi\acute{\alpha}\nu\alpha\iota\ \kappa\tau\lambda.$ —Ω Σώκρατες, ἐγὼ τοι σέ  
b. μὲν δίκαιον νομίζω, σοφὸν δ' οὐδ' ὀπωσισῶν].—b) In *maxims, proverbs, and other general propositions* [ $\pi\alpha\upsilon\rho\acute{o}\iota\ \tau\acute{o}\iota\ \pi\omicron\lambda\lambda\omega\iota\omega\iota\ \pi\iota\sigma\tau\acute{o}\nu$   
c. ἔχουσι νόον].—c) Also with verbs expressing *emotion* [ὡς ἤτομαι τοι  
d. &c.].—d) It is sometimes (*apparently*) *adversative* [οἴμοι! τί ἔοἴμοι; θνητὰ τοι πεπόνθαμεν. Heu mihi! quid 'heu mihi!' verum tamen humana passi sumus, ut conquerendum non sit. (If derived from  $\sigma\acute{\upsilon}$ , it will be: *we have suffered, I tell you, the common lot of*  
e. *mortals*.)]—e) It is also used *asseveratively* in *answers* [ $\kappa\alpha\iota\ \tilde{\upsilon}\sigma\alpha\ \tilde{\alpha}\rho\alpha\ \tau\acute{o}\ \pi\acute{\alpha}\nu\ \pi\lambda\eta\theta\omicron\varsigma\ \kappa\rho\alpha\tau\omicron\upsilon\iota\omega\iota\ \tau\omega\iota\ \tau\acute{\alpha}\ \chi\rho\eta\mu\alpha\tau\alpha\ \epsilon\chi\acute{o}\nu\tau\omega\iota\ \gamma\rho\acute{\alpha}\phi\epsilon\iota\ \mu\grave{\eta}\ \pi\epsilon\acute{\iota}\sigma\alpha\iota\ \rho\acute{\iota}\alpha\ \mu\acute{\alpha}\lambda\lambda\omicron\iota\omega\iota\ \eta\ \nu\acute{o}\mu\omicron\varsigma\ \tilde{\alpha}\nu\ \epsilon\acute{\iota}\eta\ \gamma\ \mu\acute{\alpha}\lambda\alpha\ \tau\acute{o}\iota\ \phi\acute{\alpha}\nu\alpha\iota\ \tau\acute{o}\iota\omega\iota\ \text{Περικλέα, } \tilde{\omega}\ \tilde{\Lambda}\lambda\kappa\iota\delta\iota\alpha\tilde{\epsilon}\eta\ \kappa\tau\lambda.$  (Xen.)] It is combined with *adversative* particles [e. g.  $\kappa\alpha\iota\ \tau\acute{o}\iota\ \tau\alpha\mu\epsilon\iota\ \gamma\alpha\mu\acute{\epsilon}\nu\tau\alpha\iota$ ;  $\mu\acute{\epsilon}\nu\tau\omicron\iota$ , *tamen*;  $\mu\acute{\epsilon}\nu\tau\omicron\iota$ ,  $\tilde{\alpha}\lambda\acute{\alpha}\rho\ \tau\acute{o}\iota$ ,  $\tilde{\alpha}\lambda\lambda\acute{\alpha}\ \tau\acute{o}\iota$ , *at vero; at sane*]. Also οὔτοι (μήτοι), *certe non*; γάρτοι, *nam omnino*; ἤτοι . . . ἤ, still stronger ἤτοιγε . . . ἤ, *aut sane (profecto) . . . aut*; γὰρ τοί, *nam omnino*. (H. Vig. p. 816.)

¶  $\tau\acute{o}\iota$ , γέ, πέρ, all add emphasis to the word they are attached to:  $\tau\acute{o}\iota$  adds this force *asseveratively*; γέ, *intensively*; πέρ, *extensively*.

- f. f) τοίνυν, igitur.—*jam vero, porro*. It is also used when a person proceeds with an argument; *now further, but now*. Besides this, it is frequently used in lively replies: *why, or why then; well then*, "quum quis alterius orationem *celeriter et alacriter* excipit, eique prompto animo respondet." (K.) Sometimes there is a '*lenis cum indignatione irrisio*.' E. [Very seldom as the first word of a clause. L.]

g) τοίγαρ, *ergo, proinde* [= *hac de causâ igitur*. Kl. Not from *g. τοί*, but the old *τοί* = *τῷ* (1511, 3)].

h) τοιγάροισι, *quapropter sane. τοιγαροῦν, hac de causâ igitur; quapropter; quocirca* (more *sylogistical* from the addition of *οὔν*); *proinde igitur* (c. Imper.).

Τούνεκα (Epic), *on that account; therefore.*

1512

Ὡς (*quam; quasi, tamquam; ut;—quod*), 'how,' 'as' (both of 1513 manner and time), 'that,' 'in order that:' properly a *relative adverb* (from *ὅς* or from *ὁ*, which was originally both *demonstrative* and *relative*). Its original meaning therefore is *ut, quomodo, quam* ('how').

a) It corresponds to *quam* (1) in *exclamations* [ὥς ἀστέιος ὁ ἄνθρωπος! ὥς οὐδὲν ἡ μάθησις, ἂν μὴ νοῦς παρῇ, *quam nihil est doctrina, nisi mens adsit*]. (2) with *superlatives* (especially *adverbs*) and some *positives* [ὥς τάχιστα, *quam celerrime*; ὥς λαμπρότατος, *quam splendidissimus*; ὥς ἀληθῶς, *quam vere* or *verissime* (properly *sic ut vere*, Kl.)].

b) It corresponds to *quasi* and *tamquam*; (1) with *substantives*: = *b.* 'as,' 'for' [φυλάττεσθαι ὥς πολεμίους ἡμᾶς· ὥς φύλακα συνέμψεν αὐτόν];—(2) with *participles* (especially when used *absolutely*), to denote what *seems* or is *given out*. [See 1143.] It has often the simple meaning of 'as,' 'as being,' &c. (= *quippe*, or *quippe qui*). [1142.]

c) The meaning of 'as if' belongs also to ὥς, with *prepositions c.* (e. g. *εἰς, ἐπὶ*). This occurs in statements where *less* is said than is meant; e. g. to prepare himself ὥς ἐπὶ μάχην, 'as if for battle,' where there is no doubt that the person really 'prepared himself for battle.' Παρεσκευάζετο ὥς ἐς μάχην (*Th.*). 'Ανάγεσθαι ἐμελλεν ὥς ἐπὶ ναυμαχίαν (*Xen.*).—d) It is probably from this *d.* usage of ὥς that it obtained the force of a *preposition* (but only before *personal names* or *pronouns*): e. g. ἦκειν ὥς ἐμέ = ἦκειν ὥς [πρὸς] ἐμέ. Οὐχ ἦκει πρὸς σέ κηρύσσων ὄδε, ἀλλ' ὥς ἐμέ (*Eur.*). *Kr.*

e) From this notion of what *seems* to be the case may also be *e.* derived the meaning of ὥς with *numerals* or *indefinite numerals* = *fere, circiter*; and such combinations as ὥς τὰ πολλά, ὥς ἐπὶ τὸ πολὺ = 'nearly (or as it were) for the most part;' hence 'mostly,' 'generally,' 'usually.' Ἐδωκεν ὥς μυρίας ἑραχμάς (*Iys.*). Εἰκάζετο δὲ εἶναι ὁ στρίβος ὥς δισχιλίων ἵππων. *Xen.* ['recte dici poterit etiam Latine, *quasi bis mille equorum.*' Kl.] *Kr.*

f. As corresponding with *ut, uti*, ὥς is used:

f.

1) = *as*: ὥς οἶμαι, *ut opinor*.

2) In *wishes*: ὥς ἔρις ἀπόλοιτο! *utinam* [uti-nam] *rixa pereat!*—Sometimes with *Opt.* and *ἄν* (1512, 3).



- (1513) Here we find also οὕτως (ὥς) . . . ὥς: the clause of comparison, introduced by ὥς, expressing the object of the protestation. [Cf. *ita me dilament, ut ego nunc lator.* 1328.]

- 3) To denote an *effect* or *consequence*: καὶ γὰρ . . . τα μὲν συνεκτίκει τῶν ζώων τοσαύτην τροφήν ὥς ἱκανὴν εἶναι, &c. In this use of ὥς, it occurs [though less commonly than ὥστε] with ἥ after a *comparative* (1338). It has sometimes a similar force after the *positive*, or a *substantive* denoting a *character* or *quality*: here we can use the *infinitive*: e. g. *'I know they are but ordinary (or ignorant) persons to contend with us,'* ἐπίσταμαι ἰδιώτας ὄντας ὥς πρὸς ἡμᾶς ἀγωνίζεσθαι.
- 4) Like *ut* and *as*, ὥς is also used of *time*; ὥς ἵεν (*ut cecidit*): it is also used *sometimes* (as other *temporal* particles are) of *cause*; *'Cræsus, as it was summer, did so and so,'* ὥς θερος ἦν (*Xen.*)

- g. g) As a *final* conjunction, to denote a *purpose*: = *ut, ita*. *'He killed him' χρυσὸν ὥς ἔχει κτανών (ut haberet).* 1304, sqq.

On ὥς ἂν (ὥς as *final* conjunction) with *subjunct.*, see 1310: c. 1312. On ὥς ἂν with *ellipse*, 1312.

- h. h) Ὡς is also synonymous with ὅτι after *verba sentiendi et declarandi* [see 1200 and especially 1214, g]. Here the *infinitive* also occurs. As being properly *relative*, it also stands with reference to a preceding *demonstrative* or τί, or where one may easily supply the *circumstance* (*that*).

- i. i) Ὡς (*ut*) in connexion with a substantive or substantive notion (for which a predicate must be supplied from the principal clause) is used, like the Latin *ut*, in order to explain the predicate in the principal clause. It expresses either *comparison* or *limitation*, and in the first case is to be translated by '*as*,' in the latter by '*for*,' '*considering that*:' the former occurs when the object is *assumed to possess in a high degree* the thing affirmed in the predicate of the sentence; the latter, when it is assumed to possess it *only in a degree that would be small*, if the limiting notion were not taken into consideration. Λαῖον γὰρ ἦν, εἰπερ τις ἄλλος, πιστός, ὥς νομεὺς ἀνὴρ (*as being a shepherd*. Soph. *Ed. R.* 1118); but: ἦν δὲ οὐκ ἀδύνατος ὥς Λακεδαιμόνιος εἰπεῖν (*for a Lacedæmonian; it being known that they were no great orators*). Οἱ Καρδοῦχοι ἦσαν ὠπλιτῆται, ὥς ἐν τοῖς ὅρεσιν, ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν (*Xen.*). K.

- j. j) Special mention must be made here of *parenthetical* clauses, which often occur, and are apparently independent, and which are introduced by ὥς (*solaum ὥστε*) with the infin. A limitation is very often denoted by these clauses. That, of which such a subordinate clause gives the consequence or effect, must be supplied, e. g. τοιοῦτω τρόπῳ.—Ὡς μικρὸν μεγάλῳ εἰκόσαι (*Th.*). So ὥς ἑπὶ τοῖς εἰπεῖν, *ut ita dicam, propemodum dixerim*; ὥς συνελόντι εἰπεῖν, *ut paucis absolvam*; ὥς γέ μοι δοκεῖν, *ut mihi quidem videtur*, properly *tali modo ut mihi videtur*; ὥς ἐμὲ εὐ μεμνησθαι. Such clauses are very often expressed in an abridged form without ὥς: οὐ πολλὰ λόγῳ εἰπεῖν, especially ὀλίγου, μικροῦ, πολλοῦ δεῖν, *ita ut paulum, multum abest*, and in the still shorter form, ὀλίγου, *prope, pæne*. According to the same analogy, ὅσον, ὅσα, ὅ τι, with infin., are used instead of ὥς, e. g. ὅσον γέ μοι εἰδέναι, *quantum sciam* (properly *pro tanto, quantum scire possim*), ὅ τι μοι εἰδέναι. K. Cf. 1520.

\* For which *συνελόντι εἰπεῖν*, and *συνελόντι* alone, are found.

*k*) ὥς ἔνι (= ὥς ἔνεστι, *as it is possible*) is used with superlatives : *k*. ὥς ἔνι μάλιστα, *as far as it is in any way possible*.

*l*) Sometimes ὥς follows a comparative, ἦ being omitted : προθυμό- *l*. τερον πεποιήκα . . . ὥς ἡναγκαζόμεν (*Lys. Brem. p. 52*).

ὥς (with accent) = οὕτως, *thus*. It is common in the poets, 1514 especially the Ionians; but in prose is found only in οὐδ' ὥς, καὶ ὥς.

ὥστε, *so that; so as*. On ὥστε with Inf., cf. 1316, sqq. and IN- 1515 FINITIVE in Index. ἦ ὥστε, see 1338. The infin. after ὥστε may be strengthened by καὶ [ᾧς γὰρ τὸν αὐτὸν ὥστε καὶ κτείνειν (ἡ νόσος) οὐκ ἐπελάμβανεν (*Th.*)].

## LOCUTIONES.

### (1) *Article and Pronouns.*

1. ὀλίγοι, *pauci*: οἱ ὀλίγοι item '*pauci*,' sed eo sensu, quo de 1516 *paucorum* potestate loquimur (*the oligarchs*). H.

2. πολλοί, *multi*: οἱ πολλοί non solum *vulgus*, sed etiam *ple-rosque* significat (H.).

3. καὶ οὗτος, *et is*; *isque*: καὶ ταῦτα, *idque* ('*and that too*'), "quæ quidem formula inferendæ rei inservit, quæ id, quod jam dictum est, augeat atque acuat" (H.). καὶ αὐτός, *et ipse*; *ipse quoque* (i. e. *as well as some others*, mentioned or implied).

4. πέμπτος αὐτός, '*quintus ipse*,' id est, '*cum quatuor aliis*:' δέκατος αὐτός, '*cum novem aliis*.'

5. αὐτός in *dat.* without σύν = *cum ips-o* (-*â*, -*is*): αὐτοῖς ἀνδράσιν, *with their crews* (Th.).

6. τοὺς, οἷοσπερ οὗτος, *eos, qui sui similes sunt; sui similes*.

7. τὴν ταχίστην (sc. ὁδόν), *quam celerrime*: τὴν ἐπὶ Βυβυλῶνος ἵεναι (sc. ὁδόν).

8. κατ' αὐτό, *tunc ipsum; nunc admodum, nunc forte* (H.) [ἐπ-έσχε δὲ κατ' αὐτό καὶ λιμὸς τὴν πόλιν. *Hdt.*]

ἐκ τοῦ αὐτοῦ, *eodem modo* [e. g. ἐπισκεπτέον ὑμῖν. Th.]. ἐν τῷ αὐτῷ, *eodem loco; eodem tempore; simul; simul etiam* (Th. 3, 13, 2); *eodem statu*. ἐπὶ τὸ αὐτό, *eodem, in unum* [e. g. αἱ γυναικαὶ ἔφερον, Th.]. ἐς τὸ αὐτό, *in eundem locum; in unum* [e. g. ξυνελθεῖν: et *improprie*, τιθέναι, &c.]. κατὰ τὸ αὐτό, *eodem modo; propter idem, eadem de causâ; eodem tempore* (H.). κατὰ ταῦτά, *eodem modo, similiter* (Poppo).

(1516) 9. ὁ μὲν, ὁ δ' οὐ often stand alone in reference to a preceding proposition. πάντας φιλητέον, ἀλλ' οὐ τὸν μὲν τὸν δ' οὐ, *we must love every body; not (love) one and not another.* παρῆσαν οὐχ ὁ μὲν ὁ δ' οὐ, ἀλλὰ πάντες.

10. τῇ μὲν—τῇ δέ, *here—there; in one respect—but in another.*

11. τὸ δέ often introduces a statement opposed to what has been said before, and may be translated by (*quum tamen*) *whereas, but however*, or sometimes, *but rather*. [ἵνα μὴ δοξάσωμεν μαριθάνειν μὲν τὰ λεγόμενα παρ' ὑμῶν, τὸ δὲ τούτου γίγνεται πᾶν τοῦναντίον (Pl.)] See Heindorf, Thææt. 37.

12. τὸ δέ with the *superl.* often stand alone, with the omission of τοῦτό ἐστιν. Τὸ δὲ μέγιστον πάντα ταῦτα μόνος κατειργάσατο, *but the greatest thing is (this), that &c.* (See δέ — 16.)

13. πρὸ τοῦ (better *προτοῦ*), *before this or that time* (= πρὸ τούτου or ἐκείνου τοῦ χρόνου). [ἐν γὰρ τῷ πρὸ τοῦ οὐδεμία βοήθεια πω τοῖς Μεγαρεῦσιν οὐδαμῶθεν ἐπῆλθεν. Th. 4, 120.] “Quando in serie orationis *præteritum tempus* memoratur, tunc de eo, quod ante illud etiam fuerit, formula *προτοῦ* non videtur adhiberi posse, nisi simul insit *relatio ad præsens tempus*; hoc est, nisi discrete simul significare quis velit, *nunc non amplius ita esse.*” Buttm. ad Alcib. 1, 14.

14. ἀμφοτέρων, used by poets *adverbially* (or *elliptically*), in the sense of *both, as well—as, as—as*; χώσατο δ' αἰνῶς Ἀμφοτέρων νίκης τε καὶ ἔγχρους, δ' ξυνίαζεν. So in prose, when the *accus.* ἀμφοτέρων refers to two preceding substantives in a different case: Διαφέροντες ἡ σοφία ἢ κάλλι ἢ ἀμφοτέρα. So also οὐδέτερα, θάτερα: ἔσιτω πείθων γνήσιον πατὴρ μάλιστα μὲν υἱέων καὶ θυγατέρων, εἰ δὲ μὴ, θάτερα. *if not, yet one of the two* (B.).

15. οὐδὲν λέγειν, (1) *nugari*; (2) *dicere, quod nullius momenti sit* (opp. λέγειν τι, *dicere quod alicujus momenti sit*). H.

16. ὁ δέ (*quod vero est*), after which the τοῦτό ἐστι is omitted [ὁ δὲ πάντων δεινότατον (*but what is the most terrible thing of all, is this*)].

17. ὅσαι ἡμέραι or ὁσημέραι, *daily*; properly, *as many days as there are.*

18. ὅσος is connected in a peculiar way with θαυμαστός, superlatives, and other adjectives denoting *magnitude*, &c.: πλεῖστα ὅσα or ὅσα πλεῖστα, *quam plurima*: θαυμαστόν ὅσον, *mirum quantum* [1240]. So ἀμήχανος ὅσος, ὑπερφυῆς ὅσος, &c.

19. ὅσον οὐ (or ὁσονοῦ), ὅσον οὐχί, *all but*. [τὸν μέλλοντα καὶ ὁσονοῦ παρόντα πόλεμον.]

20. οὐδὲν οἶον, ‘*there is nothing like*’ (= *præstat*, ‘the best thing is’), e. g. ἀκοῦσαι τῶν λόγων αὐτοῦ.

21. οἶον εἰκός, *ut par est* (*erat*), &c.; *ut consentaneum est* (*erat*)

[οἶον εἰκὸς . . . τὸν μὴ εἰδότα, *as it was likely or natural that* —]. (1516)  
So ὡς, ὥσπερ εἰκὸς, &c.

22. ἢ τι ἢ οὐδὲν ἀληθὲς εἰρήκασιν, =  *nihil propemodum veri*. So  
θαυμάζει τις ἢ οὐδεὶς, *hardly any body*.

23. οὐδ' ὅπωστιοῦν, *ne tantillum quidem*; nullá *ex parte*, *nulla-  
tei us*.

24. τί οὖν ἦν τοῦτο; *quidnam igitur erat illud?* = '*cur id ita  
factum est?*'

25. (a) Τάλλα (= τὰ ἄλλα) *in other respects*: τὰ τε ἄλλα . . . καί,  
*both in other respects . . . and especially* [τὰ τε ἄλλα εὐδαιμονεῖ, καὶ  
παῖδας ἔχει κατηκούς αὐτῷ. *Hdt.*].

b) Ἄλλος is often used where it appears to *us* to include an object  
in a class to which it does *not* belong: thus (c) in *enumerations* the  
second member often has ἄλλος, though the first member is not  
*homogeneous*; e. g. ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων (*Pl.*),  
where, since it would be absurd to speak of 'the *citizens* and the  
*other foreigners*,' we must say, '*not only* by the citizens, *but also*  
by foreigners.'—(d) ἄλλος is so used with *μόνος* and *superlatives*:  
μόνη τῶν ἄλλων ἐπιστημῶν, &c. (*Pl.*) πρώτους εἶλετο τῶν ἄλλων  
(*Xen.*): μάλιστα τῶν ἄλλων ἀνθρώπων, &c. [(e) It should have  
been mentioned in the chapter on *Comparison*, that the partitive  
genitive follows superlatives in Greek, where it seems to *us* to make  
the object *included* in the class, all of which itself exceeds, &c.  
Milton imitates this, when he speaks of "*the fairest of her daughters*,  
*Eve*," which sounds to *us* as if Eve were one of her own daughters.  
Thus *Th.* (1, 1), πόλεμον . . . ἀξιολογώτατον τῶν προγεγενημένων,  
where *we* must say: "*more memorable than any that preceded it.*" ]

## (2) Cases used adverbially.

1. For the *Genitive*, cf. 867, 868. Τοῦ λοιποῦ, "*in posterum de* 1517  
*singulis vicibus*; contra τὸ λοιπὸν *continuum et perpetuum tempus*  
*significat*" (*Kr.*).

2. *Dative*.] δημοσίᾳ, *publice*; ἰδίᾳ, *privatim*; σχολῇ, *aggre, viz.*

3. *Accusative*.] (1) From the use of the accus. to denote *space, time*,  
and *quantity*, very many adverbial expressions have originated: (a) τὴν  
ταχίστην (ὁδόν), *celerrime*; τὴν πρώτην, *primum*; τὴν εὐθεΐαν, *recta*;  
μακράν, *longe, procul*; ἄλλην καὶ ἄλλην, *hinc atque illinc* ['*malim*,  
*alternis.*' *Ast.*—ἄλλην καὶ ἄλλην ἀποβλέποντες εἰς ἡμᾶς, *Pl.*  
*Euth.* 273, B; when no *motion* is implied, ἄλλη καὶ ἄλλη: e. g.  
*Xen. An.* 5, 2, 29]. (b) σήμερον, *hodie*; αὔριον, *cras*; ἀρχήν,  
τὴν ἀρχήν, *initio = omnino (at all)*; ἀκμήν, *quum maxime*; τέλος, τὸ  
τελευταῖον, *ad extremum*; νῦν, *nuper*; πρότερον, *prouton*, τὸ πρῶτον,  
τὸ πρῖν, τὸ αὐτίκα, τανῦν, τὸ πάλαι, τὸ παλαιόν, τὸ λοιπόν (cf. 1), &c.

(1517) (c) πολλά, *sæpe*; τὰ πολλά, *plerumque*. So πολύ, μέγα, μεγάλα, μέγιστα, ὀλίγον, μικρόν, μικρά, συχνά, μακρά, ἴσον, τοσοῦτο, πάντα, &c. So also μήκος, πλήθος.

(2) τούναντιόν, τάναντία, *contra*; τὸ ὅλον, *omnino*; ταῦτα, *has ob causas, itaque*; hac de causâ; αὐτὰ ταῦτα, *hanc ipsam ob causam*; ἀλλ' αὐτὰ ταῦτα νῦν ἤκω παρὰ σέ (Pl.) [in poetry, τάδε, τοιαῦτα = οὕτως]. ὅ, *quare* [Eur. Hec. 13, νεώτατος δ' ἦν Πριαμιδῶν· ὁ καί με γῆς ὑπεξέπεμψαν]. τό, *quare, propterea* [properly *quam rem*, e. g. in τὸ καὶ κλαίουσα τέτηκα, *quam ego rem deflens contabesco* (Hom.)]; τοῦτο (ταῦτα) μὲν . . . τοῦτο (ταῦτα) δέ, *partim quidem . . . partim vero*; τὸν . . . τὸν [τοῦτο μὲν Θασίους ἀδικήσετε, τοῦτο δὲ Ἀρχέβιον. Dem.]; πολλά, πάντα, &c. Τὸ ἐπ' ἐμέ, τοῦπ' ἐμέ (σε &c.), '*quantum ad me (te) attinet; quantum in me (te) est; per me*' (H.). τὸ ἐπ' ἐμοί, &c., *quantum in me est*: τὸ λεγόμενον, *ut dicitur; ut est in proverbio*. Cf. 946, 954.

(3) e. g. χάριν, *gratiâ*; χάριν ἐμήν, σὴν, μεά, *tuâ gratiâ*; δωρεάν, *gratis*; δωτήνην, προῖκα = μάτην, *incassum*. τί; *quid? cur?*

### (3) Adjectives.

- 1518 a) 1. Ἐκόντες ἀμαρτάνετε, *you sin deliberately (voluntarily; willingly)*.  
 2. ἀκόντες ἀμαρτάνετε, *inviti peccatis, involuntarily*.  
 3. ἄσμενος ὑμᾶς εἶδον (*libenter vos vidi*), *I was glad to see you* [also ἄσμένως].  
 4. ἀπρακτος ἀποχωρῶ, *re infectâ discedo*.  
 b) 1. ἡ οἰκουμένη (sc. γῆ, the *inhabited earth*); the *habitable earth*; the *earth*.  
 2. ἡ ἐπιούσα (sc. ἡμέρα), the *following (or next) day*.  
 3. ἡ εἰμαρμένη (sc. μοῖρα, the *allotted portion* =) fate.  
 4. ἐπ' ἴση καὶ ὁμοίᾳ (sc. μοίρᾳ, on condition of an equal and like share =) *on equal terms*.  
 5. ἡ ἐμὴ νικᾷ (sc. γνώμη).  
 6. τὴν ἐναντίαν τίθεσθαι (sc. ψῆφον, *vote*).  
 7. ὦ γαθὲ, ὦ βέλτιστε (o bone, *quæso, obsecro, amabo*) formula est '*indignantis cum quadam benevolentia*' (H.).  
 8. μακρὸν ἂν εἴη μοί<sup>5</sup> (λέγειν κτλ.) *longum est dicere* (it would be too long a task to tell, &c.; it would take up too much time).  
 9. ὁμοῖον (sc. ἐστὶ) = *it is all one*. Καὶ τῶν δ' ὁμοῖον εἶ τι μὴ πείθω τί γάρ; Τὸ μέλλον ἤξει, '*et perinde est si quid horum non persuadeo; Quid enim? Futura venient*' (H.).

<sup>5</sup> So μακρὸς (πολὺς) ἂν εἴη μοι λόγος.

10. διὰ παντός, *semper* (Soph.): ἐς τὸ πᾶν, *omnino* (Æsch.).  
 11. Comp. a) μή τι νεώτερον ἐπαγγέλλεις; *do you bring any bad news? you don't bring any bad news, do you?*  
 b) νεωτέρων ἐπιθυμεῖν πραγμάτων, *novis rebus studēre*.  
 c) οὐ χεῖρον πολλάκις ἀκούειν (Pl.), *it is best, or it is well*.

(4) *Verbs.*

1. πολλὰ χαίρειν ἔᾶν, *multum valere jubere* = *plane non curare*. 1519  
 2. ἔα, *missum hoc fac*.  
 3. Ἄγε (formula *excitantis*) is used as a particle of *exhortation*, to rouse a person to action: very often with δῆ. ἄγε, *age*; ἄγε δῆ, *agedum*. Of several persons ἄγετε (δῆ) is used, but also the singular, ἄγε δῆ.—Ἄγε νῦν is also found.—Ἄγε δῆ, νῦν ἡμέτερον ἔργον ἤδη τὸν θῆρα μηκέτ' ἀνείναι. Ἄγε δῆ, καὶ ἐμοὶ αὐλησάτω. Ἄγετε δῆ, ἔφη ὁ Ξενοφῶν, τί ἡμῶν δεήσεισθε χρῆσασθαι, ἂν ζύμμαχοι ὑμῶν γενώμεθα;

It is naturally often found with imperative forms (imperative or first person plur. of the *subjunctive*): sometimes with ὅπως and the second person sing. of the *future indicative* (799). Ἄγε νῦν, ἔφη Σωκράτης, ὅπως μεμνήσῃ διακριθῆναι, &c. (*age vero, inquit Socrates, memineris, &c. [be sure to remember; don't fail to remember.]*)

4. οἷσθ' ὡς ποιήσον = ποιήσον, οἷσθ' ὡς ποιητέον ἐστίν; (H.)  
 5. ἰστάναι τιὰ χαλκοῦν, *to erect a bronze statue to any body*.  
 6. οἷσθ' ὅτι, 'formula *assensum exspectantis*' (S.).  
 7. ἡγεῖσθαι θεούς, *credere deos esse*: ἡγεῖσθαι τοὺς θεούς, *credere deos esse, quos esse credi solet* (Erf.).  
 8. ὁ τυχών, *quilibet*. πρόφασις ἡ τυχοῦσα, *any pretext that comes into his head*.

*Infinitive.*] 1. Ἐκὼν εἶναι ('*willingly at least*'), "non est simpliciter sponte, sed '*quantum quis sponte quid faciat*.' Observatum est plerumque post negationem eam formulam usurpari" (H.).

2. Ἐμοὶ (ἔμοιγε) δοκεῖν, *ut mihi quidem videtur; quantum ego judicare possum* (S.).

3. Ὡς πρὸς ὑμᾶς εἰρῆσθαι, *between ourselves*.

4. Τὸ νῦν εἶναι, *pro præsenti temporis conditione*. τὸ τήμερον εἶναι, *pro hodierni diei conditione*.

5. Τὸ ἐπ' ἐμοὶ εἶναι, *quantum in me fuit*.

6. ὀλίγον δεῖν (*so as to want [but] little* =), *nearly* [ὥστ' ὀλίγον δεῖν πάντες προσεποιούντο κτλ. *Lys.*]: but the δεῖν is often omitted, so that ὀλίγον, μικροῦ, &c. = *nearly, almost*. [See end of 1443, 2.] So πολλοῦ δεῖν: τοῦτο γὰρ πολλοῦ δεῖν εἴποι τις ἂν.

7. ὅσον γ' ἐμὲ εἰδέναι, *quod quidem sciam*. See 1513, j.

(5) *Miscellaneous.*

1521 1. ἔνεκα, often means *as far as concerns*: "Ἀνευ τοῦ ἡλίου. ἔνεκα τῶν ἑτέρων ἄστρον, νυξ ἂν ἦν ἀεί, *without the sun it would always be night, as far as the other constellations are concerned (or could do any thing to prevent it).* Hence ἀργυρίου ἔνεκα, *as far as money will do it*; τούτου γε ἔνεκα, *if it be nothing else; if it only depends on that; if that be all* (Heind. *ad Plat. Charm.* 14). B. Very often ἔνεκά γε: ἔνεκά γε ψηφισμάτων, *si res ex decretis penderet.*

2. ὁ ἀεί. When this expression comes before a *participle*, ἀεί always means *every time*, i. e. *at any given time*; ὁ ἀεί ἡδικημένος, *who has at any time been wronged*; ὁ ἀεί ἀρχων, *the then Archon.* So with substantives and relative pronouns (B.).

3. μέλλειν, see 765. From the original signif. of μέλλειν arise two other meanings, which must not be confounded: (1) the *conjunctural* meaning, Hom. οὕτω που Διὶ μέλλει—φίλον εἶναι, *consequently it probably will please Jove*; (2) the meaning of *to delay* (to be always thinking about doing any thing), τί δ' αὖ μέλλει; τί δ' οὐκ ἔμελλε; *why should he not? i. e. certainly; yes, certainly.* But the meaning is the same without the *negative*: τί μέλλει; (literally, 'what else is to be, or happen?') *why not? i. e. to be sure, by all means.* Heind. *ad Plat. Hipp. Maj.* 17. (B.)

4. ἔρχεσθαι, ἵεναι, with the *partcp. of fut.*; *to be going to, to be on the point to*: "Ὅπερ ἦα ἐρῶν, *what I was going to say* (French, 'ce que j'allais dire'). B.

5. ἐθέλειν (never θέλειν) before an *infin.* must very often be considered as an *adverb* with a *finite verb*, 'spontaneously,' 'willingly'; δωρεῖσθαι ἐθέλουσι, *they freely bestow gifts* (Xen. *Hier.* 7, 9). Κύρῳ ἴσμεν ἐθέλησαντας πείθεσθαι τοὺς μὲν . . . *Cyrop.* 1, 1, 3, ἴσμεν ἐθέλησαντας = ἴσμεν ὅτι ἠθέλησαν πείθεσθαι, *that they obeyed willingly* (B.).

6. ἔχειν, with an *adverb*, means *se habere*; *to be circumstanced*, but may generally be rendered *to be*: καλῶς ἔχει, *it is well*; ὡς εἶχε, *as he was* (ex. gr. undressed). It is often used with a *definite gen.*: ὡς εἶχε μορφῆς (*in shape or size*), ὡς τάχους εἶχον εἰποντο, *they followed as quickly as they could.* It is the same before *prep.* Ἀμφὶ τὴν κάμινον ἔχει τὰ πολλά, *he is mostly to be found near the stove*; οἱ ἀμφὶ γῆν ἔχοντες, *husbandmen*; πυθόμενοι τὸν περὶ τὸ ἱρὸν ἔχοντα νόμον, *the law concerning the temple* (Hdt. 2, 113).—So in poetry even before *adjectives* and *pronouns*: ἔχει ταῦτόν, *it is all one, all the same* (Eur. *Or.* 308); ἔχ' ἥσυχος (*Med.* 550).

7. Ὁν θανμάσας ἔχω, &c. cf. 1137.

8. On *τί μαθών; τί παθών;* in direct questions, cf. 1349. But the (1521) forms are also used in indirect questions, and in a manner that can hardly be explained grammatically. In some the construction is plain; e. g. οὐδὲν ἄλλο ἢ τοῦτο ζητεῖν καὶ ἐπιτηδεύειν, ὃ τι ἂν μαθόντες καὶ ἐπιτηδεύσαντες πλεονεκτοῖεν τῶν ἄλλων περὶ τὸν πόλεμον (Pl.: *nihil curæ est nisi ut quærant et tractent quidnam discentes et tractantes præstent aliis bello*). But in other instances there is more difficulty. Τί ἄξιός εἰμι ἀποτίσαι, ὃ τι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν εἶχον; Buttmann fills up the construction thus: "Ὅτι μαθὼν οὐκ οἶδ' ὃ τι, ἡσυχίαν οὐκ εἶχον.—Πολὺ μέντοι, ἔφη, δικαιότερον τὸν ὑμέτερον πατέρα τύπτειμι ὃ τι μαθὼν σοφοὺς νιεῖς οὕτως ἔψυσεν (*Euthyd.* 299, A). It seems to me quite unnecessary to read in some examples, with Rost, ὅτι τί μαθὼν &c., or ὃ τί μαθὼν: when *τί μαθὼν* (*παθὼν*) had become an *impassioned* interrogative, it was sure to be used also in *indirect* questions; and it was natural that the *τί* should be changed into (the *indirect* interrogative) *ὃ τι*, and that this form should be used, without any very strict grammatical connexion with the verb to which it is subjoined.—Compare in Hdt. 3, 119. Τίνα ἔχουσα γνώμην — εἴλεν, κτλ., which is nothing but a gentler *τί μαθοῦσα*; *how do you come to think so?*

9. μή μοι (with acc.), *don't tell me about . . .* (an indignant form of rejecting a tale or statement.)





## APPENDIX I.

1522

TABLE OF CONTRACTIONS USUAL IN THE COMMON  
DIALECT.

|   | A                                             | E H                                                     | O Ω                                               | I Y                                |
|---|-----------------------------------------------|---------------------------------------------------------|---------------------------------------------------|------------------------------------|
| A | αα = $\bar{a}$<br>ααι = α                     | αε = $\bar{a}$ : αει = α<br>αη = α: αψ = α              | αο = ω: αοι = ω<br>αου = ω: αω = ω                | ᾱι = αι: ᾱι = α<br>ᾱυ = αυ: ᾱυ = α |
| E | εα = η, $\bar{a}$<br>εαι = γ, ει<br>εας = εις | εε = η, ει: εει = ει<br>εες = ης, εις<br>εη = η: εψ = γ | εο = ου, φοι = οι<br>εου = ου<br>εω = ω: εψ = γ   | ῥι = ει<br>ῥυ = ει'                |
| O | οα = ου, ω, α<br><br>οαι = αι                 | οε = ου<br>οει = ου, οι<br>οη = ω, η<br>οψ = φ, οι      | οο = ου<br>οοι = οι<br>οου = ου<br>οω = ω: οφ = φ | οι = οι                            |
| H | ηαι = γ                                       | ηε = η<br>ηει = γ                                       |                                                   | ῥι = γ<br>ῥυ = ηυ                  |
| Ω | ωα = ω                                        |                                                         | ωο = ω                                            | ωι = φ                             |
| I | ιας = ις                                      | ιες = ις                                                |                                                   | ιι = ι                             |
| Y | υας = υς                                      | υες = υς                                                |                                                   |                                    |

From this table it appears generally,

a) That in the collision of A and E sounds, the vowel which precedes the other remains predominant in the contracted syllable, although its shape may be modified, e. g. *λείπεται*, *λείπη* or *λείπει*; *τίμαε*, *τίμα*: *πόλις*, *πόλις*: except in *εα*, which, in the two first declensions, is contracted into α: *όστία*, *όστᾶ*: *βορραε* etc. *βορράς*.

b) That, where an O sound appears, it maintains itself, in contraction, against all A and E sounds, *νόε*, *νοῦ*: *όστέον*, *όστούν*: *βόας*, *βοῦς*: *τιμάοιμι*, *τιμῶμι*. *φιλίονσι*, *φιλοῦσι*: except that, in adjectives, *οη* becomes η: *άπλόη*, *άπλη*, and *οα* sometimes α: *άπλόα*, *άπλᾶ*: also *άπλόαι*, *άπλαι* (*Thiersch*).

## APPENDIX II.

### *Feminines in ος.*

1. a) Every personal denomination, common to both sexes, is also *generis communis* 1523 in grammar: for instance, instead of ὁ ἄνθρωπος (*hic homo*), a woman is called ἡ ἄνθρωπος (*hæc fœmina*). It is the same with ὁ and ἡ θεός, god and goddess; ὁ and ἡ τροφός, tutor and nurse; ὁ and ἡ φύλαξ, male and female keeper or guard, &c., though several of these words have also their own peculiar feminine appellations, as ἡ θεά, goddess, which are not so readily used by Attic writers (*B.*).

b) Several names of animals are likewise *generis communis*, as, for instance, ὁ and ἡ βοῦς (*ox, cow*), ὁ and ἡ ἵππος (*horse*). The *fem.* ἡ ἵππος signifies likewise cavalry. With regard to most animals, one and the same gender serves for both sexes; and this gender, when it is *masc.* or *fem.*, is called *genus epicœnum* (as for instance, ὁ λύκος, *wolf*; ἡ ἀλώπηξ, *fox*). But even in those which are *generis communis*, one of the two genders applies to the species; as ὁ ἵππος is a horse in general and in an indefinite way, but αἱ αἰγες applies to the whole species. The *fem.* is mostly preferred; thus αἱ βόες (but only in the *pl.*) most commonly denotes horned cattle in general. Ἄρκτος, bear, and κάμηλος, camel, when the sex is of no particular importance, are always employed as of the *fem.* gender (ἡ ἄρκτος, ἡ κάμηλος) even in speaking of the male; and this is also frequently the case with ἔλαφος, stag, and κύων, dog (*B.*).

2. Many names of countries, islands, towns and plants are feminine: ἡ φηγός, beech-tree; ἡ πίτυς, pine; ἡ Κόρινθος; ἡ Αἴγυπτος, Egypt (but ὁ Αἴγυπτος, the Nile); ἡ Λακεδαίμων, ἡ Λέσβος, &c.; ἡ βίβλος or βύβλος.

3. Exceptions to this rule (and therefore masculine) are —

a) The names of some trees: as ὁ ἐρινεύς, wild fig-tree; ὁ φοῖνιξ, palm-tree; ὁ, ἡ κέρασος, cherry-tree; ὁ, ἡ κότινος, wild olive-tree; ὁ, ἡ πάπυρος; ὁ κόκκος, any berry, but especially the kermes-berry (*coccus tinctorius*); ἡ κόκκος, the scarlet-oak, on which these berries grow; σχοῖνος, rush; νάρκος, spikenard; ράβανος, cabbage; [νάρκισσος, λίβανος, λύγος, κότινος, σπάρτος, ὑάκινθος, all ὁ, ἡ; ἔρπυλλος, ὁ, ἡ, and τὸ ἔρπυλλον.]

b) The plurals of the names of towns ending in οἱ, as οἱ Φίλιπποι, and those in εὺς throughout, as Φανοτείς: of those in ος, the word Ὀρχομενός is constantly *masc.* Πύλος, Ἐπίδαυρος, Ἀλίαρτος, Ὀρχηστός, are commonly so; most of those in οὖς *gen. συντος*: in *ας gen. αντος*: as ὁ Σελινοῦς, ὁ Τάρας: but those in ὦν are commonly of the *fem.* gender, as ἡ Βαβυλών, ὁ, ἡ Συκύνων. The names of towns ending in ον and ος (*gen. ους*) are neuter without exception, as τὸ Δουλίχιον, τὸ Ἄργος (*B.*).

4. To these may be added the following *feminines*:

βύσσος, flne linen.  
βιβλος and ἐέλτος, book.  
δοκός, rafter. ῥάβδος, rod.  
βάλανος and ἄκνλος, acorn.

5. (a) The following stones and earths:

ὁ, ἡ λίθος, in the *fem.* chiefly a precious stone. κρύσταλλος, crystal, but ὁ κρύσταλλος, ice.  
ἄργιλος, clay. μίλτος, red-lead; vermilion.  
ἄσφαλτος, bitumen. σάπφιρος, sapphire.  
βάσανος, touchstone; trial. σμάραγδος, emerald.  
γύψος, plaster of Paris. τιτανος, chalk.  
ἡλεκτρος (also τὸ ἡλεκτρον), amber ψήφος, pebble; voting pebble; vote.  
[also a mixture of four parts gold and one silver].

## (1523) (b) To these may be added :

ἄμμος, ψάμμος, ἄμαθος, ψάμαθος, πλίνθος, tile.  
*sand.* βῶλος, clod or lump of earth.  
 ὕαλος, glass. ὄνθος, dung.  
 κόπρος, dirt, mud. ἄσβολος, soot.  
 σποός, ashes.

## 6. Names of objects proper to enclose something, to put it by, &amp;c. :

|                                                                                                                                                                                                  |                                                                                                                                                                                |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| { κιβωτός ( <i>Att.</i> ) and<br>{ χηλός, chest.<br>σορός, coffin.<br>ἄρριχος, basket.<br>κάρδοπος, kneading-trough.<br>δασάμινθος, bathing-tub.<br>πύελος, pail.<br>ληνός, vat of a wine-press. | ἄκατος (ή, ό), kind of boat.<br>στάμνος (ή, ό), pitcher.<br>λήκνθος, oil-flask.<br>λάγηνος, flask, bottle.<br>πρόχους, ewer.<br>κάρμινος, stone oven.<br>θόλος (ή, ό), cupola. |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

## 7. Words relative to a road :

|                                                       |                                                                                                     |
|-------------------------------------------------------|-----------------------------------------------------------------------------------------------------|
| { ὁδός and<br>{ κίλευθος, way.<br>οἶμος (ό, ή), path. | ἄτραπος and τριβος, footpath.<br>τάφρος and κάτερος, ditch.<br>ἀμάξιτος, cart-road ; carriage-road. |
|-------------------------------------------------------|-----------------------------------------------------------------------------------------------------|

8. Many are feminine from an *ellipse*, being properly adjectives :

|                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                  |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| γῆ understood] ή ήπειρος, ή χέρσος,<br><i>terra firma.</i><br>ή περίχωρος, the environs.<br>ή έρημος, the desert.<br>ή νέος, [ <i>ager</i> ] novalis.<br>γραμμή understood] ή διάμετρος, the<br><i>diameter.</i><br>ή κάθετος, the perpendicular. | φωνή understood] ή διάλεκτος, the<br><i>dialect.</i><br>βουλή understood] ή σύγκλητος (the as-<br><i>sembled senate).</i> the senate or council.<br>ὕλη (wood) understood] ή ξύλοχος,<br><i>the forest ; the lair.</i><br>ἔλη (matter) understood] ή άτομος,<br><i>the atom.</i> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

## 9. The following isolated words :

|                                                                                                                                                               |                                                                                                                                                                                                |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| νῆσος, island <sup>1</sup> .<br>νόσος, disease.<br>ὀρόσος, dew.<br>γνάθος, jaw-bone.<br>κίρκος, tail.<br>ῥινός (ή, ό), skin.<br>ψιαθος (ή, ό), mat of rushes. | μήριθος, cord, small rope, packthread.<br>τηβεννος, Roman toga.<br>βάρβιτος (ή, ό), lyre.<br>τάμισος, tunnet.<br>γέρανος, crane.<br>κόρυδος, κορυθαλός, lark.<br>κόχλος (ό, ή), cockle, snail. |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

10. (a) The following masculines have also *neuter* forms in *ov* :

Ζυγός, έρετμός : γάρος, νῶτος, ναῦλος, θύμος (*thyme*), ὀρίγανος : but all are not equally common. (b) So the following feminines : αντίστρος, έμπλαστρος, βάρβιτος (also ό). — c) Some vary in different authors : ροῖζος, in *Hom.* ή : τάρταρος, in *Pind.* and *Nicand.* ή : λιμός, in *Doric* and *poetry* ή : σχοῖνος, in *Aristoph.* ή : ὁ χηραμός *Hom.*, ή *Apoll. Rhod.* : ή ῥινος, *Hom.* and *Eur.* : ή ὀσάτος, in *Hdt.* ό, ή : τό ήλεκτρον (*amber*, also a mixture of gold and silver), but ὁ ήλεκτρος *Soph.* ; ό, ή in later writers. (d) With different meaning :

|                                                                                                                                                                                                  |                                                                                                                                                                                                                                                  |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| (On ή έππος, cf. 1, b.)<br>ή κρύσταλλος, crystal ; ὁ κρύσταλλος,<br><i>ice.</i><br>ή λίκιθος, yolk ; ὁ λίκιθος, pea-soup.<br>ή κύανος, corn-flower ; ὁ κύανος, steel<br>(al. lapis lazuli, &c.). | ή θόλος, the banqueting-hall of the <i>Pry-<br/>         tanes</i> ; ὁ θόλος, any other roof with<br>a cupola.<br>λίθος, sometimes fem., of particular pre-<br>cious stones ; and once of stone<br>generally in <i>Hom.</i> ( <i>Mehlhorn</i> .) |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

<sup>1</sup> Probably an adjective, γῆ understood : = 'the (apparently) swimming land.' from νέω (*Mehlhorn*).

## APPENDIX III.

### Meaning of the Prepositions in Composition.

1. 'Εν, (a) with verbs: (1) usually retains its *local* meaning *in* (in a proper or 1524 improper sense): ἐνοικεῖν, ἐμμένειν, &c. [ἐμβάλλειν εἰς τι, to cast into any thing.]

(2) It sometimes denotes an action as *fixing itself on* or *manifesting itself upon* an object: ἐροῶν τινί, to remark in him; ἐγγεῖλαι τινί, to laugh against (or at) him; ἐνυβρίζειν τινί, &c. (b) With adjectives: (1) if the other factor is an adjective, the compound denotes *approximation* to the possession of the property denoted by the adjective: thus ἐμπικρος, somewhat bitter, bitterish, i. e. the quality is not absolute bitterness, but there is bitter in it; it involves bitterness: so ἐνσίμος, ἐγγλαυκος, &c.—(2) if the other factor is a *substantive*, the compound denotes a manifestation of the property in the object; or the object's (more or less abundant) possession of the property: ἐμφυλλος, leafy; ἐμφορων, gifted with reason; ἐνεργος, found existing &c. in action; ἐνδίκος, in conformity with justice, &c.

2. Σύν denotes connexion, &c., or contribution, co-operation: συμπορεύεσθαι, συλλέγειν: — συμπράττειν.

3. Μετά denotes (1) *intermediate position*: μεταμάζιον, space between the breasts; μεταχειρίζεσθαι (to get between one's hands =), to have in hand; to handle; treat of, &c. (2) *subsequence*, whether in space or time: μετακλαίειν, to lament afterwards; μεταγινώσκειν, to find out afterwards (i. e. too late); hence (with meaning 3) to change one's mind; to repent; μετέρχομαι, to go after (for the purpose of fetching); μεταδιώκειν, to pursue after; hence (3) to experience a transition, an intermediate state, a subsequent change (implying the previous existence of a different state); μεθιστάιναι, to change the position of, &c.; μετανοεῖν, to change one's mind (μεταβάλλειν, μεταφορά, &c.).—4) companionship, participation: μεταδιόοναι, μεταλαμβάνειν.

4. Ἀντί marks (1) *position opposite* (ἀντιμέτωπος);—(2) *hostile opposition*: ἀντιπολεμεῖν, ἀντιλέγειν; (3) *reciprocal action*: ἀντιεξεῖοῦσθαι, to give each other the right hand; (4) hence *return for, retribution, recompence*; ἀντιδουπος, re-echoing; ἀντίδοσις (also exchange of property); ἀντιδιόοναι; (5) *substitution*: ἀντιβασιλεύς, vicerny; ἀνθύπατος, pro-consul; ἀντιταμίς, pro-quaestor; (6) *equivalence*: ἀντιονλέειν, to be no better than a slave; ἀντάζιος, ἀντίθεος.

5. Πρὸ = pro and præ, forth, forwards; also of publication, presidency, preference, and precedence in time: προτάττειν, προβαίνειν; προγράφειν (to write in public); προστατεῖν, προτιμᾶν, προαιρεῖσθαι προαγγέλλειν (announce beforehand), προειπεῖν.

6. Ἀπό, (1) *ab, se-*: ἀποτέμνειν, &c.; (2) *away (from), forth, &c.*, ἀποβάλλειν, and with all notions of separation, &c. (3) *cessation, the having done with*: ἀπαλγεῖν, ἀποπονεῖν; hence (4) *completion, ἀπεργάζεσθαι, &c.* (cf. to finish off);—(5) to change into another state (from a previous one): ἀπανθρωπίζειν, to humanize; ἀπογλαυκοῦν; (6) often reversing the notion of the simple: ἀπομανθάνειν, to unlearn; ἀπαυδᾶν, to forbid; (7) it often marks the *demanding, receiving, paying, &c.* something due from any body: ἀπαιτεῖν, ἀπολαμβάνειν, ἀποδιόοναι.

7. Ἐκ, (1) *the being out or the going forth from*: ἐκπέμπειν, ἐκβαίνειν, &c.; then (2) *completion, full equipment, &c.* (like our out and out): ἐκπονεῖν ἐξοπλίζεσθαι, to arm oneself completely; ἐκλογίζεσθαι, to calculate accurately; and so (3) the carrying on an action, state, &c. to the uttermost point: ἐκπύρειν, to destroy utterly; ἐκνικᾶν, evincere; ἐξικνεῖσθαι, pervenire usque ad . . . ; ἐκπικρος, exceedingly bitter; sometimes succession in series: ἐκδέχεσθαι, excipere.

8. Εἰς is into, often = in, but with reference to some point, object, &c. to which the notion is directed.

- (1524) 9. 'Ανά, re- : (1) extension upwards : ἀνίστημι, ἀναβοᾶν, ἀναπνεῖν ; (2) return and restoration (ἀνέρχομαι, ἀναδύω, ἀναβιώναι, to return to life, ἀναβλαστάνω, ἀνατίθημι) ;—(3) removal out of the way (i. e. of what must be taken up before it can be removed) : ἀναφρεῖν, tollere. (4) It appears to imply a strengthened notion (opp. κατά, ὑπό) in ἀνέρομαι . . . ἀναγινώσκειν = to know thoroughly ; hence to recognize (and to read ; = cognoscere).—(5) As the opp. of κατά (down) it denotes motion towards the interior of a country : ἀναβαίνειν, ἀνάβασις.

10. Κατά, down (opp. ἀνά) :—(1) καταπίμπειν, κατακτεῖσθαι. (2) contempt, opposition, &c. (de-) : καταφρονεῖν, despiciere ; καταβοᾶν, to cry against any body, to cry him down ; κατακρίνειν (to give judgement against =) to condemn. (3) completion (often = up in Engl.) : καταπιπράναι, to burn down ; καταφαγεῖν, to eat up ; καταπράττειν, καταναλίσκειν. (4) As opp. to ἀνά it denotes motion from the interior to the coast : καταβαίνειν. (5) It is the *verbum proprium* of many verbs relating to return from banishment : κατέγιν, to bring an exile back ; κατέρχεσθαι, to return from banishment ; κατέραι, κερδοῦς.

11. Διά = (1) per and trans : διέρχεσθαι, διάγειν, διαβαίνειν : (2) completion, continuance, &c. in time : διαμενεῖν, διατελεῖν. (3) separation, division into parts, and distribution (dis-) : διέχειν, διύστασθαι, διακιδόναί, διανέμειν.

12. Ὑπέρ = over : (1) of elevation : ὑπέρχειν, &c. ; then (2) of excess : ὑπερμισεῖν, ὑπερσφοος (over-wise) ;—(3) contempt, in ὑπερορᾶν (= our to overlook a person).

13. Ἀμφί, on both sides, furnished with any thing on both sides : ἀμφίστομος, (a) with double opening ; (3) two-edged. Hence (2) of doubt (where much may be said on both sides) : ἀμφισβητεῖν, ἀμφίβολος.

14. Πέρι, (1) round ; on all sides : περιέρχεσθαι ; then (2) with the notion of distinction : περιβλεπτος (= very, per-, in περιχαρής, &c.). In περιεορᾶν (= to look on and see a man injured), from the notion probably of looking round, and so pretending not to see the wrong.

15. Παρά = (1) = præter, (a) proximity : παρακείμεαι, παρίζομαι. (b) in the sense of passing by, along, or beyond : παρίεναι, παραπλεῖν, to sail along the coast. (2) Metaphorically it denotes the transgression of a duty, law, the breaking of an obligation : παραβαίνειν (e. g. νόμον, to transgress it) ; παρασπονδεῖν, παραπροσβεία, the crime of an ambassador who betrays the interests of his state, &c.).

16. Πρός, (1) motion towards, direction towards : προσύναί, προσκαλεῖν, προσβλέπειν. (2) addition : προστιθέναι, προσαιτεῖν, πρόσδοδος (revenue, income).

17. Ἐπί, apud, (1) of presence : ἐπιθεμῖν, to be residing ; to be present at, &c. ; ἐπίπνοος, accompanied with labour, difficulty : (2) sometimes simply upon. ἐπιτιθέναι : whence (3) the notion of addition : ἐπικτητός, ἐπιμετρῖν ; (4) sometimes it has the notion of after, an after addition : ἐπιγονοί, descendant ; ἐπιλογος, concluding speech ; (5) sometimes it refers to a person to or for whom the action is done : ἐπιδοθεῖν — ἐπικαλεῖν (to call upon ; also to accuse ; i. e. to call out against him). 6) In ἐπιεικής, ἐπιγαμία it appears to have the meaning of neighbourly attachment and reciprocity (Hartung).

18. Ὑπό, (1) under : ὑπόγειος, subterranean, &c. (2) then it conveys (like sub) the notion of what is unobserved, gradual : ὑποχωρεῖν, ὑπάγειν.

19. (REMARK.)—Prepositions have all the acute on the ultima ; but a dissyllable prep. takes the accent on the penult (α) when it follows its case [1440, c] ;—(β) when it stands (adverbially) instead of the present tense of a verb compounded with that preposition and εἶναι [e. g. πάρα, ἐπι, ἐν, ὑπο for πάρεστι, ἐπεστι, &c.]. So ἀνά for ἀνίστηθι. (γ) Hermann recommends this accentuation in every case of *tnesis*, on the ground that the preposition is then always adverbial. It is usual to adopt it only when the preposition follows its verb [ἐνάρτιζον ἅ π' ἔντα : but κατὰ μὲν δολιχόσκιον ἔγχος θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' (= κατὰ δὲ θῆκε) ἀσπίδα].

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GILBERT & RIVINGTON, Printers, St. John's Square, London.

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